Proto-Indo-European

Etymological Dictionary

A Revised Edition of Julius Pokorny's

Indogermanisches Etymologisches

Wörterbuch

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Tirana

Albania

2004

The database represents the updated text of J. Pokorny's

"Indogermanisches

Etymologisches Wörterbuch"

Pokorny's text is given practically unchanged

(only a few obvious typos were corrected),

except for some rearrangement of the material.

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1. ā

English : interjection

German : Ausruf der Empfindung

Comments : often recreated

Material : Sanskrit ā exclamation of reflection;

Greek ἆ exclamation of displeasure, pain, astonishment; ἦ, ἀά exclamation of wonder and lament; also ἄζειν ‘to groan’;

Latin ā, āh exclamation of pain, displeasure;

Lithuanian à, aà exclamation of wonder, reproach, or mockery, ā exclamation of astonished question (all newly coined);

Gothic ō exclamation of displeasure, admiration; Old High German ō exclamation of pain; Middle High German ō exclamation of pain, admiration, also attached to the vocative.

Ref : WP. I 1, WH. I 1, Loewe KZ. 54, 143.

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PIET : 0

2. ab-

English : ‘water, river’

German : ‘Wasser, Fluß’

Material : Latin amnis (feminine, later masculine) comes from abnis; Old Irish ab (from aba) genitive abae means 'river', alongside abann, Welsh afon, Old Breton auon, Gaulish British place name Abona, derived from Welsh afanc meaning 'beaver, water demon, dwarf', Middle Irish abac (from abankos meaning 'beaver, dwarf'), Swiss-French avañ meaning 'willow' (from abanko-); Latvian place name Abava. The West Germanic place names ending in -apa, New High German -affa, likely partly originate from a lost West Germanic ap- (Indo-European ab-), and partly from Venetic-Illyrian ap- (Indo-European ap-).

Ref : WP. I 46 f., WH. I 40, Feist 19a, 579a, GIPatSR. II 134.

See also : Vgl. auch ăp-2 ‘water, river’ and abō(n) ‘monkey or ape’.

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PIET : 0

3. ăbel-, ăbōl-, ab$_e$l-

English : ‘apple’

German : ‘Apfel’

Material : Latin Abella (Oscan city in Campania) malifera 'apple-bearing,' according to Vergil, Aeneid 7, 740, is likely to have received its name from apple cultivation and points back to the root form ablonā. The apple is not named after the city.

In Celtic, the terms for 'apple' (ablu) and 'apple tree' (abaln-) are to be distinguished. Gaulish avallo 'apple,' Aballō (n-stem), Old Norse, French Avallon, Brittonic Old Norse Aballāva, Gallo-Roman aballinca 'mistletoe' (Wartburg); Old Irish ubull (ablu) n. 'apple,' Middle Welsh afal, plural afalau, Cornish Breton aval m. 'apple,' but Irish aball (abalnā) f. 'apple tree,' Early Welsh aball, Middle Welsh avall plural euyill (analogical) f., Early Welsh aballen, Modern Welsh afallen 'apple tree' (with singular ending).

The same ablaut forms in Germanic:

Krimgothic apel (Gothic apls), Old High German apful, afful, Middle High German apfel, Old English æppel (English apple), Old Norse epli n. (apal-grār ‘apple-gray’) ‘apple’. Germanic likely ap(a)la-, aplu-. Furthermore, Old Norse apaldr ‘apple tree,’ Old English apuldor, æppuldre, Old High German apholtra (cf. New High German Affoltern Placename), Middle High German apfalter ‘apple tree’ (apaldra-).

The Baltic shows clear traces of the very isolated l-declension in Indo-European ābōl, Genitive Singular ābeles. The extended grade of the suffix usually appears in the word for ‘apple’: East Lithuanian obuolỹs, Latvian âbuolis (-iį̆o-stem), West Lithuanian óbuolas, Latvian âbuols (o-stem) from Indo-European ābōl-; the normal grade usually in the word for ‘apple tree’: Lithuanian obelìs (fem. i-stem), Latvian âbels (i-stem), âbele (ē-stem) from Indo-European ābel-; but Old Prussian woble f. (ābl-) ‘apple,’ wobalne (ābolu-) f. ‘apple tree’.

South Slavic ablъko, jablъko, Polish jabłko, Slovenian jábolko, Russian jábloko ‘apple’ (ablъko from āblu-) etc.; South Slavic (j)ablanь, Slovenian jáblan, Czech jablan, jablon, Russian jáblonь ‘apple tree,’ from Indo-European āboln- (the sound form of ablo ‘apple’ influenced).

Although a uniform root form cannot be established, it likely involves a common origin rather than borrowing among Latin, Celtic, Germanic, and Balto-Slavic forms. The relation to Latin abies ‘fir tree’ etc. is very uncertain.

Ref : WP. I 50, WH. I 3, E. Fraenkel KZ. 63, 172 ff., Trautmann 2.

Pages : 1-2

PIET : 1163

4. abh-

English : ‘quick, abrupt’

German : ‘rasch, heftig’

Comments : alter r/n-stem

Material : Material: Greek ἄφαρ ‘immediately’ (an old abstract noun meaning ‘swiftness’), to which probably also belongs ἄφνω, ἄφνως ‘suddenly’.

Possibly related here is Old Church Slavonic abьje ‘immediately, soon’, but this is uncertain, as well as Sanskrit ahnāya ‘soon, immediately’ (more likely related to áhar, áhan- ‘day’ S. 7).

Ref : WP. I 177, Feist 1 b f., 579 a., W. Schulze KZ. 52, 311 = Kl. Schr. 398.

See also : abhro-

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PIET : 41

5. abhro-

English : ‘strong, mighty’

German : ‘stark, heftig’

Material : Middle Irish Prefix abor-, Welsh afr- 'very'; Gothic abrs 'strong, intense', adv. abraba 'very', bi-abrjan 'to be astonished', Old Icelandic prefix afar- 'very'; Illyrian a folk name Ἄβροι, Thracian personal name Ἀβρο-.

Possibly related here is Gothic aba (n-stem) 'spouse'.

Ref : WP. I 177, Feist 1 b f., 579 a., W. Schulze KZ. 52, 311 = Kl. Schr. 398.

See also : abh-

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PIET : 827

6. abō(n)

English : ‘ape’

German : ‘Affe’

Comments: (Celtic neologism). The animal introduced by traveling merchants may have been named by the Celts with the name of their water demon (see above ab-).

Material: Hesychius ἀβράνας • Κελτοὶ τοὺς κερκοπιθήκους might perhaps be read as ἀββάνας (Acc. Pl.) and penetrated into Germanic before the sound shift; hence Old Norse api m. 'monkey, fool', Old Saxon apo, Old High German affo m., affa, affin f., Old English apa m. From Germanic comes Old Russian opica 'monkey', Old Czech opice.

Ref : WP. I 51 f.

See also : Vgl. ab- ‘water’ and Schrader Reallex., Hoops Reallex. s. v. Affe.

Pages : 2-3

PIET : 0

7. ad-1

English : ‘to, by, at’

German : ‘zu, bei, an’

Material: Phrygian αδ-δακετ ‘he makes, he does’; Macedonian ἄδ-δαι • ῥυμοί (Schwyzer Gr. Gr. I 69); Latin ad ‘to, at, on’, preverb and preposition with accusative, also genitive of range, atque, ac ‘and also, and as well as, and’ (ad-que; not at + que; likewise Umb. ap ‘where, when’ temporally, extended to ape), Umb. ař- preverb, -ař postposition with accusative, Osc. adpúd ‘up to’, otherwise with s-extension Osc. az ‘ad’ preposition with accusative; Old Irish ad- preverb (e.g. ad-glādur ‘I call’), Welsh add-, Gaulish ad- prefix (e.g. MN Ad-iantū: Welsh addiant ‘longing’, Admārus: Old Irish már ‘big’); Welsh â, before vowel ag ‘with’ (ad + ĝhe, Sanskrit ha, not = Latin atque); Germanic at preverb and preposition mostly with dative = locative, less often with accusative (Gothic West Germanic from time, Old English also from place), Old Icelandic also with genitive: Gothic at ‘to, at’, Old Icelandic at ‘to, at, against, after’, Old English æt, Old Saxon at, Old High German az ‘to, at, on’.

Weak grade: Vedic t-sárati ‘sneaks, sneaks up’, Old High German zagēn (: Gothic -agan ‘fear’), Old High German z-ougen, Middle High German zōugen, Old Saxon t-ōgian compared to Gothic at-augjan ‘to present, to show’.

Ref : WP. I 44 f., WH. I 11 f.

See also : Perhaps to ad-2.

Page : 3

PIET : 3035

8. ad-2

English : ‘to establish, put in order’

German : ‘festsetzen, ordnen’

Derivative: ado- ‘goal’

Material: Umbrian arsie (adio-) ‘holy’, arsmor (admon) ‘rite’, arsmatiam (admatio-) ‘ritual’, armamu ‘ordinance’, Ařmune, an epithet of Jupiter, to ad- ‘to set, to arrange’; Old Irish ad n. ‘law’, Pl. ada ‘solemn custom’, hence Adj. ‘lawful’, adas ‘appropriate’, Welsh addas ‘suitable’, eddyl (adilo-) ‘duty, goal’; probably also Germanic tila- ‘appropriate occasion’ in Gothic til n., ga-tils ‘suitable’, Old English til ‘suitable, useful’ as n. ‘goodness, suitability’ = Old High German zil ‘goal’, Prep. Old English, Old Icelandic til ‘until’.

Ref : WE. I 12, Devoto Mél. Pedersen 224.

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PIET : 0

9. ades-, ados-

English : ‘sort of cereal’

German : ‘Getreideart, Spelt’

Grammar : n.

Material: Latin ador, -ŏris n. 'a type of grain, spelt', perhaps related to Gothic atisk (ades-ko-) 'seed field', likely related to Old High German ezzisca pl. 'seed', Middle High German dialect Esch, Swiss dialect Aesch, 'field area of a village'; Tocharian AB āti 'grasses' (differently Pedersen Tocharian 641). Regarding Greek ἀθήρ, see under andh-.

Ref : WP. I 45, Feist 61 a, anders WH. I 14.

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PIET : 1166

10. ad(u)-, ad-ro-

English : ‘water current’

German : ‘Wasserlauf’

Material: Avestan aδu 'watercourse, stream, canal', Venetic-Illyrian place name Ad(d)ua (to the Po), Adulia: Attel (to the Danube in Bavaria), Mons Adulas 'St. Gotthard' (probably named after the rivers that originate there), the Upper Austrian place name Adra: Attersee, Attergau, place name Adrana: Eder (Hesse), perhaps also the place name Adria in Venetia (after which the Adriatic Sea is named), the Sicilian place name Ἀδρανός and the Venetic-Illyrian name of the Oder Οὐι-αδούας, Οὐιαδούα Ouiadoua (or Οὐιλδούα Ouildoua; Latin Viadua or Vildua); furthermore, the Latvian place name Adula, Roman Viadrus or Viadua.

Note:

The Oder is known by several names in different languages, but the modern ones are very similar: English and German: Oder; Czech, Polish, and Lower Sorbian: Odra, Upper Sorbian: Wódra; Kashubian: Òdra; Medieval Latin: Od(d)era; Renaissance Latin: Viadrus (invented in 1534).

Ptolemy knew the modern Oder as the Συήβος (Suebos; Latin Suevus), a name apparently derived from the Suebi, a Germanic people. While he also refers to an outlet in the area as the Οὐιαδούα Ouiadoua (or Οὐιλδούα Ouildoua; Latin Viadua or Vildua), this was apparently the modern Wieprza, as it was said to be a third of the distance between the Suebos and Vistula. The name Suebos may be preserved in the modern name of the Świna river (German Swine), an outlet from the Szczecin Lagoon to the Baltic.

Note by Andi Zeneli:

Ἀδρία, πόλις, καὶ παρ´ αὐτὴν κόλπος Ἀδρίας καὶ ποταμὸς ὁμοίως, ὡς Ἑκαταῖος. ἡ χώρα τοῖς βοσκήμασίν ἐστιν ἀγαθή, ὡς δὶς τίκτειν τὸν ἐνιαυτὸν καὶ διδυμητοκεῖν, πολλάκις καὶ τρεῖς καὶ τέσσαρας ἐρίφους τίκτειν, ἔνια δὲ καὶ πέντε καὶ πλείους. καὶ τὰς ἀλεκτορίδας δὶς τίκτειν τῆς ἡμέρας, τῷ δὲ μεγέθει πάντων εἶναι μικροτέρας

τῶν ὀρνίθων. ὁ πολίτης καὶ ὁ πάροικος Ἀδριανός ὡς Ἀσιανός, καὶ Ἀδριάτης, οὗ τὸ Ἀδριατικὸν πέλαγος, ὡς τοῦ Πτελεάτης ὁ Πτελεατικὸς οἶνος.

"Adría, a city, and nearby an Adrías gulf and a river likewise, as Hecataeus says. The land is good for grazing, so that the animals give birth twice a year and bear twins, and often three or four lambs, and in some cases even five or more. And the hens lay eggs twice a day, and the size of all is smaller than other birds. The citizen and the resident is called Adrianós, like an Asianós, and Adriátes, from which comes the Adriatikón pélagos (Adriatikós Sea, Adriatikón in Accusative), just as Pteleátes (Pteleatic) wine is from Pteleatikós (Pteleos)."

Adría, pólis, kaí par´ aftín kólpos Adrías kaí potamós omoíos, os Ekataíos. i chóra toís voskímasín estin agathí, os dís tíktein tón eniaftón kaí didymitokeín, pollákis kaí treís kaí téssaras erífous tíktein, énia dé kaí pénte kaí pleíous. kaí tás alektorídas dís tíktein tís iméras, tó dé megéthei pánton eínai mikrotéras tón orníthon. o polítis kaí o pároikos Adrianós os Asianós, kaí Adriátis, oú tó Adriatikón pélagos, os toú Pteleátis o Pteleatikós oínos

The text is describing the Adriatic region and its characteristics, based on the account of the ancient Greek historian Hecataeus of Miletus.

Ἀδριανοί: Κελτοί, οἱ παρὰ τὴν Ἀδρίαν περίοικοι (Aesch. fr. 71) (Hesychius)

Translation:

Literal: "Adrianoi: Celts, those dwelling around the Adriatic (Aeschylus fragment 71)"

Meaning: "The Adrianoi were Celts who lived near the Adriatic Sea, according to the fragment 71 of Aeschylus."

Ἀδρία ἡ

Adria

1 ciu. de Italia junto al Po, Plu.Cam.16.

2 ciu. de Italia en la región de Piceno, actual Atri, Str.5.4.2, Ptol.Geog.3.1.45.

Ἀδριακή -ῆς, ἡ

Adriace ciu. de Licia, Hippol.Chron.492, 493, Vit.Prophet.124.9.

Ἀδριακή -ῆς, ἡ

Adriace ciu. de Licia, Hippol.Chron.492, 493, Vit.Prophet.124.9.

Ἀδριᾰκός -όν

• Morfologia: [gen. -οῖο AP 9.232 (Phil.)]

1 de Adria κύτος AP 9.232 (Phil.), νέκταρ de cierto vino AP 6.257 (Antiphil.) (pero tb. interpr. c. el sent. de 2 por ref. a la región en vez de a la ciu.).

2 del Adriático κόλπος Hsch.s.u. Ῥέας πόντος, St.Byz.s.u. Ὄμβρικοι.

Ἀδριανικός -όν

del Adriático ἀδριανικαί ἀλεκτορίδες gallinas adriáticas quizá gallinas enanas, patudas Arist.GA 749b29, HA 558b16.

Ἀδριανοί -ῶν, οἱ

Adrianos

1 ciu. de Misia en la ribera del río Ríndaco (Koca Su) en un paso del Olimpo de Misia, junto a la actual Edirnūs, Philostr.VS 581, Socr.Sch.HE 7.36.16, Sud.

2 n. de los celtas que habitaban junto al mar Adriático, Hsch.

3 ét. de la ciu. Adrianúpolis de Jonia, Aristid.Pro.111.14.

Ἀδριανοπολῖται -ῶν, οἱ

• Alolema: Ἀδρ- IGBulg.5.5604.12 (imper.)

adrianopolitas ét. de la ciu. Adrianúpolis de Tracia, Phleg.18, IGBulg.l.c., St.Byz.s.u. Γονεῖς.

Ἀδριᾱνός -ή, -όν

• Alolema: jón. -ηνός E.Hipp.736

del Adriático γυναῖκες A.Fr.71, κῦμα τᾶς Ἀδριηνᾶς ἀκτᾶς E.l.c., Ἀδριανὸς πόντος el mar Adriático, AP 12.252 (Strat.).

Ἀδρίας, ου, Ion. Ἀδρίης, εω, ὁ,

the Adriatic, Hdt. 5.9, etc.:— Adj. Ἀδρι-ᾱνός, ή, όν, A. Fr. 71, also Ἀδριηνός, κῦμα τᾶς Ἀδριηνᾶς ἀκτᾶς E. Hipp. 736 (lyr.): later, Ἀδριακός, νέκταρ, of Italian wine, called Adriatic because imported through Corcyra, AP 6.257 (Antiphil.): Ἀδριᾱνικός, ἀλεκτορίδες Arist. GA 749b29: Ἀδριᾱτικός, ὄρνιθες Chrysipp.Tyan. ap. Ath. 7.285d:—

also fem. Ἀδρι-άς, άδος, ἅλμη D.P. 92.

Ἀδριάς -άδος

del Adriático ἅλμη D.P.92, Nonn.D.43.298, θίς Nonn.D.6.125, πέτρα Nonn.D.6.331.

Ἀδριάτης -ου, ὁ

adriata ét. de Adria, St.Byz.s.u. Ἀδρία y Τυρρηνία.

Ἀδριατικός -ή, -όν

del Adriático ὄρνιθες Chrysipp.Stoic.3.195, Ἀ. θάλασσα el mar Adriático Plu.Cam.40.

Ἀδριηνοί -ῶν, οἱ

adrienos pueblo árabe, St.Byz.s.u. Ἀβασηνοί.

Ἀδρίης

v. Ἀδρίας.

Ἄδρις -ιος, ὁ

Adris río del norte de la India, actual Râvi, afluente del Aquesines o Sandarofago (Jhelum o Chanah), Ptol.Geog.7.1.26, 27, 42.

See 1417. ond-, n̥d- English : ‘stone’

Sanskrit ádri- ‘stone, especially used for striking Soma; rock, mountain’, Old Persian Ark-adriš;

Finally see 347. derə-, drā English : ‘to work’
ἀδρανής ‘inactive, ineffective, weak’

Ἀδράνη, πόλις Θρᾴκης, ἣ μικρὸν ὑπὲρ τῆς Βερενίκης κεῖται, ὡς Θεόπομπος. Πολύβιος δὲ διὰ τοῦ 'η' τὴν μέσην λέγει ἐν τρισκαιδεκάτῃ, Ἀδρήνη. τὸ ἐθνικὸν Ἀδρηνίτης, ὡς Συήνη Συηνίτης, Σελήνη Σεληνίτης. τούτων τὰ μαρτύρια ἐν τοῖς οἰκείοις. δύναται δὲ καὶ Ἀδρηναῖος, ὡς Κυρηναῖος Πελληναῖος Μιτυληναῖος. δίδωσιν ἡ τέχνη καὶ τὸ Ἀδρηνεύς, ὡς Πελληνεύς.

"Adrane, a city of Thrace, which lies a little above Berenice, according to Theopompus. Polybius, however, in the thirteenth book, uses the eta for the middle syllable, Adrene. The ethnic (adjective denoting a person belonging to a place) is Adrenites, just as Syene has Syenites, and Selene has Selenites. The evidence for

these forms is found in the respective authors. However, Adrenaios is also possible, just like Cyrenaios, Pellenaios, and Mytylenaios. The language also allows Adreneus, similar to Pelleneus."

Ἀδρανόν, πόλις Σικελίας ἐν τῇ Αἴτνῃ, ποταμὸν ὁμώνυμον ἔχουσα. λέγεται καὶ ἀρσενικῶς Ἀδράνιος. Ἀπολλόδωρος δὲ Ἀδρανίτας φησὶ τὸ ἐθνικόν.

"Adranon is a city in Sicily, located near Mount Aetna. It has a river that bears the same name. The city is also referred to in the masculine form as Adranios. Apollodorus states that the people of Adranon are called Adranitai."

Ref : Vasmer ZslPh. 8, 114 f., Pokorny Urill. 4, 70, 93, 109, 124. (Proto Illyrian)

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PIET : 0

11. aĝ-

English : ‘to lead’

German : ‘treiben’ (eigentlich wohl ‘mit geschwungenen Armen treiben’), ‘schwingen’, in Bewegung setzen, führen’

Grammar: Originally limited to the present stem.

Material: aĝō: Sanskrit ájati ‘drives’, Avestan azaiti ‘drives, leads away’, Armenian acem ‘lead, bring’, Greek ἄγω ‘lead’ (Aorist ἤγαγον, ἤξα are recent), Latin agō ‘drive, lead, negotiate’ (Perfect ēgī with ablaut renewal), Oscan Imperative actud = Umbrian aitu ‘agitate’, Oscan acum ‘to drive’, Old Irish ad-aig (aget) ‘drives’, Middle Welsh agit, hegit, younger ëyt (agīti), alongside the strong inflection in Welsh, Cornish, Breton a (aget) ‘goes’; t-Preterite Old Irish ro-da-acht ‘drove them away’, Welsh aeth (ag-t) ‘went’ etc., see Pedersen KG. II 451 ff., Old Irish āin ‘driving, play’ (from agnis), Gallo-Roman and-agnis ‘big step’, French andain ‘swath, scythe stroke’, Old French ‘long step’, Old Norse aka ‘to drive’

(Preterite ōk like Sanskrit Gramm. āja); Old English ac ‘but, rather’ (literally ‘go!’ like Latin age); Tocharian B ak-, AB āk- ‘travel, lead’.

to-participle: ἀκτός, Latin āctus, Celtic amb(i)-aktos originally meaning 'messenger sent around (: Old Irish imm-aig) servant, servant’ in Gaulish (-Latin) ambactus ‘servant, bondsman’, Welsh amaeth ‘plowing servant’ (from the Celtic comes Gothic andbahts, Old High German ambaht ‘servant’, from which the family of New High German Amt).

As an Indo-European instrumental noun on -trā, compare Sanskrit aṣṭrā ‘goad for driving cattle’, Avestan aštrā ‘whip, scourge’.

Formations involving vowel gradation: Sanskrit ājí-ḥ m. f. ‘race, contest’, Middle Irish āg (Gen. āga, u-Stem) ‘fight’, āga, āige ‘leader’ (cf. also Gaulish personal name Ago-mārus = Old Irish ágmar ‘warlike’; Com-āgius), Latin only in compounds: ambāgēs, -um ‘circumlocution, circuit; maze; subterfuge’ (consonant stem like Sanskrit áj-ē ‘to drive’ = Latin agī infinitive passive, and like Sanskrit aj- in pr̥tanā́j- ‘going into battle’, but with lengthening in the compound), indāgēs and indāgo, -inis ‘tracking (and driving into a net) of game’, co-āgulum ‘curdled milk’, Sanskrit samāja-ḥ ‘assembly, society’, Greek ἀγωγός ‘leading, guiding’, ἀγωγή ‘leadership, guidance, freight’, Hesiod ὤγανα ‘spokes’, στρατ-ηγός (see below). However, regarding Doric ᾶγον (Sanskrit ājam) ‘I drove’, see Schwyzer Gr. Gr. I 654, 4.

o-Stem: Vedic ajá-ḥ ‘driving, procession; driver’, Greek ἀγός ‘leader, commander’, στρατ-ᾱγός, Attic-Ionic στρατ-ηγός ‘commander’, λοχᾱγός (originally Doric) ‘leader of a λόχος (troop)’, Latin prōd-igus ‘wasteful’ (from prōd-igere), abiga ‘chamaepitys’ (‘due to causing abortions’ from ab-igere = ἀπάγω, Sanskrit apa-ájati ‘drives away’).

i̯o-Stem: Irish aige ‘race’, Sanskrit in pr̥tanājyam ‘contest’.

aĝmn̥, aĝmos: Sanskrit ájman- n. ‘path, procession’, ájma-ḥ the same (but through jman, pari-jman-, pr̥thu-jman-, jma-yā́- see ĝhþem- ‘earth’): Latin agmen ‘procession, marching group’ (new formation after agō for ammen), exāmen ‘swarming bee swarm, swarm’; ‘pointer of a scale’, then ‘examination’ (from agsmen), ammentum (agmen-to-m) ‘the throwing strap attached in a loop form approximately in the middle of the throwing spear’; perhaps (Swedish Gr. Gr. I 49210) with o-gradation Greek ὄγμος ‘furrow, path of celestial bodies; swath when mowing’.

lo-stem: Sanskrit ajirá- ‘quick, nimble’ (but Latin agilis ‘movable, nimble’ is a young new formation); Greek ἀγέλη ‘herd, group’, Latin agolum ‘shepherd’s staff’.

Greek ἀγών ‘race, contest’; ἄγυια ‘street’ (Part. Perf.), from which through the younger ἄγεια comes the Latin agēa; Laconic, Cretan, Aetolian ἀγνέω ‘lead, bring’, Epic Ionian ἀγῑνέμεναι, ἀγῑνέω the same (: ἀγνέω and ἄγω, like ὀρῑ-νω compared to ὄρ-νυ-μι and ὠρ-όμην, thus from a root form ending in ῑ̆; cf. Schwyzer Gr. Gr. I 694, 696). Regarding ἡγεμών, see Schwyzer Gr. Gr. I 5227 and under sāg-.

Note by Andi Zeneli:

Ἀγυιεύς

-έως, ὁ, Agyieus, a name of Apollo, as

A guardian of the street s and highway s, E.Ph.631, Orac. ap. D.21.52, IG3.159, al.

2 pointed pillar, set up as his statue or altar at the street-door, Ar.V.875, Pherecr.87, Dieuchid.2; Ἀγυιεὺς βωμός S.Fr.370.

ἄγυια

Frisk Etymological English

pl. ἀγυιαί

Grammatical information: f.

Meaning: street, road (Il.).

Origin: PG [a word of Pre-Greek origin]

Etymology: Generally considered ptc. pf. without reduplication of ἄγω. But certainly a substr. word in -υια, cf. κώδυια; Szemerényi, Syncope 203ff., Beekes FS Watkins 1998, 25f.

Agyieus (Ancient Greek: Ἀγυιεύς, romanized: Aguieus means 'he of the street') was an epithet of the Greek god Apollo describing him as the protector of the

streets, public places, and the entrances to homes. As such he was worshiped at Acharnae, Mycenae, and at Tegea. The origin of the worship of Apollo Agyieus in the last of these places is related by Pausanias.

The cult of Apollo Agyieus was aniconic, and this facet of Apollo was worshiped in the form of a pointed column or obelisk, often kept by the front door of a private home, or in the open country, rather than in a temple. This symbol is similar to a sign like an edged cone found on the gate of a temple in the Hittitic city Boğazkale; an inscription names the god Apulunas. He was the protector of the gate. Hrozny derives the name from the Babylonian word abullu which means "gate ". The Greeks named him Agyieus, as the protector God who draws off evil. Some writers have held that the omphalos of the oracle at Delphi was a modified pillar of Agyieus. When standing before a house, the stone objects would be decorated with offerings of ribbon, or wreaths of myrtle or bay.

ἀγυιάτης

ἀγυιάτου, ὁ,

A = Ἀγυιεύς, voc. Ἀγυιᾶτα, A.Ag.1081.

2 in plural, inhabitants of an ἄγυια, IG9(2).241 (Phars.), cf. ἀγυιῆται· κωμῆται, Hsch., EM15.31.

Ἄγυλλα

Spanish (DGE)

ἡ

Agila ciudad de Etruria, hoy Cerveteri, D.H.1.20, 3.58, Str.5.2.3.

Ἀγύλλιος

Spanish (DGE)

-ου de Agila χαλκός Rhian.48.

Caere

Latin

Alternative forms

Caeres

Etymology

From Etruscan (kaisra).

Pronunciation

Proper noun

Caere n (indeclinable)

One of the cities of the Etruscan dodecapolis, in Etruria

Popular etymology:

§ A23.11  Agylla: Ἄγυλλα, πόλις Τυρρηνίας. Λυκόφρων "Ἄγυλλαν Αὐσονῖτιν εἰσεκώμασεν". ἔστι δὲ κτίσμα τῶν ἐκ Θετταλίας Πελασγῶν, μετωνομάσθη δὲ Καῖρε. Θετταλῶν γὰρ κρατούντων τῆς πόλεως προσελθών τις τῶν ἀπὸ Λυδίας μετοικησάντων Τυρρηνῶν ἠρώτα τί ἂν εἴη τὸ ὄνομα τῆς πόλεως, τὶς δὲ ἀντὶ τῆς ἀποκρίσεως τὸ χαῖρε εἶπεν· ὅθεν Τυρρηνοὶ κρατήσαντες Καῖρε προσηγόρευσαν. τὸ ἐθνικὸν Καιρετανοί, ὡς Στράβων. ὁ πολίτης Ἀγυλλαῖος. Ῥιανὸς δὲ Ἀγύλλιον εἶπε χαλκόν.

Here's a more literal, word-for-word translation to highlight the original Greek phrasing:

Here’s a literal translation of the Greek text:

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Agylla: Ἄγυλλα, city of Tyrrhenia. Lycophron: “Agylla was received by the Ausonians.” And it is a foundation of the Pelasgians from Thessaly, and it was renamed Caere. For when the Thessalians were in control of the city, someone among the Tyrrhenians who had migrated from Lydia asked what the name of the city would be, and instead of an answer, he said “greeting.” Hence, the Tyrrhenians, having taken control, called it Caere. The ethnic name is Caeretani, as Strabo says. The citizen is Agyllaeus. Rianus, however, referred to Agylla as bronze.

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Agylla: Agylla, city of Tyrrhenia. Lycophron "Agylla Ausonian conquered". It is a creation of the from Thessaly Pelasgians, was renamed but Caire. For of Thessalians ruling of the city approaching someone of the from Lydia having migrated Tyrrhenians asked what would be the name of the city, someone instead of the answer the "chaire" (greetings) said; whence Tyrrhenians having prevailed Caire named it. The ethnic Cairetani, as Strabo. The citizen Agyllaeus. Rhianus but Agyllion said bronze.

The text refers to Agylla, a city in Tyrrhenia (a region of ancient Italy). Lycophron, an ancient poet, mentions that he "conquered Agylla the Ausonian" (Ausonian being another name for Italy).

The city is said to have been founded by the Pelasgians, who came from Thessaly. Later, however, it was renamed Caere. The story of this name change is linked to an incident: when the Thessalians ruled the city, one of the Tyrrhenians (who had migrated from Lydia, a region of Asia Minor) asked what the name of the city was. Instead of an answer, someone said the word "chaire" (which was a common greeting, similar to "hail" or "greetings"). Thus, when the Tyrrhenians conquered the city, they named it Caere, taking the name from this greeting.

The inhabitants of the city of Caere were called Caeretani, according to Strabo, a historian and geographer. While an inhabitant of the original city, Agylla, was called Agyllaeus.

Finally, Rhianus, a poet, mentions the word "Agyllion" meaning bronze. This probably indicates that the area was known for the production or processing of bronze.

In summary, the text describes the history of the city of Agylla/Caere, Albanian agull ‘bronze colour’ its founding by the Pelasgians, the change of its name to Caere due to a historical incident, information about its inhabitants, and a possible connection to bronze working.

***Caeré***

(always called by the Greek writers Ἄγυλλα). Albanian agull ‘bronze colour’. One of the most considerable cities of Etruria, and universally acknowledged to have been founded by the Tyrrhenian Pelasgi (*Dion. Hal. i. 20*; *iii. 60*). It was situated near the coast, to the west of Veii. Ancient writers seem puzzled to account for the change of name which this city is allowed to have undergone, the Romans never calling it anything but Caeré, except Vergil ( **Aen. viii. 478**). Strabo relates that the Tyrrheni, on arriving before this city, were hailed by the Pelasgi from the walls with the word Χαῖρε, according to the Greek mode of salutation; and that, when they had made themselves masters of the place, they changed its name to that form of greeting. Other variations of this story may be seen in Servius (ad Aen. viii. 597). According to one of them, given on the authority of Hyginus, the Romans, and not the Lydians, changed its name from Agylla to Caeré. All these explanations, however, are unsatisfactory. It has been supposed that Caeré might be the original name, or perhaps that which the Siculi, the ancient possessors, gave to the place before the Pelasgic invasion. According to Müller (Die Etrusker, vol. i. p. 87), the two names for the place point to two different stems or races of inhabitants. This same writer makes the genuine Etrurian name to have been Cisra.

The earliest record to be found of the history of Agylla is in Herodotus (i. 167). That writer informs us that the Phocaeans, having been driven from their

native city on the shores of Ionia by the arms of Cyrus, formed establishments in Corsica, of which the Tyrrhenians and Carthaginians, jealous of their nautical skill and enterprising spirit, sought to dispossess them. A severe action accordingly took place in the Sea of Sardinia, between the Phocaeans and the combined fleet of the latter powers, in which the former gained the day; but it was such a victory as left them little room for exultation, they having lost several of their ships, and the rest being nearly all disabled. The Agylleans, who appear to have constituted the principal force of the Tyrrhenians, on their return home landed their prisoners and stoned them to death; for which act of cruelty they were soon visited by a strange calamity. It was observed that all the living creatures which approached the spot where the Phocaeans had been murdered were immediately seized with convulsive distortions and paralytic affections of the limbs. On consulting the oracle at Delphi, to learn how they might expiate their offence, the Agylleans were commanded to celebrate the obsequies of the dead and to hold games in their honour; which order, the historian informs us, was punctually attended to up to his time. We learn also from Strabo that the Agylleans always abstained from piracy, to which the other Tyrrhenian cities were much addicted. According to Dionysius, the Romans were first engaged in hostilities with Caeré under the reign of Tarquin the Elder, and subsequently under Servius Tullius, by whom a treaty was concluded between the two States (iii. 28). Long after, when Rome had been taken by the Gauls, the inhabitants of Caeré rendered the former city an important service by receiving their priests and Vestals, and defeating the Gauls on their return through the Sabine territory; on which occasion they recovered the gold with which Rome is said to have purchased its liberation. This is a curious fact, and not mentioned by any historian; but it agrees very well with the account which Polybius gives us of the retreat of the Gauls (i. 6). In return for this assistance, the Romans requited the Caerites by declaring them the public guests of Rome, and admitting them, though not in full, to the rights enjoyed by her citizens. They were made citizens, but without the right of voting; whence the phrases, in Caeritum tabulas referre aliquem, "to deprive one of his right of voting," and Caerite cera digni, "worthless persons," in reference to citizens of Rome, since what would be an honour to the people of Caeré would be a punishment to a native Roman citizen. See Hor. Epist. i. 6, 62, with the commentators.

Latin rēmex, rēmigāre, rēmigium, līt̄igāre ‘lite agere’ and other verbs ending in -(i)gāre. -- Presumably Latin indigitēs ‘the native deities and heroes’ (indigitāre ‘to invoke a deity’, indigitāmenta ‘invocation formulas’), as end(o)-aget- ‘the natives’.

Development of meaning to ‘weigh’ (from ‘to set in motion’) in Latin exagium ‘weighing, weight’, exigere etc. ‘to weigh, measure’, exāctus ‘precisely weighed’, exiguus ‘scant (precisely weighed)’, exīlis (ex-ag-slis) ‘meager’, exāmen (see above), agīna ‘the beam of the scale’ (formation like, for example, coquīna), Greek ἄγειν also ‘to weigh’ (with the accusative of the weight), ἄξιος (from ἄκτιος, based on a ag-ti-s ‘weight’, originally:) ‘of appropriate weight’, hence ‘worthy, deserving’, ἀντάξιος ‘of equal worth’.

See also WH. I 9, 10, 24 on acnua, āctus quadrātus ‘a field measure of 120 feet square’, and actūtum ‘immediately’, agāsō ‘horse groom’, agō, -ōnis ‘the priest who kills the sacrificial animal’ (from agere in the sense of ‘to sacrifice’), agōnium ‘sacrificial festival’ and the like.

Perhaps related is Gaulish exacum ‘centaurion lepton’ if written for exagum (= exago- ‘purging’). But it is better related to aḱ- ‘sharp, pointed’, see there.

Furthermore, also belonging here:

aĝes-, aḱs . . . ‘(pivot point:) axis - shoulder’.

Sanskrit ákṣa-ḥ ‘axle’, Greek ἄξων the same, ἅμ-αξα ‘wagon’ (Gl. 12, 217; KZ. 40, 217 f.); Latin axis ‘axle’ = Lithuanian ašìs, Old Prussian assis, Old Church Slavonic osъ f. the same; Old High German ahsa, New High German Achse, Old English eax the same; Old Norse ǫxull (from Proto-Germanic ahsulaz) ‘axle’; Middle Irish ais ‘axle’ (aksi-lā in Welsh echel f. ‘axle’, Breton ahel).

Latin āla ‘shoulder’, from which the more common meaning ‘wing’, from agslā (cf. diminutive axilla ‘armpit’) = Old Norse ǫxl, Old English eaxl, Old High German ahsala, New High German Achsel, alongside extended form Dutch oksel the same, and without the l-formants: Old High German uochisa, Middle High German uohse, üehse and Old High German uochsana, Old English ōxn ‘armpit’, Old Norse ōst f., ōstr m. ‘suprasternal notch’, Old English ōcusta, ōxta m., English oxter ‘armpit’; Avestan ašayā̰ Gen. Du. ‘of the two shoulders’, Armenian anutʿ ‘suprasternal notch’ (originally from asnutʿ).

aĝ-rā ‘chase, hunt’, aĝ-ro-s ‘driving, chasing’:

Sanskrit in ghasē-ajra- ‘stimulating to eat, appetizing’, Avestan (vehr-kąm) azrō-daiδīm ‘making the hunt, going for prey (she-wolf)’; Greek ἄγρᾱ, Ionic ἄγρη ‘hunt, capture’, πάναγρος ‘catching everything, seizing’, κρεάγρα ‘meat hook’, πυράγρα ‘fire tongs’, ποδάγρα ‘foot trap’, Μελέαγρος Meleager originally a term for a

‘demon who seizes the limbs as a burning fever’, ἀγρεύς ‘hunter’, ἀγρεύω ‘hunt, catch’; but ἀγρέω ‘take’ according to Schwyzer Greek Grammar I 7271 from ἀ-γρο-; Irish ār n. ‘defeat’ (agron), Welsh aer ‘battle, fight’ (agrā), actually ‘chase’, Old Cornish hair ‘disaster’, Old Breton airou Pl. ‘slaughters’, Gallic a folk name Veragri ‘the powerful fighters’.

aĝ-ro-s ‘field, meadow’ (related to agō as pasture is to drive, so originally ‘place where the cattle are driven out, pasture’).

Sanskrit ájra-ḥ ‘surface, plain, field’ (without relation to agriculture), Greek ἀγρός ‘field, land’ (as opposed to the city), Latin, Umbrian ager ‘field’, Gothic (etc.) akrs, Old High German ackar, ahhar, New High German Acker (Acker and Anglo-Saxon æcer also a specific land measure, ‘as much as a yoke of oxen can plow in a day’), Armenian art ‘field’ (with enigmatic t over atgr-, atr-, see Pedersen KZ. 39, 352; from which artak’s ‘out’, prefix arta- ‘out’).

Sanskrit ajríya- ‘located in the plain’ = Greek ἄγριος ‘growing or living in the field, in the open, wild’; ἀγρότερος ‘living wild’, Latin agrestis ‘rural, rustic, coarse’. (Regarding Gothic akran, German Eckern see also under ōg- ‘grow’.)

Ref : WP. I 35 f., WH. I 22 f., 89, H. Reichelt WuS. 12, 112.

Pages : 4-6

PIET : 30

12. ăĝ-

English : ‘goat’

German : ‘Ziegenbock, Ziege’

Material: Sanskrit ajá-ḥ ‘he-goat’, ajā́ ‘goat’, Middle Persian azak ‘goat’, New Persian azg the same;

Albanian dhī́ ‘goat’ (G. Meyer BB. 8, 186, Pedersen KZ. 36, 320, 335; probably from adhi, like sii ‘eye’ from asii);

Lithuanian ožỹs (āĝi̯os) ‘he-goat’, ožkà ‘goat’, Old Prussian wosee ‘goat’, wosux ‘he-goat’;

Sanskrit ajína-m ‘skin’;

Lithuanian ožìnis ‘belonging to the he-goat’, ožíena ‘he-goat meat’;

Old Slavic (j)azno (azьno) ‘skin, leather’.

Ref : WP. I 38, Trautmann 22. Compare also aiĝ-.

Pages : 6-7

PIET : 1137

13. aĝh-

English : ‘plough animal’ (pregnant animal)

German : ‘trächtiges Tier’

Material: Sanskrit ahī ‘cow’, Avestan azī f. adj. ‘pregnant’ (of cows and mares), Middle Irish ag (s-stem) m., f. ‘cattle, cow’, ag allaid ‘deer’ (literally ‘wild ox’), ál ‘brood, litter’ (aglo-), Welsh ael the same, Middle Welsh aelaw ‘wealth’, eilion (agliones) ‘fallow deer, horses’; here with e-vocalism Armenian ezn ‘cattle’

Ref : WP. I 38, Loth RC. 38, 55.

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PIET : 1138

14. ăĝher-, ăĝhen-, ăĝhes- (oder ōĝher usw.)

English : ‘day’

German : ‘Tag’

Grammar : Heteroklit. Neutrum.

Material : Sanskrit áhar, áhaḥ, Gen. áhn-as, Avestan Gen. Pl. asn-ąm ‘day’. In Germanic, there is an initial d- influenced by Proto-Germanic đă̆ʒwaz (Proto-Indo-European dhŏ̆g$^{w}$ho-, see dheg$^{w}$h- ‘to burn’) meaning ‘warm season’ (: Lithuanian dãgas ‘summer heat’). The o-stem Gothic dags, Old Icelandic dagr, Old High German tac m. ‘day’ is reformed from a neuter es-stem (Gothic personal name

Δαγίσ-θεος = Dagis-þius, Old High German Dagi-bert, etc.), which also appears in the ablaut, Old English dæg (dōʒiz), Pl. dōgor n. ‘day’ (Gothic fidur-dōgs ‘four-day’), Old Icelandic døgr n. ‘day or night’ alongside n-stem Danish døgn n. ‘day and night’.

Ref : WP. I 849 f., WH. I 467, Feist 113 f., Sievers-Brunner 121, 243, Wackernagel-Debrunner III 310 f.

Page : 7

PIET : 203

15. agh-

English : ‘to fear’

German : ‘seelisch bedrückt sein, sich fürchten’

Material: Greek ἄχος n. ‘anguish, pain, sorrow’, ἄχνυμαι, ἄχομαι ‘to be troubled, to mourn’ (Aor. ἤκαχε, ἠκαχόμην, Perf. ἀκάχημαι), ἀχεύων, ἀχέων ‘mourning, groaning’, ἀκαχίζω ‘to trouble’; perhaps also related to ἄχθος ‘burden, grief’ (ἀχτος), from which ἀχθεσθαι ‘to be laden, to be oppressed’.

Old English ege m. ‘fear’, egisi-grima gl. larvula, originally n. es-stem agiz = Greek ἄχος, compare Old High German egis-līh ‘terrible’, egisōn ‘to frighten’ and the expanded Gothic agis n. ‘fear, anxiety, terror’, Old High German agiso, egiso m., egisa f. ‘terror, terrifying figure’, Old English egesa m. ‘fear’; Old Norse agi m. (-en-stem) ‘fear’, Old High German egī; Middle High German ege f. ‘fear, terror, punishment’; Gothic -agan in un-agands ‘not fearing’, af-agjan ‘to frighten’, us-agjan ‘to frighten someone’, in-agjan ‘to attack someone’; preterite-present Gothic ōg (ōgum) ‘I fear’, ni ōgs ‘fear nothing’ (old short vowel subjunctive ōgiz), Old Norse ōa-sk ‘to fear’; Gothic ōgjan ‘to frighten someone’ = Old Norse ægja ‘to frighten’; Old Norse ōgn f. ‘terror’, ōtti m. ‘fear’, Old English ōga f. ‘terror’.

Old Irish ad-agor, -agur ‘to fear’ (due to the ablaut equivalence with Gothic ōg, Brugmann Grdr. II² 3, 484 hypothesizes an origin from an older perfect), verbal noun āigthiu.

Ref : WP. I 40, Feist 14, 380.

See also : This probably also includes: agh-(lo-)

Pages : 7-8

PIET : 576

16. agh-(lo-)

English : ‘disgusting’

German : ‘widerwärtig’

Material: Gothic agls ‘shameful’, agliþa, aglō ‘affliction’, us-agljan ‘to oppress’, Old English eg(e)le ‘distasteful, troublesome, regrettable’, eglan ‘to cause pain’ (English ail ‘to hurt; to be unwell’), eglian ‘to be felt painfully’, Middle Low German egelen ‘to cause grief’, Gothic aglus adv. agluba ‘difficult’; also (with enigmatic suffix) Gothic aglaitei f., -i n. ‘lasciviousness, unchastity’, Old High German agaleizi f., -i n. ‘discomfort; zeal’, agaleizo, Old Saxon aglēto, agalēto adv. ‘diligent, zealous’.

Possibly related to Sanskrit aghá- (= Avestan aγō-) ‘evil’, n. ‘evil, harm’, aghalá- ‘bad’.

Possibly also related to Middle Irish ālad n. ‘wound’ (agloton), Middle Welsh aele(u) ‘painful’, aeleu m. ‘pain’ (agloṷ-).

Ref : WP. I 41, Feist 15 a, Specht Dekl. 136, Loth RC. 38, 56.

Page : 8

PIET : 1280

17. aghl(u)-

English : ‘rainy weather’

German : etwa ‘dunkle Wolke, regnerisches Wetter’

Material: Greek ἀχλῦς ‘fog, darkness’, Old Prussian aglo n. ‘rain’ (u-stem), Armenian alj- in ałjałj, ałjamułjkh ‘darkness’ (Meillet MSL. 10, 279).

Ref : WP. I 41. Vgl. Petersen Aryan und Armenian Stud. 126.

Page : 8

PIET : 36

18. agos-

English : ‘fault, sin’

German : ‘Fehl, Schuld, Sünde’

Material: Sanskrit ágas- n., ablauting with Greek ἄγος ‘grave guilt, blood guilt’; Sanskrit ánāgas-, Greek ἀναγής ‘guiltless’; ἀγής, ἐναγής ‘cursed’, ἅγιος • μιαρός.

This decidedly morally-oriented meaning ‘guilt, outrage’ may have developed from a more physical sense of ‘harm, hurting’: Old English acan, ōc ‘to hurt’ (English ache), Low German äken ‘to hurt, fester, swell’, Middle Dutch akel ‘grief, injustice, harm’, North Frisian akelig, aeklig ‘horrid, miserable, vehement’.

Ref : WP. I 38.

Page : 8

PIET : 33

19. agro- (egro-)

English : ‘top, first, beginning’

German : ‘Spitze, oberstes, erstes, Anfang’

Material: Sanskrit ágra- n. ‘tip’, agrē (Locative) ‘at the tip’, also temporally ‘in the beginning, first’, agrimá- ‘the first’, Avestan aγra- ‘the first, highest in time, space, etc.’, n. ‘beginning; the highest, tip’; Latvian agrs (Adj.) ‘early’, agri Adv. ‘early, early on’, agrums ‘the early time’.

Whether the Latin MN Agrippa comes from agri-p(e)d- ‘the one who comes into the world feet first’ is doubtful according to W. Schulze KZ. 32, 1721, Latin Eig. 2305.

If Sanskrit ágra- goes back to ogro- or egro-, one could compare Hittite ḫé-kur, ḫé-gur ‘rock peak’.

Ref : WP. I 38 f., Pedersen Hittite 183.

Pages : 8-9

PIET : 34

20. aĝro-s

See also : s. aĝ-

Page : 9

PIET : 0

21. agu̯(e)sī, aksī

English : ‘axe’

German : ‘Axt’

Material: Gothic aqizi, Old Norse øx, Old English acus, æx, Old Saxon acus, accus, Old High German achhus, accus, aches, New High German Axt (the Germanic forms aqwizi and akusi perhaps derived, according to Zupitza GG. 89, from a gradation agu̯ésī: agusi̯ás), Greek ἀξῖνη ‘axe, hatchet’, Latin ascia ‘axe of carpenters’ (from acsiā like viscus: ἰξός, vespa from vepsā).

Ref : WP. I 39, WH. I 71, Feist 54 b, Specht Dekl. 150, Schwyzer Gr. Gr. I 465[4].

Page : 9

PIET : 35

22. ag$^{w}$h-no-s

English : ‘lamb’

German : ‘Lamm’

Comments: (partially also ag$^{w}$nos)

Material: Greek ἀμνός m. f., ἀμνή f. ‘lamb’; Latin agnus, -ī, fem. -a ‘lamb’ (agnīle ‘sheepfold’, without suffix relation to Old Church Slavonic jagnilo ‘place where sheep give birth’, a derivation from the verb jagniti ‘to lamb’); Old Irish ūan, Welsh oen, Cornish oin, Breton oan ‘lamb’ (protoform ognos with -gn- from -

gʷhn-, not -gʷn-, which despite Pedersen KG. I 109 should have resulted in -bn-; o- likely influenced by ou̯is ‘sheep’); Old English ēanian, English to yean ‘to lamb’, Dutch oonen the same (from aunōn of auna- = Indo-European agʷhno-); Old Church Slavonic (j)agnę ‘lamb’ (extended with the formative suffix -et- popular for naming young animals), (j)agnьcь ‘little lamb’ containing lengthened grade. Or should Indo-European ōgʷ(h)no- : əgʷ(h)no- be posited?

The media aspirata presupposed by the Germanic and Celtic languages can also underlie the Latin and Slavic forms, so that Greek ἀμνός (originally from ἀβνός) remains the only reliable indication of media gʷ. If the Umbrian habina(f) 'agnas' could be explained as a cross between hēdīno- = Latin haedīnus and abnīno- = Latin agninus, the Umbrian b would indeed point to an unaspirated media. However, it is possible that gʷh in Oscan-Umbrian has become b.

Latin avillus 'little lamb' is not derived from ovis because of the suffix formation, but from agʷhnelos.

Note by Andi Zeneli:

Latin haedus, aedus, ēdus, hoedus ‘young goat, kid’, Albanian edh, Eastern Romance: Aromanian: ed, Megleno-Romanian: ied, Romanian: ied, Sardinian: edu, Vulgar Latin: haegulus, Old Italian: eghio

-d- : -dh- Illyrian Greek phonetic mutation

Ref : WP. I 39, WH. I. 23.

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PIET : 1135

23. ai-1

English : exclamation

German : Ausruf

Material: Sanskrit ē: exclamation of reflection, address, compassion;

Sanskrit ai: the same; ayi: interjection with the vocative;

Avestan āi: interjection of the call before the vocative;

Greek αἲ, αἶ, αἰαῖ: exclamation of wonder, astonishment, or pain (from this αἰάζω ‘to sigh, lament’, αἴαγμα ‘sighing’);

Lithuanian aĩ and ái: ‘oh! alas!’ and before vocatives.

Ref : WP. I 1, WH. I 396, Benveniste Origines 130 f.

See also : S. auch aik-.

Page : 10

PIET : 0

24. ai-2

English : ‘to drive, to overwhelm, harm’

German : ‘worauf eindringen, treiben, überwältigen, kränken’

Material: Present tense (a)i-neu-mi: Sanskrit inóti, ínvati, Imperative inuhí, Participle -inita- (úpenita- ‘pressed in, constricted’), ‘to penetrate something, to overcome’, Avestan inaoiti, Infinitive aēnaŋhe ‘to rape, to offend’, ainita (from an-inita by haplology) ‘not raped, not offended’ (possibly related to Sanskrit énas- n. ‘offense, sin, misfortune’ = Avestan aēnah- ‘act of violence, offense’, m. ‘offender’), Avestan intay- ‘rape, offense; torment’, Sanskrit iná- ‘strong; m. lord’, perhaps also īti-ḥ f. ‘plague, distress’; Greek αἰνός ‘terrible’;

possibly related -in- in Gothic faír-ina ‘guilt, accusation’, Old High German firinōn ‘to sin’, Old Icelandic firn n. Pl. ‘extraordinary things’ (cf. Weisweiler IF. 41, 29 f.), if the original meaning (as in the Heliand) is ‘act of violence’.

Ref : WP. I 1, Feist 139/140.

Page : 10

PIET : 270

25. ai-3

English : ‘to give’

German : ‘geben, zuteilen’, über mediales ‘sich geben lassen’ dann auch ‘nehmen’

Material: Greek αἴνυμαι ‘to take, seize, grasp’, only present and imperfect.

Ven. MN Aimos, Illyrian MN Aetor.

Latin ae-mulus ‘rivaling, competing’, probably as ‘one who strives for something’ (Frisk Eranos 41, 53).

Tocharian B ai-, A e-, infinitive B aitsi, A essi ‘to give’; Hitt. pa-a-i ‘he gives’, 3rd pl. pí(-ia)-an-zi with preverb pe ‘towards’.

Ref : Pedersen Groupement 20, Hittitisch 115, Tocharisch 227; Frisk Indo-Germanic 10 f.

See also : Here undoubtedly belongs: ai-ti-, ai-to-

Pages : 10-11

PIET : 1270

26. ai-ti-, ai-to- : oi-to-

English : ‘part’

German : ‘Anteil’

Material: Avestan aēta- ‘the due part’ (‘punishment’; dual ‘guilt and punishment’).

Greek αἶσα (αἰτία) ‘share, fate’, Homeric ἴσα, better ἴσσα ‘the due share’, ἰσσασθαι • κληροῦσθαι. Λέσβιοι Hesychius; αἴσιος ‘promising good fortune, favorable’, αἴσιος ‘ordained by fate, due’, ἀναισιμόω ‘to apply, use, consume’, αἰσυμνάω ‘to judge, rule’; διαιτάω (perhaps dissimilated from διαιτιάω) ‘to arbitrate, direct; to organize life = to lead a certain way of life; to prescribe a certain measure in eating and drinking’, hence δίαιτα ‘arbitration’ and ‘way of life, lifestyle’, ἔξαιτος ‘selected, chosen’.

Oscan Gen. aeteis ‘part’, aíttíúm ‘portions’.

From Greek, probably also αἴτιος ‘liable, guilty’ (the τ from αἰτέω), which later became αἰτία ‘guilt, cause’; also αἰτέω, αἰτίζω ‘to demand’ as ‘to demand one’s share’; ablaut οἶτος m. ‘fate’.

Old Irish āes n., Welsh oes f. ‘age, era’ from ait-to-, Old Irish āes m. ‘people’ from ait-tu-, Welsh oed m. ‘age’ from aito-.

Note by Andi Zeneli:

Messapic Oeta : Greek Oiti : Oscan Gen. aeteis ‘part’

Οἴτη

ἡ, Mount Oeta in Thessaly, Str.9.4.12: Adj. Οἰταῖος, α, ον, of Oeta, S.Tr.436, etc.; οἱ Οἰταῖοι Th.3.92, etc.: also Οἰταϊκός, ή, όν, D.L.1.106; Οἰταϊκά, τά, title of work by Nicander, Nic.Frr.15-18.

Ref : WP. I 2, Hirt Indo-European Greek II, 82 f. Schwyzer Gr. Gr. 1 $421^{3}$, $696^{9}$, $705^{7}$.

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PIET : 1473

27. ăi-4

English : ‘to burn’

German : ‘brennen, leuchten’

Material: The reconstructed aibhro-, derived from Old English āfor ‘sharp, intense’, Old High German eibar, eivar ‘bitter, harsh, dreadful’, cannot be securely connected.

However, perhaps related is Greek ἰαίνω ‘to warm’ from i(i̯)-ani̯ō; see under eis-1 ‘to move intensely’.

See also : S. unter ai-dh-, ăi̯er-, ai̯os-, aisk-, ai-tro-.

Page : 11

PIET : 6

28. ai-5 : oi-

English : ‘important speech’

German : ‘bedeutsame Rede’

Material: Greek αἴνημι, αἰνέω 'praise', αἶνος m., αἴνη f. 'significant speech, praise'; αἰνίσσομαι 'speak in riddles', αἴνιγμα n. 'obscure speech' (but ἀν-αίνομαι 'deny' seems to be a -i̯o-derivation of the negation ἀν-); ablaut, Middle Irish ōeth m. 'oath' (Old Welsh anutonou Pl., glossed as 'perjuries', Modern Welsh anudon 'perjury') = Gothic aiþs m., Old Icelandic eiðr, Old English āþ, Old Saxon ēđ, Old High German eid m. 'oath' (probably Celtic loanword).

Ref : WP. I 2, 103, Osthoff BB. 24, 208 f.

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PIET : 1271

29. aid-

German : ‘schwellen’

See also : s. oid-.

Page : 11

PIET : 0

30. ai-dh-, i-dh-, nasalization i-n-dh-

English : ‘to burn’

German : ‘brennen, leuchten’

Material: Sanskrit inddhé́ 'ignited, inflamed' (Pass. idhyáte, Perf. īdhé́, Part. Perf. Pass. iddhá-ḥ), indhana-m 'the ignition'.

Greek αἴθω 'ignite, burn' (αἰθόμενος), αἴθων, αἶθοψ 'fiery, sparkling', ἰθαίνεσθαι • θερμαίνεσθαι Hesychius, hylleisch αἰδῶσσα • αἴθουσα 'Loggia'; ablaut variant κακ-ιθής Hesychius 'starved' (W. Schulze KZ. 29, 269 = Kl. Schr. 329).

αἰδῶσσα

αἴθουσα, Hsch. ἀϊδώτατον• τειχίονα, Id.

αἴθουσα

(sc. στοά), ἡ, properly part. of αἴθω (q.v.), in the Homeric house,
A portico, verandah, to catch the sun, δόμον… ξεστῇς αἰθούσῃσι τετυγμένον Il.6.243, cf. 20.11, A.R.3.39, 237: in Od. especially of a loggia leading from αὐλή to πρόδομος, 3.399, al.; αἰ. ἐρίδουπος, echoing to the tramp of horses, 15.146.
2 = κώνειον (hemlock), Ps.-Dsc.4.78. (αἴθουσσα Hdn. Greek 2.919, v.l. in Homeric, which may point to αἰθοῦσσα = αἰθόεσσα.)

[sc. στοά, αἴθουσα being partic. of αἴθω
in the Homeric house, the corridor, open in front like a verandah, looking E. or S. to catch the sun, whence the name; the sleeping place of travellers, Od.

o- extension grade.: Greek αἶθος m. 'burn' (αἰθός 'burnt') = Sanskrit ēdha-ḥ m. 'firewood' = Old English ād, Old High German Middle High German eit m. 'glow, pyre': zero-grade probably Norwegian Swedish id 'leuciscus idus' (a bright type of carp), compare New High German dialect aitel 'leuciscus cephalus' as 'the shiny one'; alongside u-stem aidhu- in Gallic a folk name Aedui, Old Irish áed 'fire', also as a MN; Latin aedēs 'temple', originally 'the household hearth', also aedis = Macedonian ἄδις • ἐσχάρα Hesychius

From the verbal adjective with -to- likely comes Latin aestās, -ātis 'warm season, summer' (from aisto-tāt-, Indo-European aidh-to-); aestus, -ūs (from aidh-tu-) 'heat, glow, surge', aestuāre 'to boil, to seethe, to rage'; Old Germanic MN Aistomōdius ('with fiery spirit'), Old English āst f. 'drying oven', English oast 'kiln'.

r-Formants: Greek αἰθήρ 'the upper air' (Macedonian ἀδῆ), αἴθρα 'the clear sky' (Macedonian ἀδραιά), αἴθριος 'bright, clear (of the weather)', with the ablaut variant ἰθαρός 'clear', Sanskrit vīdhrá- (= vi-idh-rá-) the same.

l-Formans: Greek αἰθάλη, αἴθαλος 'soot', Macedonian ἄδαλος; assuming a development from 'shining, bright' to 'apparent', somewhat forcibly placed here are Old English īdel 'vain, useless, null', Old High German ītal, New High German eitel.

On Indo-European aidh-lo- is based Germanic ail- in Old English ǣlan 'to burn' related to āl n. 'flame', and in Old English ǣled m., Old Icelandic eldr (Gen. elds)

'fire, conflagration'. From various developmental stages of Old English æled, Welsh aelwyd, Breton oaled 'fire, hearth' are borrowed (M. Förster Themse 4872). Middle Irish āel 'lime' could have arisen from aidh-lo-. However, the Germanic and Celtic words could also have been directly formed from the root 4. ăi- with the -lo- suffix.

s-Formans: es-stem Greek αἴθος n. 'glow, blaze' = Sanskrit édhas- n. 'firewood'.

Further developments: Old Icelandic eisa f. (aidh-s-ōn) 'fire', Norwegian 'fireplace', Middle Low German ēse f. 'forge, hearth' (but Old High German essa 'forge' see under ăs- 'to burn'); Avestan aēsma- m. 'firewood' (aidh-s-mo-, compare without s Sanskrit idhmá-ḥ m. the same); also Baltic aismiā in Lithuanian íesmė 'firewood'; Lithuanian aistrà f. 'passion'; Old Czech niestějě (fem. pl.) 'oven', later nístěj (with n-insertion due to false segmentation of the forms vъn-ěstěję, vъn-ěstějachъ, Berneker 275) from aidh-s-to-; also zero-grade idh-s-to- in Slovenian istéje, stéje pl. 'oven hole'; according to Johansson IF. 19, 136 also Sanskrit iṣṭakā 'burnt brick', Avestan ištya- n. 'brick, baked brick'.

To indh- go back: Albanian Gheg idhunɛ, Tosk idhëtë 'bitter', Tosk idhɛrím 'bitterness, anger', hi̯dhitë pl. 'nettle' (Jokl Studien 29).

The lightning of Indra by Andi Zeneli:

1583 índha m. 'kindling' ŚBr. [√indh]
indhastha-.

1584 indhana n. 'lighting, kindling, fuel' MBh. [√indh]
Pa. indhana- n. 'fuel', Pk. iṁdhaṇa- n., P. innhaṇ m., B. indhan (← Sk.?), Aw. lakh. ī̃dhanᵘ, H. ī̃dhan m., G. ĩdhaṇ, ĩdhṇũ n., (North Gujarat) ɛ̃dhṇã̃ n. pl. — Kal. idhōn 'tripod to put over the fire' semant. difficult, poss. < uddhāna-[1].
indhanakuṭaka-.

1585 indhanakuṭaka 'fuel-store' [indhana-, kuṭī-]
H. ĩdhauṛā m. 'room for storing wood'.

1586 indhastha 'fuel-place'. [índha-, stha-]
Wg. ɛ̃daté 'fire-place' or < idhmávant-.

Ref : WP. I 5, WH. 15, 20, 843, Trautmann 3, Schwyzer Gr. Gr. I 347.

Probably related to ăi-4.

Also belongs here is aisk-, if it originated from aidh-s-k-.

Pages : 11-12

PIET : 1275

31. ăier-, ăien-

English : ‘day, morning’

German : ‘Tag, Morgen’

Grammar : n.

Material: Avestan ayarə, Gen. ayąn n. ‘day’.

Greek Locative ἀ(ι̯)ερι- in ἄριστον (from aie̯ri-d-tom, related to ed- ‘eat’) ‘breakfast’ (non-contracted ἀέριστον still reconstructable in Homeric Ω 124, π 2); long-grade ᾱ̆(ι̯)ερι in the derivation ἠέριος ‘morning’, contracted in ἦρι ‘in the morning’. Differently Risch 105.

Gothic air, Old Icelandic ār, Adv. ‘early’ (also Locative aie̯ri), with comparative Gothic airiza ‘earlier’, Adv. airis = Old English ǣr, Old High German ēr, New High German eher, ehe; superlative Old English ǣrest, Old High German ērist, New High German erst.

Ref : WP. I 3, Feist 24b.

Vielleicht zu ăi-4.

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PIET : 1

32. aiĝ-

English : ‘goat’

German : ‘Ziege’

Material: Greek αἴξ, -γός ‘goat’, Armenian aic ‘goat’; low-grade Avestan izaēna- ‘made of leather’ (literally ‘made of goatskin’ like Greek αἴγειος, cf. the same semantic relationships in aĝo- ‘buck’). Possibly an oriental cultural word.

Ref : WP. I 8, Specht KZ. 66, 13.

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PIET : 10

33. aig-1, nasalization ing-

English : ‘disspirited, sick, ill’

German : ‘verstimmt, unwirsch, krank’

Material: Albanian kë-ék 'evil' (from kë + aiǧo-); Latin aeger, aegra, -um, aegrotus 'upset, unwell, sick'; Old Norse eikenn 'wild, furious', Old English ācol 'excited, distraught', New Norwegian eikja, eikla 'to plague incessantly with attacks, contradictions, assertions', eikjen 'quarrelsome'; Tocharian B aik(a)re (= Latin aegro-), A ekro 'sick';

Note by Andi Zeneli:

Albanian Pontic in Mount Albanon Ἠγερία, Latin Aegeria ‘The nymph attributed a legendary role in the early history of Rome as a divine consort and counselor of Numa Pompilius, the second king of Rome, to whom she imparted laws and rituals pertaining to ancient Roman religion. Her name is used as an eponym for a female advisor or counselor.’

nasalized ing-: Lithuanian ìngis 'loafer', ìngas and angùs 'lazy, sluggish', Latvian îgstu, îgt 'to have internal pain, to be grumpy, sullen', îgnêt 'to have disgust', îgnis 'grumpy person' (Lithuanian éngti 'to choke, torment' probably remains distant); Old Church Slavonic jędza 'illness', Slovenian jeza 'anger', Polish jędza 'fury, witch' ('sullen'), Czech jezinka 'forest woman' (etc., see Berneker 268 f.; also attributed to jęga, not aigā, is therefore:); Russian bába jagá 'witch' (see Brückner KZ. 45, 318);

Old Icelandic ekki 'pain, sorrow' = Old English inca 'pain, suspicion, quarrel', Old Frisian inc (i.e. jinc) 'angry', also New English inkle 'to guess', inkling 'murmur, suspicion, hint, indication'.

Ref : WP. I 9, WH. I 16, 843, Trautmann 70.

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PIET : 11

34. aig-2

English : ‘oak’

German : ‘Eiche’

Material: Greek αἰγίλωψ 'a type of oak' (see below), presumably also κράτ-αιγος, κρατ-αιγών 'an indeterminate type of tree' (approximately 'hard oak').

The outcome of αἰγίλωψ appears to be λώψ • χλαμύς Hesychius, cf. λωπίον, λώπη, λοπός 'shell, bark' and Plin. n. h. 16, 6, 13 aegilops fert pannos arentes ...non in cortice modo, verum et e ramis dependentes, Kretschmer Gl. 3, 335.

Old Norse eik (consonant stem) f. 'oak', Old Saxon ēk, Old English āc (English oak), Old High German eih, Middle High German eich, eiche, New High German Eiche;

All further connections are doubtful: Greek ἄιγῑρος (more accurately than αἴγειρος, see Fick BB. 30, 273) perhaps 'aspen' could, as 'trembling tree', also be derived from something like οἰκτῖρω αἰγῖρω 'swing, tremble' (: aig- 'move violently');

Latin aesculus 'mountain oak' (aig-sklos) is still unclear in its formation, perhaps a Mediterranean word.

Ref : WP. 110, WH. I 20, 844, Specht KZ. 68, 195 f. S. unten S. 18 Z. 1/2.

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PIET : 1151

35. aig-3

English : ‘to move swiftly, swing, vibrate’

German : ‘(sich) heftig bewegen, schwingen, vibrieren’

Material: Sanskrit ējati 'moves, stirs, quivers', ējathu-ḥ 'the trembling of the earth', viçvamējaya- 'making everything tremble', nasal present iŋgati, iŋgate 'moves, stirs', causative iŋgáyati 'sets in motion, stirs, shakes', udiŋgayati 'swings', samiŋgayati 'sets into trembling motion' (similar relationship as between αἴθω : Sanskrit indhate);

very likely from Greek αἶγες • τα κύματα. Δωριεῖς Hesychius (also Artemidorus Oneirocrit. 2, 12: και γὰρ τὰ μεγάλα κύματα αἶγας ἐν τῇ συνηθείᾳ λέγομεν), αἰγιαλός 'shore' (probably developed from the connection ἐν αἰγι ἀλός 'at the surf of the sea'; differently Bechtel Lexil. 16), αἰγίς 'storm wind, storm cloud; the shield of Zeus' (probably originally understood as the storm cloud shaken by Zeus, 'thunderstorm shield'), καταιγίς 'sudden gust of wind' from καταιγίζειν 'to storm down, rush upon' (from the πνοαὶ Ἄρεος, the winds, sea), ἐπαιγίζειν 'to storm towards, press forward'; probably also αἰγανέη 'spear' (based on a αἴγανον 'the hurling' or 'missile');

possibly also αἴγλη 'brightness', from the flickering of light and the warm southern air; hence the Germanic name of the squirrel: Old High German eihhurno, eihhorn, Middle High German eichorn (New High German Eichhorn, associated with oak and horn, Old English ācweorna, -wern, Middle Low German ēkeren, ēkhorn, Old Norse īkorne (īk- old ablaut or weakening from aik- in the secondary stress), New Norwegian also eikorne, Old Swedish ēkorne (based on the concept of 'moving, swinging from branch to branch'; most likely with a second element belonging to u̯er-, u̯ēu̯er- 'squirrel, weasel': aik-werna); Old Slavic igrъ, igra 'play', igrati, perfective vъzigrati 'σκιρτᾶν, to leap, jump, dance' (from ьgra; Lithuanian by Berneker 422).

Ref : WP. I 11, Trautmann 103.

Pages : 13-14

PIET : 217

36. aig$^{w}$h-

English : ‘to be ashamed’

German : ‘sich schämen’

Material: Directly from Old High German (OHG) wz. from Old English (OE) æwan ‘to despise’, also Middle Low German (MLG) eichelen, ēchelen, ēgelen

(from aiwilōn) ‘to disgust’ (borrowed from this is Middle High German (MHG) ekeln).

Greek αἶσχος n. ‘shame’ (from aig$^{w}$h-s-kos, k-derivation from an s-stem aig$^{w}$hes-, like:) Gothic aiwiski n. ‘shame, disgrace’; compare further αἰσχύνη ‘shame, sense of honor, disgrace’, αἰσχύνω ‘dishonor, disgrace, disfigure’, middle voice ‘I am shy, I am ashamed’, αἰσχρός ‘shameful, disgraceful; ugly’; Gothic unaiwisks ‘shameless’, aiwiskōn ‘to act shamefully’, OE æwisc(e) n. ‘shame, offense’, adj. ‘shameless’, MLG eisch ‘ugly, abominable’, Low German eisk, aisch ‘disgusting, nasty’.

Ref : WP. I 7, Feist 30.

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PIET : 9

37. ā(i)ĝh- : īĝh-

English : ‘to need’

German : ‘bedürfen, begehren’

Material: Avestan āzi-š m. ‘desire’, New Persian az the same, Avestan āza-š m. ‘striving, zeal’; ablaut Avestan izyati ‘strives, longs for’ and ĭžā ‘striving, zeal, success’; Sanskrit īhā ‘desire’, īhatē ‘strives for’;

Greek ἀχήν ‘needy’ = ἠχῆνες • empty, poor Hesychius (through analogy with words with ἀ-privativum, from which ἀεχῆνες • poor Hesychius, and ἀχενία ‘lack, poverty’), κτεανηχής • poor Hesychius, ablaut ἰχανάω ‘desire’, ἴχαρ ‘desire’;

Tocharian A ākāl, B akālk ‘wish, longing’. Differently Pedersen Tocharian 42.

Ref : WP. I 40, Van Windekens Balto-Slavic 41, 55; unwahrscheinlich Bartholomae IF. 5, 215.

Pages : 14-15

PIET : 1279

38. ăiḱ- : ĭḱ-

English : ‘spear, pike’

German : ‘Spieß; mit einer spitzen Waffe treffen’

Derivative: (: aiĝu- ‘needle’)

Material: Greek αἶκλοι • αἱ γωνίαι τοῦ βέλους Hesychius, Greek ἰκτέα • ἀκόντιον Hesychius, Cypriot ἰκμαμένος or ἰχμαμένος (in the latter case from ἰκσμαμένος) 'wounded', Greek αἰχμή 'spear' (aik-smā).

Old Prussian aysmis 'roasting spit', Lithuanian iẽšmas, jiẽšmas 'roasting spit', (Gdf. aiḱmos or exactly corresponding to Greek aiḱ-smos); possibly related to Old Prussian ayculo, Church Slavonic igla, etc. 'needle', with g instead of ž (cf. p. 181), Latin īcō (analogously īciō), -ĕre 'to hit, wound', ictus 'blow, thrust', probably also Avestan išarə 'immediately' = Greek ἴκταρ 'near' (as 'adjoining') and ἴγδη, ἴγδις 'mortar' (also ἴξ, ἴκες 'worms damaging the vine', from which ἶπες may have been reshaped following the meaning-related κνῖπες, σκνῖπες, θρῖπες; differently Schwyzer Gr. Gr. I 299). Possibly also related to Old Norse eigin n. 'just sprouted seedling' ('point'), Swedish dialect äjel m. 'the same' (Fick4 III 2) and Low German īne 'awn, ear tip' (Bezzenberger BB. 27, 166).

Ref : WP. I 7, WH. I 670, Trautmann 3, 4.

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PIET : 1277

39. aik-

English : ‘to call’

German : ‘anrufen’

Material: Greek αἰκάζει • καλεῖ Hesychius, literally aîcinât ‘to load, to call’.

However, καλεῖ could be a miswriting for αἰκάλλει ‘to flatter’, and aîcinât could be a derivation from aĩ ‘listen!’ (cf. vaicāt ‘to ask’ in relation to vai).

Albanian vaj ‘mourning’ by Andi Zeneli

Ref : WP. I 8, Mühlenbach-Endzelin I 12.

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PIET : 0

40. a̯os-

English : ‘metal (copper; iron)’

German : ‘Metall’, u. zw. wohl ‘Kupfer (‘brandfarbig’), Bronze’; im Arischen auch ‘Eisen’

Material: Sanskrit áyas- n., Avestan ayaŋh- n. 'metal, iron';

Latin aes, genitive aeris; Gothic aiz (Proto-Germanic a(i̯)iz- = Indo-European a̯es-) 'ore, money', Old High German ēr 'ore', Old Norse eir n. 'ore, copper'.

From this, Avestan ayaŋhaēna- 'metallic, iron', Latin aēnus (a̯es-no- = Umbrian ahesnes 'bronze'), aēneus, Old English ǣren, Old Saxon, Old High German, Middle High German ērīn, New High German ēren (bronze). Despite Pokorny KZ. 46, 292 f., Indo-European a̯os is not an old borrowing from Ajasja, older Ałas(ja), the ancient name of Cyprus, like Latin cuprum: Κύπρος, as according to D. Davis (BSA. 30, 74-86, 1932), the copper mines on Cyprus were only exploited in the late Mycenaean period.

Here belongs Latin aestimō, old aestumō 'to value, assess, esteem highly', a denominative from ais-temos 'the one who cuts the ore' (related to temnō).

Ref : WP. I 4, WH. I, 19, 20, Feist 31.

See also : To ăi-4 ‘burn’

Pages : 15-16

PIET : 5

41. ai-rā

English : ‘a k. of grass’

German : ‘Grasart’

Material: Sanskrit ērakā 'a type of grass', Greek αἶρα 'weed in wheat, darnel' (αἰρικός, αἴρινος 'of darnel'), Latvian aĩres, aĩrenes 'darnel'.

Ref : WP. I 12, Specht Dekl. 206[1].

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PIET : 12

42. ais-1

English : ‘to wish for, search for’

German : ‘wünschen, begehren, aufsuchen’

Material: Sanskrit éšati ‘seeks’, ēṣ́á-ḥ m. ‘desire, choice’, anv-iṣ́áti ‘searches for’ = Avestan išaiti ‘desires’, Sanskrit iccháti (is-sk̂ō) ‘seeks, desires’ = Avestan isaiti the same, Sanskrit icchā ‘desire’, iṣ́ (2nd compound element) ‘seeking, striving for’ = Avestan iš the same, f. ‘desire, object of desire’, Sanskrit iṣ́ta- ‘desired’, ī̆ṣ́má- m. ‘god of love’;

Armenian aiç (ais-sk̂ā) ‘investigation’; Umbrian eiscurent (Bugge KZ. 30, 40) ‘they shall summon’ (probably to be understood as eh-iscurent ‘they shall demand’); Latin aeruscāre ‘to beg’ as aisos-k̂o- ‘begging’ to Avestan Imp. išasā ‘desire’ (-esk̂o- alongside -sk̂o-: isaiti ‘desires’);

Old High German eiscōn ‘to search, ask, demand’, (New High German heischen with h after heissen), Old Saxon ēscōn, ēscian ‘to demand’, Old English āscian, āxian ‘to try, demand, ask’, Old High German eisca ‘demand’, Old English æsce f. ‘investigation’;

in Baltic-Slavic with non-palatal k of the present suffix -skō (as opposed to Aryan, Armenian -sk̂-), which cannot be explained by borrowing from Germanic; Lithuanian íeškau, ieškóti ‘to seek’, Latvian iẽskât ‘to delouse’, Old Church Slavonic iskǫ (and ištǫ), iskati ‘to seek’, iska ‘desire’.

Ref : WP. I 12, WH. 19, Trautmann 67.

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PIET : 1272

43. ais-2

English : ‘to be in awe, to worship’

German : ‘ehrfürchtig sein, verehren’

Material: Old High German ēra, New High German Ehre, Old English ār ‘benefit, protection, honor, happiness’, Old Norse eir ‘protection, peace, also the name of the goddess of healing’; from this Old High German ērēn, ērōn ‘to honor, endow’, Old English ārian ‘to honor, protect, endow’, Old Norse eira ‘to protect’.

Oscan aisusis Abl. Pl. ‘sacrifices’, Marrucinian aisos D. Pl. ‘gods’, Paelignian aisis ‘gods’, Volscian esaristrom ‘sacrifice’, Umbrian esono- ‘divine, sacred’, stem from Etruscan. According to Devoto St. Etr. 5, 299 f.

d-extension: Greek αἴδομαι (from aiz-d-) ‘to be shy, to revere’, αἰδώς, -οῦς ‘reverence, shyness, shame’, αἰδέομαι (αἰδέσ-ομαι) ‘to be shy, to revere’; Gothic aistan, -aida ‘to be shy, to respect’; zero-grade Sanskrit īḍḗ ‘to revere, to praise, to beseech’.

Ref : WP. I 13, WH. I 20, 419, 844; Feist 28 a, Kretschmer Gl. 30, $88^{2}$.

Page : 16

PIET : 13

44. aisk-

English : ‘bright, shining’

German : ‘klar, hell, leuchtend’

Material: Old West Norse eiskra 'to rage with heated excitement', New Icelandic iskra also from burning pain.

Lithuanian áiškus, alongside reduced form Old Lithuanian iškùs 'clear'.

Russian dialect jáska, diminutive jásočka 'clear star', alongside Old Bulgarian jasno adv. 'clear, distinct', Russian jásnyj 'bright, clear' from aiskno-; Polish jaskry, jaskrawy 'dazzling, sparkling' from aiskro-; Old Bulgarian iskra 'spark' etc. from iskrā.

Here the place names New High German Aisch (Bavaria), Eysch(en) (Luxembourg), New English Axe from Celtic or Venetic-Illyrian Aiskā.

Ref : WP. I 2, Trautmann 4, Pokorny Urill. 70, 113, M. Förster Themse 839. (Proto Illyrian)

See also : Perhaps derived from aidh-sk-, or from ai-sk- to ăi-4.

Pages : 16-17

PIET : 3

45. ai-tro-

English : '[bitter, sharp]'

German : [bitter, scharf]

Material: Lithuanian aitrùs 'bitter, pungent', aitrà f. 'sharpness' (also figuratively); nasalizing intro- perhaps in Old Bulgarian ob-ętriti 'to ignite', ob-ętriti sę 'to burn, be hot', Russian zajátřič 'to anger', Church Slavonic roz-jatrýti ša 'to fester'.

Ref : WP. I 3, Berneker 269.

See also : Perhaps to ăi-4.

Page : 17

PIET : 0

46. aiu̯-, ai̯u-

English : 'vital energy'

German : 'Lebenskraft'

Material: Sanskrit áyu- n. 'vital force', substantivized adjective to āyú- 'movable, active'; āyú-ḥ m. 'genius of the vital force', from which is derived the s-stem áyuḥ n., Gen. āyušaḥ 'vital force' (áiu̯os, Gen. ai̯us-és); n-stem in Locative āyuni, instr. āyunā; yúḥ 'vital force';

Avestan āyū n. ‘lifespan’, Gen. yaoš, Dat. yavōi, Instr. yavā, from which yavaētāt- ‘duration’, yavaējī- ‘always living’; yuš m. ‘lifespan’;

Greek s-stem: Cypr. υϝαις ζαν (= through life); suffixless Locative Lakon. αἰές ‘always’; Homeric αἰεί, Attic ἀεί (αιϝεσι), Accusative Attic αἰῶ (αιϝοσα); Dat.-Locative without extension in Ionic αἰί, Lesb. ἄι (αιϝι) (thereafter ἀΐδιος ‘eternal’, δην-αιός ‘long-lived’); n-stem: αἰών m. (and f. after αἰώς) ‘vital force, lifespan’, αἰέν ‘always’;

Albanian eshë ‘period’ from aiu̯esi̯ā (Jokl L.-k. U. 34);

Latin o-stem aevus m. and aevum n. ‘lifetime, eternity’; in contrast, aetas f., old aevitas (from which Oscan Gen. aítateís, Accusative aítatúm, Pael. Abl. aetatu) ‘age’, aeternus ‘eternal’ are based on the adverbial aiu̯i.

Gothic o-stem aiws m. ‘time, eternity, world’; i-stem adverbial aiw (aiu̯i) = Old Icelandic æ, ei (also in ei-gi ‘not’), Old English ā, ō, Old High German io ‘ever, always’, Gothic ni aiw ‘never’, Old High German neo, nio, New High German nie; Old English n-ā, English no ‘not, no’; Old Icelandic lang-ær = Latin longaevus ‘long-lived’; i-stem also in Old Icelandic æfi, ævi f. (aiu̯i-) ‘life, age’; ā-stem in Old High German ēwa f. ‘time, eternity’, from which Old High German ēwidō ‘eternity’, ēwīg ‘eternal’; Gothic aju-k-dūþs f. ‘eternity’ from ajuki- (= Old English ēce ‘eternal’), with Indo-European g-suffix + Indo-European -tūti-;

Tocharian A āym- ‘spirit, life’, related to the m of āñm- ‘life’.

Ref : WP. I 6, WH. I 21, EM. 21, Feist 30, 32, Benveniste BSL 38, 103 ff, Dumézil BSL 39, 193, Specht KZ. 68, 196, Dekl. 88 ff., Van Windekens 15.

See also : Derived from this is i̯uu̯en- (i̯eu̯-3) ‘young’; Specht also very daringly wants to derive aig-, ‘oak’ (= ‘vital force’) from this.

Pages : 17-18

PIET : 7

47. aḱ-1, aḱō-

English : ‘to eat’

German : ‘essen’

Material: Sanskrit aśnāti (inflected, Inf. aśi-tum, etc.) 'eats, consumes', áśanam n. 'the eating; food', áśna-ḥ 'greedy', āśayati (with lengthened grade) 'lets feed', prātar-āśa-ḥ 'breakfast'; Avestan kahrk-āsa 'chicken-eater = vulture', etc.;

Greek ἄκυλος f. 'acorn' (as 'food', cf. formally Sanskrit aśú-ṣa-ḥ 'greedy'), ἄκολος 'morsel';

Old Norse  agn n. 'bait for fish' (aḱə-nó-), ǣja 'to pasture' (ahjan).

Ref : WP. I 112 f., WH. I 210 f.

Page : 18

PIET : 1321

48. aḱ-, oḱ-

English : ‘sharp; stone’

German : ‘scharf, spitz, kantig’ und ‘Stein’

Material: 1. e/o- and ā-St:

New Persian ās (lengthened grade) ‘millstone’; Greek ἀκή ‘point’, lengthened grade Ionian ἠκή • ἀκωκή, ἐπιδορατίς, ἠκμή Hesychius, reduplicated ἀκωκή ‘point, edge’ (like ἀγωγή : ἄγω); according to Kretschmer KZ. 33, 567 and Schwyzer Gr. Gr. I 348, ἀκούω ‘hear’ as ἀκ-ους- ‘having a sharp ear’ belongs here, but see 1. keu-; Albanian athëtë ‘bitter, sour’; Latin acēre ‘to be sour’, acidus ‘sour’, acētum ‘vinegar’;

with o: Middle Breton convoc ar vilin ‘to sharpen the millstone’, Welsh hogi ‘to sharpen’, Old Welsh ocoluin, Modern Welsh hogalen, Middle Breton hygo(u)len, Modern Breton higolenn ‘whetstone’ (with unclear second component; the Breton vocalism of the initial syllable explained by the pretonic syllable); Middle Cornish cyfogi ‘to vomit, fight’, with secondary i̯o-suffix Old Welsh cemecid, Modern Welsh cyfegydd (ḱom-oḱíi̯o-) ‘pickaxe’;

with lengthened grade: Old Welsh diauc, Modern Welsh diog, Middle Breton dieuc (dē-āḱo-) ‘lazy’, Middle Welsh ym-am-ogawr (-āḱā-r) ‘one stirs, is active’ (Loth RC. 45, 191) and Middle Breton eaug, Modern Breton eok ‘ripe, soaked’ (eks-āḱo-

), related to Gaulish exācum ‘centaury’ (Ernault Gloss. Middle Breton 201); see also above p. 5;

Swedish ag m. ‘marsh grass, Cladium mariscus, edge’ (aḱó-), Middle High German ag ‘perch’, egle, eglinc the same, New High German Swiss egel, diminutive egli, Old Swedish agh-borre the same, perhaps also Swedish agg ‘resentment, hatred’, agga ‘to sting, plague’, Norwegian dialect agge ‘tooth, point’ (aḱo-kó- or expressive gemination), as well as (with secondary Germanic ablaut a : u or from aḱuko- with assimilation of a to u) Norwegian dialect ugg ‘prickle, anxiety’, Swedish dialect ugg ‘prong, tooth’, Old Norse uggr ‘fear’, Norwegian dialect ugge ‘fin’; Lithuanian akúotas ‘awn’, ãšaka (aḱo-kā) ‘fishbone, bran’ = Old Russian осока (osoka) ‘carex’, Old Prussian ackons (aḱōno-) the same.

The Balto-Slavic forms with k do not prove an Indo-European variant ak-, but are partially loanwords from Venetic-Illyrian, whose territory had been overlaid by the Balts and Slavs (Kretschmer Gl. 21, 115). Similarly, the g in Slavic igla is explained above p. 15.

2. i- and j-stems:

Armenian aseł̈n 'needle' (from asiłn, Meillet Esquisse 43); Greek ἀκίς, -ίδος 'point, spine'; Latin aciēs 'sharpness, edge, battle line'; Old Saxon eggja f., Old High German ekka 'point, sword edge', New High German Ecke (Proto-Germanic aʒi̯ō, Old Norse egg 'edge, rock ridge', eggja 'to sharpen, to spur on', Old English ecg 'edge, sword' (from which Middle Irish ecg 'edge' and Breton ek 'point' are borrowed), plural egle 'awns', English ails; Old Church Slavonic osla (osъla), Russian osël̈ok m. 'whetstone', Czech osina f. 'awn'.

Regarding Old English eher 'ear (of grain)', see under s-formations.

3. u-Stem:

Greek ἄχυρον ‘chaff’ see under s-formants; Latin acus, -ūs f. ‘needle; name of a fish’, acuere ‘to sharpen’, acūmen ‘point’, acia (acu-i̯ā) ‘thread for sewing’, aquifolium (besides ācrifolium) ‘holly’, aculeus ‘stinger’, accipiter ‘hawk, falcon’ (acu-peter ‘fast-flying’); Gallic acaunum (akounon) ‘rock’; possibly Illyrian Placename Acumincum today Szlankamen ‘salt stone’ (Banat); New High German Achel f. ‘ear tip’ from Low German aggel (with spirant g) from Indo-European aḱu-lā; Old English āwel m. ‘fork’, Old Norse soð-āll ‘meat fork’ (Germanic ahwala-, Indo-European áḱu̯-olo-); if Gallo-Latin opulus ‘field maple’ belongs here (Marstrander, Corr. Germanic-celt. 18), Indo-European oḱu̯-olo- should be posited;

see also Old Norse uggr etc. under e/o-stem, see Old English éar under s-formants; Welsh ebill ‘drill’, Middle Breton ebil ‘stake, nail’ (aḱu̯-īli̯o-); Baltic ašus in Latvian ass ‘sharp, pointed’, Lithuanian ašutaĩ m. pl. ‘coarse horsehair’ = Slavic ošuta m. ‘thistle’ in Church Slavonic osъtъ, Russian osót. Whether Tocharian A āçāwe ‘rough’ belongs here (Van Windekens Lexique 15) is uncertain.

See also under ōḱu-s ‘fast (sharp in movement)’.

4. With m-formants:

aḱmo-/-ā

Greek ἀκμή ‘point, edge, sharpness; highest point, climax, critical point’ (ἀκμήν adv., ἀκμαῖος, ἀκμάζω); Swedish dialect åm ‘marsh grass, Cladium mariscus’ (Germanic ahma-, cf. Finnish loanword ahma ‘equisetum’).

aḱ-men-/-mer-

Sanskrit aśman- n. ‘stone, sky’ (as a stone vault, Reichelt IF. 32, 23 ff.), aśmará- ‘stony’, Avestan asman- ‘stone, sky’ (Sanskrit Gen. áśnaḥ, Instr. áśnā, Avestan Gen. ašnō, Abl. ašnāaŦ with -n- from -mn-; Instr. Pl. Sanskrit aśnāiḥ after the o-stems); Phrygian Placename Ἀκμονία; Greek ἄκμων ‘anvil’, ἄκμων ὁ οὐρανός; Lithuanian ãšmens m. Pl. ‘blade’, akmuõ, -eñs m. ‘stone’.

5. With n-formants:

aḱen-

Sanskrit aśáni-ḥ ‘arrowhead, missile’; Avestan asəŋga-, Old Persian aϑanga- ‘stone’ (ak-en-go, Benveniste Orig. 28); Greek ἄκαινα ‘point, sting; unit of length’ (but via Latin acuna see WH. I 9), ἀκόνη ‘whetstone’, ἄκων, -οντος ‘javelin’ (for older ἄκων, -ονος after the participles), ἀκοντίζω ‘to hurl the javelin’, ἄκανος ‘type of thistle, thorny plant head’, ἀκανίζειν ‘to bear thorny fruit heads’, ἄκανθος ‘thistle’ (from ἀκαν-ανθος ‘thorn-flower’), ἄκανθα ‘thistle, thorn, spine, especially of fish’, ἀκαλανθίς ‘goldfinch’ (from ἀκανθαλίς), ἄκαθος ‘small boat’, ἀκάτη, ἀκάτιον ‘lady’s slipper’ (aḱnṭo-, probably from the pointed form); Latin agna ‘ear of grain’ (from aḱnā); Gothic ahana f. ‘chaff’, Old Norse ǫgn, Old English egenu f. and ægnan pl., Old High German agana the same, New High German Ahne, dialect Agen ‘splinter of stalk from flax or hemp’ (Germanic ag-, ahanō, Indo-European aḱənā); Lithuanian Žemaitian ašnìs ‘blade, sprouting seed’, Latvian asns m. ‘emerging sprout’.

Albanian athët ‘tart, pungent, (figurative) disagreeable, (figurative) temperamental’, ath (aorist atha, participle athë) ‘to file down teeth, make blunt, to benumb, make numb, to embitter’ similar to Old Persian aϑanga- ‘stone’. Old Persian : Albanian -k-/th phonetic mutation by Andi Zeneli

6. With r-Formants:

aḱer-, oḱer-

Old Irish a(i)cher ‘sharp (from the wind)’, due to the Gen. Sg. Akeras (personal name in Ogham) no Latin loanword; Old Breton acer-uission ‘with sharp fingers’ (bite), ocerou Pl. ‘pointed’, Old Welsh ar-ocrion gl. atrocia; Lithuanian ašerỹs, ešerỹs ‘river perch’; Polish dialect jesiora (from aserā); Old Norse ǫgr ‘the same’ (from Proto-Germanic agura-, Indo-European oḱr̥-o-), West Norwegian augur (from ǫ́gurr, a later development from ǫgr), influenced by auga ‘eye’.

Perhaps also here the name of the maple (due to the pointed leaf segments):

Latin acer, -eris n. ‘maple’ (from acer arbor became Vulgar Latin acerabulus, Meyer-Lübke REW. 93), Danish ær ‘the same’ (Germanic ahira-); New High German dialect Acher ‘the same’ (Germanic ahura-);

Greek ἄκαστος • ἡ σφένδαμνος Hesychius (ἄκαρστος, formation like πλατάνιστος beside πλάτανος; compare also ἄκαρνα • δάφνη Hesychius); Gallo-Roman akaros, akarnos ‘maple’ (Hubschmied RC. 50, 263 f.); Old High German ahorn ‘maple’ (although ā- is reconstructed from Swiss and other dialects, this ā- likely also arose from a folk-etymological distortion, just as Middle Low German ānhorn, ālhorn, where -horn as the second compositional element caused reinterpretations of the first syllable); ahorn (Indo-European aḱrno-) corresponds to ἄκαρνα in its declension class, while Latin acernus ‘of maple’ is syncope from acer-inos; however, the n in the former likely comes from the material adjective forming suffix -no- and not from a combination of r/n-stem elements.

It is more likely applicable to Greek ἄκορνα (-ι̯α) ‘a type of yellow thistle’ alongside ἄκανος of the same meaning, possibly also ἄκορος ‘calamus’, ἄκορον ‘its spicy root’; compare with a different formant ἄκινος f. ‘fragrant flower’, ὤκιμον ‘basil’ (if belonging here, named after the sharp smell).

aḱri-, aḱro-

Sanskrit áśriḥ ‘corner, edge, cutting edge’, catur-aśra-ḥ ‘quadrangular’; Greek ἄκρος ‘pointed’, ἄκρον, ἄκρα, ἄκρις ‘tip, mountain peak’ (also in ἀκροάομαι as ‘to have sharp hearing, to prick up the ears’, and ἀκρίς, -ίδος ‘locust’, a short form for ἀκροβατοῦσα ‘walking on tiptoe’, ἀκρίζουσα; ἀκρεμών ‘tip of the branch’, see Brugmann Grdr. II2 1, 241 for formation); Latin (for the ā see Frisk IF. 56, 113 f.) ācer, ācris, -e (Old Latin ācra, -um) ‘sharp’, Oscan akrid ‘acutely’, Umbrian peracri- ‘opimus’ (= Latin perācer, compare the meaning with Greek ἄκρος, also ‘topmost, excellent’, and ἀκμαῖος), Latin acerbus ‘bitter, sour, sad’ (from ăcri-bho-s); compare Gaulish AXPOTALVS ‘with a high forehead’, Old Irish ēr ‘high’ (from akros); Lithuanian ašrùs, aštrùs, Old Lithuanian aštras, Old Church Slavonic ostrъ ‘sharp’ (with inserted t).

oḱri-, oḱro-

With reduced vowel o-: Greek ὄκρις f. ‘tip, mountain peak, corner, edge’, Old Latin ocris m. ‘rocky mountain’, Latin mediocris ‘moderate’, originally ‘situated at mid-height’ (here, ablaut in the compound could be present as in extorris : terra, meditullium : tellus), Ocriculum, Interocrea, ocrea ‘greave’, Umbrian ocar, ukar, Gen. ocrer ‘mountain, citadel hill’, Marrucinian ocres ‘mountain’, Middle Irish och(a)ir ‘corner, edge’, borrowed into Welsh ochr ‘edge’.

Regarding the heteroclitic paradigm aḱ-r-(g), aḱ-n-es (the i-stem aḱi- may also have been associated with it), see above aḱmen/mer-, Pedersen KZ. 32, 247, Johansson Beitr. 9, Petersson IF. 24, 269 ff.; noteworthy to me is the connection to Greek Κράγος ‘name of various mountains’, Ἀκράγ-ας ‘Agrigentum’, which may have originally meant ‘rock’.

7. With s-formants:

aḱes- : aḱs-

Greek ἄχνη ‘chaff’ from aḱ-s-nā, later transformed into ἄχυρον of the same meaning instead of ἄκυρον; Greek ἀκοσ-τή ‘barley’ (‘the bearded one’, formation like Latin onus-tus, venus-tus); Greek ἠκές • ὀξύ, Hesychius πυρι-ήκης ‘with a fiery point’, ἀμφήκης ‘double-edged’, τανύηκης ‘with a long point’ (perhaps only with lengthening in the compound, hence the length also in the simple ἠκές; however, lengthened āk- is also found in Ionic ἠκή • ἀκωκή, ἐπιδορατίς, ἀκμή Hesychius, ἠκάδα • ἠνδρωμένην γυναῖκα Hesychius, cf. for the meaning ἀκμή ‘height of life’).

Further developed in Greek ὀξύς ‘sharp’, compare the formation to Lithuanian tamsùs with Sanskrit tāmas-, Lithuanian tamsà (additionally ὀξίνη ‘harrow’ Hesychius), ὄξος ‘wine vinegar’. - Also ἀκαχμένος ‘pointed’ seems to be ἀκ-ακσ-μένος, Hirt IF. 12, 225.

Latin acus, -eris ‘chaff’, acervus (aces-vo-s) ‘heap’; Goth. ahs Gen. ahsis n., Old Icelandic ax n., Old High German ahir, ehir n. (Germanic ahiz), from the Pl. New High German ‘Ähre’ f., but Old English ear (ahuz), Dat. Sg. Northumbrian æhher, eher of the same meaning (regarding the coexistence of i-, u-, and s-stems, partly already Indo-European but especially in Germanic, cf. Brugmann Comparative Grammar II 1, 522, and Specht Indo-European Declension 152. Whether an original Indo-European -es- or -is-, respectively -us-stem is present is difficult to determine in individual cases. Cf. also Sievers-Brunner Old English Grammar pp. 128, 2 and 288 f.).

aḱ-sti-

Welsh eithin m. Pl. ‘gorse’ (akstīno-), from which Middle Irish aittenn of the same meaning is borrowed (with unclear phonetic conditions); Lithuanian akstìs f. ‘roasting spit’ (= Russian ostъ ‘point, awn’), ãkstinas m. ‘thorn, spur’ = Old Church Slavonic ostъnъ m. ‘thorn’, Czech osten of the same meaning.

8. With t-formants:

Sanskrit apāṣṭhá- m. (from apa-aś-tha) ‘barb on an arrow’; Greek ἀκτή ‘steep coast with surf; headland, elevation’; Tocharian B āç-, āççe- ‘head, beginning’ (from aḱ-t-).

oḱetā ‘harrow, implement with points’:

Latin occa ‘harrow’ from otika by rearrangement from okitā (Hirt IF. 37, 230). Compare the differently formed Greek ὀξίνη ‘harrow’; Old Welsh ocet, Cornish ocet, Breton oguet: Old High German egida, Middle High German eg(e)de, Old English eg(e)de f. (New High German Egge renewed with the verb eggen from Old High German egen, ecken, Proto-Germanic agjan, which itself was reformed from the noun agiđō); Lithuanian akė́čios, ekė́čios ‘harrow’, Old Prussian aketes ‘harrows’, the ē instead of e coming from the verb akēi̯ō in Lithuanian akė́ju, akė́ti, alongside akė́ju, ekė́ti; the initial a- often became e in unstressed positions before a palatal vowel (Endzelin Latvian Greek 36).

Ref : WP. I 28 ff., WH. I 6 ff., Specht Dekl. 24, 69, 125, 271, 331. Specht KZ. 62, 210 ff. (unglaubhaft).

See also: S. under oḱ-tōu ‘eight’, originally ‘the two points of the hands (excluding the thumb)’.

Reduced-grade ḱ- probably exists in the stems ḱemen-, ḱemel-, ḱōmen- ‘stone, sky’, ḱomor- ‘stone hammer’, ḱēi-, ḱōi-, ḱəi- ‘to sharpen, whet’, ḱŭ- ‘pointed, spear’.

Pages : 18-22

PIET : 22

49. akkā

English : ‘mother (childrens speech)’

German : ‘Mutter’ (Lallwort)

Material: Sanskrit akkā ‘mother’ (grammar), Greek Ἀκκώ ‘nurse of Demeter’, ἀκκώ ‘bogeyman’, ἀκκίζεσθαι ‘to adorn oneself, to play dumb’, Latin Acca Lārentia ‘mother of the Lares, Roman field goddess’ (likely Etruscan); also in Asia Minor languages; compare Lappish Madder-akka ‘earth mother’.

Ref : WP. I 34, WH. I 5. For Tocharian ammaki, see under am(m)a.

Page : 23

PIET : 0

50. aḱru

English : ‘tear’

German : ‘Träne’

Material: Vedic áśru n., later also áśram 'tear', Avestan asrū- n., Lithuanian ašarà and ãšara f., Tocharian A ākär pl. ākrunt same, cf. Sanskrit aśrāyāmi, Lithuanian ãšaroju 'cry'. The relationship to Indo-European daḱru 'tear' is unclear. Cf. Meillet Balto-Slavic 32, 141.

Ref : WP. I 33, WH. I 746.

Page : 23

PIET : 0

51. akʷ-

English : ‘to hurt’

German : ‘schädigen’

Material: Sanskrit áka-m 'suffering, pain', Avestan akō 'evil, bad', axtiš 'suffering, pain, disease'; Greek nouns ἄπαρ, ἀπνός, from which ἠπανεῖ • ἀπορεῖ, ἠπανία • ἀπορία, ἠπεροπεύς 'deceiver'; verbal stem ἀπ- in ἀπάτη 'deception' (apn̥tā), reduplicated present ἰάπτω 'to harm'.

Ref : Kuiper Gl. 21, 282 f.

Page : 23

PIET : 0

52. akʷā- (more accurately əkʷā): ēkʷ-

English : ‘water, river’

German : ‘Wasser, Fluß’

Material: Latin aqua ‘water, water conduit’ (from which aquilus ‘dark’, aquila ‘eagle’, originally ‘the dark-colored one’, aquilō ‘north wind’, originally ‘the one who darkens the sky’) = Gothic aƕa f. ‘river, body of water’, Old Icelandic ǫ́, Old English ēa, Old Saxon Old High German aha, New High German Ache the same (Germanic ahwō, derived from this ahwjō, awjō ‘the one surrounded by water’ in Old Icelandic ey f. ‘island, meadow’, Old English íeg, Old High German -ouwa, -awa, Middle High German ouwe f. ‘water, peninsula in the river, water-rich meadowland’, New High German Aue, cf. East Frisian ei-land ‘island’, Scandinavian Scandinavia Kretschmer Gl. 17, 148 ff.),

Russian River name Oká, Pannonian Placename Aquincum ‘stove (cooking stove where water boils making bubbles)’, Apulian River name Aquilō, Venetian Placename Aquileia (also in southern Germany); with ablaut (Indo-European ē) to

Old Icelandic ægir (ēkʷi̯ós) ‘god of the sea’, Old English æg-weard ‘guard of the sea’, éagor ‘sea, flood’ (the initial sound after ēa); perhaps to this Sanskrit kām ‘water’, Dacian plant name κοαδάμα • ποταμογείτων ‘water settler’ (kʷa-dhēmn̥), Polish (north Illyrian) River name Kwa.

The association of Hittite e-ku-uz-zi (ekuzi) ‘drinks’, 3rd pl. a-ku-wa-an-zi, does not seem unlikely to me. Also related are Tocharian AB yok-tsi ‘to drink’. Old Irish oiche ‘water’ does not exist; Welsh aig ‘sea’ is a neologism to eigion from Latin oceanus.

Ref : WP. I 34 f., WH. I 60, 848, Feist 18 f., Pedersen Hittitisch 128, Tocharisch 190.

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PIET : 29

53. al-1, ol-

English : ‘besides; other’

German : Pron.-stem ‘darüber hinaus’

Derivative: adjectival al-no-s, ol-no-s

Material: Latin uls ‘beyond’, ulter, -tra, -trum ‘on the other side’ (ultrō, ultra), comparative ulterior, superlative ultimus = Oscan últiumam ‘ultimam’; Old Latin ollus ‘that’ (ol-no-s, cf. below Irish ind-oll and Slavic olnī), younger olle, ollī ‘then’, ollīc ‘there’; lengthened form ōlim ‘once’ (probably reformed after im, exim and to be equated with Sanskrit par-āri ‘in the year before last’ [cf. Greek pér-ysi], locative adverb ōli, on which the glosses olitana ‘ancient’, olitinata ‘veterate, ancient’ – ō or ŏ – can also refer back), Umbrian ulo, ulu ‘that, there’; through the influence of is, iste etc., ollus, olle was changed to ille.

Slavic olnī (Indo-European oln-ei) = Old Church Slavonic lani, Czech loni, Polish loni ‘last summer, last year’ (‘in that year’, cf. Latin ollī ‘then’).

The meaning of Irish alltar, allaid (see below) also suggests a possible relationship with Sanskrit áraṇa- ‘distant, foreign’ (= Avestan auruna- ‘wild’), árād ‘from a distance’, ārḗ ‘far’. Also possibly related is Sanskrit arí ‘stranger, foreigner’, ar(i)yá- ‘belonging to the foreigner’ (cf. Old High German eli-lenti ‘foreign land’),

then as a noun ‘hospitable, lord’, hence ā́r(i)ya- ‘belonging to the ar(i)yá-, hospitable’, thus the ethnonym Aryan, āryaka- ‘venerable man’, aryamáṇ- n. ‘hospitality’, m. ‘host’; Avestan airyō (= ārya), Old Persian āriya (= ariya), ‘Aryan’, Avestan airyaman ‘guest, friend’, New Persian ērmān ‘guest’, and the Sarmatian ethnonym Ἀλανοί (Ossetic alan), Ossetic ir ‘Ossete’, iron ‘Ossetic’ (P. Thieme), Der Fremdling im Rigveda, Abb. f. d. Kunde d. Morgenl. XXIII 2, 1938; Specht KZ. 68, 42 ff.); Old Irish aire (arios) and airech ‘noble, free’ may belong to the preposition air- ‘before’, thus ‘standing first’ (Thurneysen ZCP. 20, 354); the legendary Irish ancestor Éremón is a scholarly neologism from Ériu ‘Ireland’. See also under ar̥io- ‘lord, master’.

) If Thieme (Locative cit. 159 f.) correctly associates the intensifying prefix Greek ἐρι- (reduced form ἀρι-) with this, for example, ἀρί-γνωτος ‘easily recognizable (to the stranger)’, then Sanskrit arí- etc. would indeed have to go back to Indo-European er-. Thieme also connects here Sanskrit sūrí- ‘lord’ as su-ri- ‘hospitable’ and ri-śā́das ‘caring for the stranger’.

Old Irish oll adj. ‘ample, large, comprehensive’, actually ‘going beyond (the ordinary)’ (formally = Latin ollus, Indo-European olnos), comparative (h)uilliu ‘more ample’, adv. ind-oll ‘beyond’, from which perhaps also innonn, innunn ‘across’ (with assimilation influenced by inonn ‘the same’; Thurneysen KZ. 43, 55 f.; differently Pedersen KG. II 195), ol-chen(a)e ‘besides, otherwise’, actually ‘beyond (and) this side of it’; ol-foirbthe ‘pluperfect’, oldāu, oldaas ‘than I, than he’, actually ‘beyond (that) which I am, which he is’, inaill ‘certain’, actually ‘being beyond’ (from this inoillus ‘certainty’; inuilligud ‘securing’; with ol(l) ‘beyond’ perhaps aligns ol ‘he says’ as ‘beyond, further’, originally in reporting a continued speech). Thurneysen (Grammar 559) considers the conjunction ol ‘because’ related to Welsh ol ‘footprint’.

Additionally with a: Old Irish al (with accusative) ‘beyond, over’, (simplified from all in the pretonic position), adv. tall (to-al-nā) ‘beyond, there’, anall ‘from beyond, from there, over here’, with suffixed pronoun of the 3rd person alle, allae, younger alla ‘beyond’ (proves the original two-syllable nature even of the prepositional form without pronominal suffix, see Thurneysen KZ. 48, 55 f., thus not from suffixless Indo-European ol or al); derivatives: alltar ‘the beyond’, also of ‘wild regions lying beyond’, alltarach ‘beyond’.

Gaulish alla ‘other’, allos ‘second’ (Thurneysen ZCP. 16, 299), proper name Allobroges = Middle Welsh all-fro ‘banished’ (to bro ‘land’), all-tud ‘foreigner’, Old Welsh allann, New Welsh allan ‘outside’; Old Irish all-slige ‘second hewing’.

Gothic alls, Old Icelandic allr, Old English eall, Old High German all ‘all’, alongside the compound Germanic ala- (without -no-suffix) in Old Germanic matron names Ala-teivia, Ala-gabiae, etc., Gothic ala-mans ‘all men, humanity’, Old High German ala-wāri ‘completely true’ (New High German albern); cf. Old Irish oll-athair (epithet of the Irish father god Dagda ‘the good god’) = Old Norse al-fǫðr (epithet of Odin), ‘Allfather’.

Latin alers, allers ‘learned, skilled’ according to Landgraf ALL. 9, 362, Ernout Él. dialect Latin 104 from ad-ers, allers (contrast to iners).

Derived from an adverb ali ‘there, each time’ (differently Debrunner REtIE. 3, 10 f.) are:

alios ‘other’:

Armenian ail ‘other’;

Greek ἄλλος ‘other’ (Cypriot αἴλος), neuter ἄλλο, cf. ἀλλοδ-απός ‘from elsewhere, foreign’ (= Latin aliud, formative like in Latin longinquus), also ἀλλήλων etc. ‘one another’, ἀλλάττω ‘make different, change’, ἀλλαγή ‘change, exchange, commerce’: ἀλλότριος ‘belonging to another, foreign’, from an adverb corresponding to Sanskrit anyátra ‘elsewhere’.

Latin alius = Oscan allo ‘other’, neuter aliud = Greek ἄλλο, also from the adverb ali: aliēnus ‘foreign’ (from ali-ios-nos), ali-quis, ali-cubi etc.; comparative alter, -era, -erum ‘the one of two’ = Oscan alttram ‘other’ (from aliteros-), also altro- in Plautus; in altrinsecus, altrōvorsum, the syncope is due to the length of the entire word; also here are alterāre, adulter, alternus, altercāri;

Gaulish alios (Loth RC. 41, 35), Old Irish aile (alios), neuter aill (from adverbial all from al-nā; the palatal l comes from aile), Welsh ail, Breton eil (from eliüs, comparative aliiōs), doubled Old Irish alaile, araile, neuter alaill, araill, Middle Welsh etc. arall, plural ereill (the ll from the adverb all).

Gothic aljis ‘other’, otherwise only in compounds, such as Old Saxon eli-lendi n. ‘foreign land’, Old High German eli-lenti the same = New High German Elend ‘misery’, Gothic alja-leikō ‘different’, Old Icelandic elligar, ellar, Old English ellicor, elcor ‘otherwise’, Old High German elichōr ‘furthermore’, and in adverbs, such as Old English elles, English else ‘otherwise’, Old Norse alla ‘otherwise’ etc.; a comparative formation alira is Old English elra ‘the other’;

Tocharian A ālya-kə, B alye-kə ‘someone else’ (alie̯-kə, Pedersen Groupement 26, Tocharisch 117); unclear is the lack of palatalization in Tocharian A ă̄lakə ‘other’, ālamə ‘each other’, B āläm ‘elsewhere’, aletste ‘stranger’;

Eastern Iranian etc. hal-ci ‘whoever’.

Ref : WP. I 84 ff., WH. I 30, 32 f., Feist 33 b, 39 a, Schwyzer Gr. Gr. I 614.

Regarding a possible Indo-European sound change from ani̯os to ali̯os, see Debrunner REtIE. 3, 1 ff., regarding the alleged pejorative character of the a see Specht KZ. 68, 52, Die alten Sprachen 5, 115.

See also: regarding ani̯os, see below p. 37 (an2).

Pages : 24-26

PIET : 2793

54. al-2

English : ‘to grow; to bear’

German : ‘wachsen; wachsen machen, nähren’

Material: Sanskrit an-ala- 'fire' ('the insatiable', W. Schulze KZ. 45, 306 = Kl. Schr. 216);

Greek νεᾱλής 'lively, strong' (νέος + al-; regarding φυταλιή see below);

Latin alō, -ere, -ul, -itum 'to nourish, to raise'; alēscere 'to grow, to thrive', coalēscere 'to grow together', adolēscere 'to grow up' (adultus 'grown up'), abolēscere 'to fade away' (to which aboleō, -ēre 'to destroy, to annihilate' seems to have been newly formed as a transitive verb, partly modeled on (ad)augēscō : (ad)augeō, but especially after the synonymous dēlēvī, dēleō; the resemblance to ὄλλυμι, ἀπόλλυμι would then be deceptive; WH. I 4 has a different view), indolēs 'natural disposition', subolēs 'offspring, progeny, sprout', prōles (pro-olēs) 'shoot, descendant' (from which prōlētārius; these three with o from a before dark l, not with Indo-European o-ablaut, as Hirt Abl. 162 assumes); alimentum 'food', alimōnia, -ium 'food, sustenance';

Old Irish alim 'nourish'; here probably also Welsh alu, Middle Breton halaff, New Breton ala 'to give birth', Welsh al f. 'litter, offspring, people', alaf m. 'wealth' = Old Irish alam f. 'herd', from which almae the same;

Gothic and Old English alan (ōl) 'to grow up' (intransitive like Latin adoleō), Old Icelandic ala (ōl) 'to nourish, to produce', Gothic aliþs 'fattened' (participle of a causative aljan = Norwegian dialect elja); Old Icelandic elskr 'inspired by love', elska 'to love' (see Falk-Torp on the semantic development and elske).

With t-formants:

Greek ἄν-αλτος ‘insatiable’; Ἄλτις, ἄλσος (αλτι̯-ος) n. ‘sacred grove’, Latin altus ‘high’ (i.e., ‘grown tall’), Middle Irish alt ‘height; shore, coast’, Welsh allt ‘side of a hill, wooded hill’, Cornish als, Breton aot, aod ‘coast’, Old Saxon ald, Old High German (etc.) alt ‘old’ (literally ‘grown tall’), Old High German altôn ‘to delay’ (‘to make old’); alti- also in Gothic alds f. ‘period, lifetime’, Old English ield ‘period, lifetime, age, old age’ (pl. ielde, Old Saxon eldi ‘people’), Old Norse ǫld f. ‘time, age, pl. people’; alti̯o- in Oscan altinúm, if ‘alimentorum’ = Latin altiōnum; Old Irish comaltae ‘foster brother’ = Middle Welsh cyfeillt ‘vassal’, Modern Welsh cyfaill ‘friend’ (komal-ti̯os), Middle Welsh eillt (alti̯os) ‘pupil, hero’, Old Irish inailt (eni-altī) ‘servant’, Gothic alþeis (alti̯os) ‘old’ = Old Irish alt(a)e ‘raised’; altro- in Old Irish altram ‘nourishment’, altru ‘foster father’ (Welsh athraw ‘teacher’, etc., see Pedersen KG. I 137); Old Norse aldr m. (gen. aldrs) ‘age, lifetime, old age’, Old English ealdor ‘life’, Old Saxon aldar, Old High German altar ‘old age, lifetime’.

With m-formants:

Greek ἄλμα n. ‘grove’, φυτάλμιος epithet of Zeus and Poseidon (also Φυτάλιος, designation of the Isthmian Poseidon in Troezen, Φύταλος, to which Homeric φυταλιή ‘tree planting’ as an abstract noun, see Bechtel Lexil. 331); Latin almus ‘nourishing (field), blessing, gracious, revered’. Perhaps related are the place names Thracian Almus, Illyrian Almō (Rome), Almā (Etruria), British Almā, English Yealm.

Tocharian A ālym- ‘life, spirit’.

d-Extensions: Sanskrit íḍ-, íḍā ‘refreshment, offering’; Greek ἀλδαίνω ‘to let grow, to strengthen’, ἀλδήσκω ‘to grow’, ἀναλδής ‘not thriving; growth-inhibiting’, ἄλδομαι ‘to bring forth (fruits)’.

dh-Extensions: Sanskrit ṛdhnóti, ṛnáddhi, ṛdháti, ṛ́dhyati ‘to thrive, to succeed, to make succeed, to accomplish’, Avestan arədaṯ̃ ‘let him thrive’, ərədāt- ‘causing to thrive’, Sanskrit árdhuka- ‘thriving’ (Specht KZ. 64, 64 f.); Greek ἀλθαίνω, ἄλθω ‘to heal’, ἄλθομαι ‘to grow, to heal’; Old Swedish alda ‘fruit-bearing oak’, Old Icelandic aldin ‘tree fruit, especially edible (acorn, oak)’.

Albanian ardhangë ‘growing plant’ me ardhë ‘grow’ by Andi Zeneli

Ref : WP. I 86 f., WH. I 4, 31 f.

Pages : 26-27

PIET : 1300

55. ăl-3

English : ‘to wander, roam’

German : ‘planlos umherschweifen, irren; auch geistig irre sein’

Material: Greek ἄλη ‘wandering’, ἀλάομαι (perf. ἀλάλημαι), ἀλαίνω ‘wander around’, ἀλήτης ‘beggar’, ἀλητεύω ‘wander around begging’, ἄλιος ‘in vain’ (the rough breathing still unexplained, see Boisacq 44, also against the assumption of an initial ϝ-); from a base alu-, aleu- Greek ἀλύω ‘I am beside myself’, ἀλύσσω the same (Homeric; fut. ἀλύξει Hippocr.), ἀλύκη ‘restlessness, anxiety’, ἄλυσις (from ἀλύω) ‘fear’, ἄλυς, -υος (Plut.) ‘idle wandering, boredom’; with the concept of ‘wandering around, avoiding a dangerous place or thing’, also ἀλεύομαι, ἀλέομαι ‘avoid’, ἀλύσκω (αλυκ-σκω, cf. aor. ἤλυξα) ‘escape’, ἀλυσκάζω ‘avoid, flee’, ἀλεείνω the same, ἀλεωλή ‘defense’ (ἀλεϝωλή formation like φειδωλή).

) ἀλαζών ‘boaster, braggart’ (originally a wandering trickster, market crier), according to Bonfante (Balto-Slavic 37, 77) stems from the Thracian name Ἀλαζόνες.

) ἀλῦω, ἀλυίω from ἀλυʒι̯ω compared by Schulze Qu. Epic 310 f., Lagercrantz Z. Greek Lautg. 89 with Sanskrit roṣati, ruṣyati ‘to be angry, enraged’, but more correctly placed by Uhlenbeck Sanskrit Wb. 256 with Lith. rústas ‘unfriendly’.

With ā-: ἠλάσκω ‘wander aimlessly’, ἠλαίνω ‘I am mad’, Med. ‘wander aimlessly’, ἠλέματος (Doric ἀ̄λέματος Theocr.) ‘foolish, vain’, ἠλίθιος ‘insignificant, futile, foolish’, ἠλεός ‘confused, bewitched; confusing’, (beside the

Aeolic counterpart ἆλλος from ἅλιος in:) Homeric ἆλλα φρονέων ‘φρένας ἠλεός’ ‘stunned, unconscious’ (from Doric ᾱλεός comes Latin ālea ‘blind luck, dice’).

Latin ambulō ‘walk’ (Umbrian amboltu ‘walked’); (Latin alūcinor ‘speak thoughtlessly, absent-mindedly’ is probably borrowed from ἀλύω with formal adaptation to vāticinor).

Also, Latvian aluôt, aluôtiês ‘wander, get lost’, with ā Latvian āl’a ‘half-mad person’, āl’uôtiês ‘behave foolishly’.

Tocharian AB āl- ‘separate, remove’.

Ref : WP. I 87 f., WH. I 33, 38, EM. 43 (puts ambulō with Greek ἐλαύνω, St. el-).

Pages : 27-28

PIET : 1302

56. al-4

English : ‘to burn’

German : ‘brennen’

Material: Sanskrit alātam n. ‘firebrand, coal’ (also úlmukam ‘brand’); Latin adoleō ‘I burn (especially sacrificially)’, adolēscō, -ere ‘to blaze up (of altars)’ (o from a, as in the etymologically different adolēscere ‘to grow up’ to alō, see under al-2 ‘to grow’), altāre ‘burnt altar’ (with difficult o-ablaut Umbrian uṙetu ‘for burning’); N. Swedish ala ‘to blaze, flame’ (Johannsson ZfdtPh. 31, 285 ff. with literature); but doubtful Greek ἀλάβη • ἄνθρακες Hesychius; interpretation also of Latin alacer, Gothic aljan n. ‘zeal’ etc. as ‘fiery, hot’ (Johansson ibid.) would be possible; about Old English ǣlan ‘to burn’ see aidh-.

Perhaps related to this is Gallic MN Alatus, Middle Irish alad ‘colorful, mottled, striped’ (if originally ‘burnt’) = Old Irish aladh ‘trout’ (ală̆to-).

Ref : WP. I 88, WH. I 13, EM. 88.

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PIET : 1303

57. al-5

English : ‘to grind’

German : ‘mahlen, zermalmen’

Material: Sanskrit áṇu- 'fine, thin, very small' (al-nu-), Hindi and Bengali āṭā 'flour' (and similar; Kuhn KZ. 30, 355; differently in Specht Dekl. 125).

Avestan aša (arta-) 'ground' (Hübschmann ZdMG. 38, 428, Spiegel BB. 9, 178 A. 1).

Armenian ałam 'to grind', ałauri (alatrio-) 'mill', aleur- 'flour' (despite l instead of ł not borrowed from ἄλευρον, Hübschmann Armenian Greek I 414), ałaxin 'maidservant', ałij 'young girl' (Meillet Balto-Slavic 37, 72).

Greek ἀλε- : ἀλέω 'to grind, crush', ἀλέται λίθοι 'millstones', ἄλετος and ἀλετός 'the grinding', ἀλετών 'mill', ἀλετρεύω 'to grind', ἄλε[ϝ]αρ, Pl. ἀλείατα (extended from ἀλέατα; Schulze Qu. Epic 225) 'flour' (from which the contracted ἀλῆτα called forth the new sg. ἄλητον • ἄλευρον Hesychius; ἀλητο-ειδής Hippocr., ἀλήτων • ἀλεύρων Rhinthon), ἄλευρον (ἀλε-ϝρ-ον) 'wheat flour', ἀλῑνός 'weak' ('ground down'), ἄλιξ 'spelt groats' (hence Latin alica).

) Also ἔλυμος 'millet', ὄλυρα 'spelt', οὐλαί, Attic ὀλαί 'crushed grain' (ολϝ-, not according to J. Schmidt KZ. 32, 382 from αλϝ-) could potentially be phonetically compatible (root would then be el-, ol-, el-).

Ref : WP. I 89.

Pages : 28-29

PIET : 0

58. al-6, alōu- : alәu-

English : Color adjective ‘white, shiny’

German : Farbadjektiv ‘weiß, glänzend’

See also: s. albho- and color adjective el-.

Page : 29

PIET : 0

59. alā

English : interjection

German : u. dgl. ‘hallo!’

Material: Sanskrit alalā(bhavant-) ‘becoming cheerful’ (cf. arē, rē ‘hey you!’ rather from arí ‘stranger’, Thieme Der Fremdling im Rigveda 1 ff., see above p. 24).

Greek ἀλαλά, ἀλαλαί ‘hello, hurrah!’, ἀλαλητός, ἀλαλητύς ‘battle cry’, ἀλαλάζω ‘to utter the battle cry’ (similar to ἐλελεῦ ‘war cry, cry of pain’, ἐλελίζω ‘to utter the war cry’); Lithuanian aluoti ‘to shout hello’ (borrowing from German not provable) alongside alióti ‘to scare away with shouts’; Old Church Slavonic ole, Bulgarian olele interjection; e.g. Fick I4 356 (New High German hallo, holla are, on the other hand, developed call words from the imperative of Old High German halón, holón ‘to fetch’).

Similar al- seems to be the basis of Lithuanian nu-aldéti ‘to resound’, uldúoti ‘to coo’ (Bezzenberger BB. 21, 315).

Ref : WP. I 89.

See also : See the similar sound root lā-.

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PIET : 0

60. albhi-

English : ‘barley’

German : ‘Gerste’

Material: Greek ἄλφι, ἄλφιτον ‘barley groats, barley flour’, Laconian ἀλίφατα • ἄλφιτα or ἄλευρα Hesychius (with the epenthetic vowel ι; see Ehrlich KZ. 38, 55, who sees in ἄλφι : ἄλφατα - from which through combination with ἄλφι then ἄλφιτ-α, -ον - a relationship similar to that between Sanskrit ásth-i : asth-n-áḥ, which would attest to the Proto-Indo-European age of the word); Albanian elp

(elbi) ‘barley’ (N. Pl. albhī-). An Iranian arbhi- is inferred by Vasmer in Stud. z. Albanian Wortf. I (Dorpat 1921) p. 16 ff. from Turko-Tataric etc. arba ‘barley’.

A connection to albh- ‘white’ is assumed by Specht in Dekl. 68.

Ref : WP. I 92, Jokl Festschrift Kretschmer 78 f., Kieckers IE. 41, 184, Wahrmann Gl. 17, 253.

Page : 29

PIET : 1169

61. albho-

English : ‘white’

German : ‘weiß’

Material: Greek ἀλφός ‘white rash’, ἀλφούς • λευκούς Hesychius (also ἀλωφός • λευκός Hesychius, see below), River name Ἀλφειός;

Latin albus ‘white’, Umbrian alfu ‘white’, Osc. Alafaternum ‘of the Alfaterni’, Pael. Alafis ‘Albius’ (and many other names partly of Etruscan origin both based on the Oscan-Umbrian phonetics alf- and the Latin alb-, see Schulze Latin Eig. 119 f.; the Etruscan pronunciation of Latin albus must also be the one referred to by Paul. Diac. 4 L. as Sabine alpum); in addition albula, alburnus ‘white fish’, albarus ‘white poplar’, albūcus ‘asphodel plant’ etc.;

Welsh elfydd m. ‘earth, world’ from albíi̯o- (cf. OCS světъ ‘light, world’);

Old High German albiz, elbiz, Old English aelbitu, ielfetu, Old Norse elptr, ǫlpt f. (Germanic alƀ-it-, -ut-) ‘swan’, (formant -d- in animal names: see Brugmann Grdr. II^2 1, 467, Charpentier KZ. 40, 433 ff., Specht Dekl. 229; similarly:) Old Church Slavonic lebedь, Russian lebedь lebjadь, in ablaut with Polish łabędź, Serbian lȁbud, Czech labuť ‘swan’ (Proto-Slavic olb-edь, -ędь, -ǫdь, cf. for the latter suffix form Lithuanian bal-añdis ‘dove’, originally ‘the white one’; see Meillet Et. 322, MSL. 14, 377, Schulze SBprAk. 1910, 800 = Kl. Schr. 122 ff.; named after the color Russian lebedá, Polish lebioda, łoboda ‘orache’, Lidén Stud. 97); Dutch alft, elft ‘whitefish’ (formally = Old High German etc. albiz ‘swan’; loanwords from Latin albula, however, despite Falk-Torp 189 ff. Middle High German albel

‘whitefish’, New High German Albe, Low German alf, albe ‘whitefish’), cf. Latin alburnus the same;

New High German dialectal Alben ‘calcareous sand beneath the topsoil’, Swedish dialectal alf the same;

Probably also Old Norse alfr, Old English ælf, English elf (from which New High German Elf m., Elfe f. is borrowed), Middle Low German alf ‘nightmare, mare, evil spirit’, Middle High German, New High German Alp, Pl. die Alben (originally probably ‘whitish mist shapes’), as well as Old High German alba ‘insect larva, locusta quae nondum volavit’, Dutch elften f. Pl. ‘grubs’, Norwegian alma the same (m from the gen. pl. albna, from which almna). See especially Falk-Torp under aame (4, 1428), al (19, 1431), alv (22, 1431), elv I (188 ff., 1454), emd (189, 1454) regarding these Germanic words; also as ‘white water’ the name of the Elbe (Latin Albis, Albia, from Germanic Alƀī, gen. Alƀiōz), Old Norse elfr ‘river’ and river name (also probably Middle Low German elve ‘riverbed’), cf. the Gaulish river names Albis, Albā (today Aube; contrast Dubis, Dubā, i.e. ‘black water’), Latin Albula, Greek Ἀλφειός (see especially Schulze SBprAk. 1910, 797 = Kl. Schr. 120).

Albanian njelma, mjellma ‘swan’ similar phonetic mutation to Albanian i njelmët ‘salty’ (common Albanian laryngeal h- : nj- phonetic mutation) by Andi Zeneli

It is questionable, however, to what extent names such as Gaulish-Latin Albiōn, Middle Irish Albbu, Gen. Albban (St. Alb-i̯en-) ‘Britain’ (either from Welsh elfydd or from the white chalk cliffs), Latin Alpēs, Ἄλπεις (alti montes) and the frequent place names in Italic, Ligurian, and Celtic areas like Alba, Albium, etc., go back to the concept of ‘white’ or are of non-Indo-European origin (Bertoldi Balto-Slavic 32, 148, ZrP. 56, 179 ff.).

Armenian ałauni ‘dove’, hardly from alabh-n- (Bugge KZ. 32, 1, Pedersen KZ. 38, 313), see below. For the affiliation of albhi- ‘barley’ see there.

Hittite al-pa-áš (alpas) ‘cloud’ may perhaps belong here despite Couvreur (Ḫ 106, 149).

Note by Andi Zeneli:

§ A69.7

Ἄλβα, πόλις Ἰταλίας, ἣν ἔκτισαν οἱ ἀπὸ τοῦ Λαυινίου Λατῖνοι, Τρῶες ὄντες. ἔστι δ΄ ἡ Ἄλβα καθ΄ Ἑλλάδα λευκή. κλίνεται δὲ Ἄλβας, ὡς Χάραξ. ἔστι καὶ ποταμὸς Ἄλβας, ὁ νῦν λεγόμενος Τίβερις, Τιβερίνου τοῦ βασιλέως ἐν αὐτῷ θανόντος. λέγεται καὶ Ἄλβη. ὁ πολίτης Ἀλβανός, ὡς καὶ οἶνος Ἀλβανὸς ἡδύς τε καὶ καλός. λέγεται καὶ Ἀλβανὸς ἐν Ἰταλίᾳ τόπος ἐν ᾧ ἱεροποιίαι ἐγένοντο, καὶ λίμνη Ἀλβανίς. ἔστι καὶ Ἄλβη πόλις Κρήτης, τὸ ἐθνικὸν Ἀλβαῖος ὡς Θηβαῖος.

Alba, a city of Italy, which was founded by the Latins from Lavinium, being Trojans. And Alba is said to be white throughout Greece. And 'Albas' is declined as 'Charax.' There is also a river called Alba, which is now referred to as Tiber, after King Tiberinus who died there. It is also called Albe. The citizen is Albanos, as is the wine Albanos, both sweet and beautiful. It is also called Albanos in Italy, a place where sacrifices were made, and the lake Albanis. There is also Albe, a city of Crete, with the ethnic term Albaios, as (it is for) Thibeaios.

Note by Andi Zeneli:

Dorik Greek Ἄλβα Alva, Attic Ἄλβη Alvi, Arvanite Arve, Albanian re ‘cloud’ similar to Arvanite ἀρνέομαι (arnéomai, “refuses”), Albanian rrenë ‘lie’, Hittite alpas ‘cloud’

Regarding ablaut: besides albho-s, a two-syllable root seems to be present in Greek ἀλωφός (also ἐλεφιτίς) and Armenian ałauni, and the Slavic intonation (Serbian läbūd) would correspond to this, see Osthoff IF. 8, 64 ff., Pedersen as mentioned. Furthermore, since -bho- is a common suffix in color designations (e.g., Latin galbus, Lithuanian raĩbas ‘multicolored’ alongside raĩnas; Brugmann Grdr. II^2 1, 388 ff.), albhos can be related to the monosyllabic root al- and, on the other hand, ἀλωφός according to Brugmann as cited should be related to Lithuanian alvas ‘tin’ (‘white metal’), Old Prussian alwis ‘lead’, Russian ólovo ‘tin’ (from Indo-European aləu̯o-; the Baltic equivalents are borrowed from Slavic according to Niedermann) in a similar relationship as Greek κορω-νός to Latin curv-us, Sanskrit palā-la-ḥ (: palāv-aḥ) to Old Prussian pelwo, thus going back to a root alō[u]-: aləu-: alu- (in Armenian aławni and the Slavic words); Greek ἐλεφιτίς with the transformations to which animal and plant names are universally subject is insufficient to establish a ale-bh- alongside it.

Here, as ‘the shining one’, Gallic alausa ‘shad’ (French alose, Spanish alosa), cf. also the Gallic place names Alaunos, Alounae, British river name Alaunos (modern

English Aln), Welsh place name Alun as well as Armenian ałauni ‘dove’ from aləu-n-.

A root form ali- ‘white’ is not demonstrable, despite Specht Dekl. 114, as Hittite ali- ‘white’ seems very uncertain (Couvreur Ḫ 149 ff., Friedrich IF. 58, 94) and Greek ἀλίφαλος, ἀλίφατα, ἄλιξ are explained differently.

Here, however, probably (as 'light yellow plant') Hispano-Latin ala ‘inula, elecampane’ (Isid.), Spanish-Portuguese ala the same, with -nt-suffix Old High German alant the same, etymologically identical to the fish name Old High German alunt (later alant), Old Saxon alund ‘whitefish, elecampane’ = (with grammatical alternation) Old Icelandic -ǫlunn ‘a fish’, Indo-European base form al-n̥t-/al-ont-. The original meaning of al- is probably ‘white, shining’, hence also ‘light yellow’, etc.

An exact separation of the meanings of al- and el- is not always possible, which is why Specht (Indo-European Dekl. 59, 160) declares both stems to be originally identical, thus tracing al- back to el-, and further (aaO. 114) identifies the color root ar- (see below areĝ-), er-.

Ref : WP. I 92 ff., WH. I 26 f.

Pages : 30-31

PIET : 67

62. aldh-

English : ‘trough’

German : ‘Trog’

Material: Old Norse alda f. ‘wave, enmity’; Norwegian dialect olda f. ‘trough’; Swedish dialect ålla ‘elongated hollow’. Compare Anglo-Saxon ealdoþ, aldot, aldaht ‘trough, tub’, New High German Bavarian alden ‘field furrow’.

Related to Balto-Slavic aldi̯ā- in Church Slavonic ladiji, alъdiji f. ‘boat’, Lithuanian aldijà, eldijà f. ‘river boat’, also Lithuanian eldijẽlė ‘smoking pan’.

Norwegian lodje ‘Russian vessel’, Swedish lodja, Middle Dutch lod(d)ie, loddige are borrowed from Russian łodьjá (= Old Slavic ladiji). Falk-Torp 652 (see also 789 under ‘olde’).

Ref : WP. I 92, WH. I 35, Trautmann 6.

Pages : 31-32

PIET : 72

63. aleq-

English : ‘to hit back, shoot’

German : ‘abwehren, schützen’, vermutlich eigentlich ‘abschließen und dadurch schützen’

Material: Sanskrit rákṣati ‘protects, shields, preserves’, Armenian aracel ‘graze, guard’ (Pisani KZ. 68, 157), Greek ἀλέξω ‘ward off, shield’ (present tense; rakṣati due to this correspondence is not likely to be related to the equally meaning Wz. areq-), Ἀλέκτωρ, Ἀλεκτρυών epic proper names, which after the rooster became known, were also used to designate this combative animal (Fick CSt. 9, 169, Kretschmer KZ. 33, 559 ff., Boisacq 1091 f.); ἀλαλκεῖν ‘to repel’, ἀλκάθω ‘ward off, help’, ἄλκαρ ‘protection, defensive guard, help’, ἔπαλξις ‘protection, battlement, especially the battlements of walls; help’ (αλκ-τι-ς), ἀλκή ‘defense, help’ and ‘strength, power’ (the latter meaning, although understandable in itself from ‘vigorous defense’, possibly due to merging with another word corresponding to Middle Persian ark ‘work, effort, trouble’, see Bartholomae Heidelbg. SB. 1916, IX 10); ἀλκὶ πεποιθώς Homeric; ἄλκιμος ‘strong, powerful; of weapons: defensible, suitable for combat’;

Anglo-Saxon ealgian ‘protect, defend’ (algōjan); Gothic alhs (f., consonant stem) ‘temple’, Anglo-Saxon ealh, Old Saxon alah m. the same, urnord.-run. aluh ‘amulet’, Lithuanian elkas, aĨkas m. ‘sacred grove, place on a hill where sacrifices were formerly made’, Latvian èlks m. ‘idol’ (the Germanic and Baltic words originally meaning ‘sacred, enclosed or reserved grove’);

Tocharian B alāsk ‘to remove’.

Ref : WP. I 89 f.

See also : S. die ähnliche Wz. areq- ‘verschließen, schützen’.

Page : 32

PIET : 68

64. algh-

English : ‘frost, cold’

German : ‘Frost, Kälte’

Material: Latin algor ‘frost, cold’, algeō, -ēre ‘to freeze’, algidus ‘cold’ belong, according to Lidén, Studien z. Sanskrit und vgl. Sprachgesch. 66, to Old Icelandic Gen. Sg. elgiar, New Icelandic elgur m. ‘snowstorm with strong frost, partially melted snow’. Germanic s-stem alɣiz- corresponds to Latin algor, Indo-European alghes-.

Ref : WP. I 91, WH. I 29. Vgl. Petersson Aryan u. Armenian Stud. 126.

Page : 32

PIET : 71

65. alg$^{w}$h-

English : ‘to earn, price, value’

German : ‘verdienen, Gegenwert’

Material: Sanskrit árhati ‘is worthy, deserves, is obliged, should’, arghá-ḥ ‘value, significance, price’ (= Ossetic arɣ ‘price, value’), Avestan arəjaiti ‘is worthy, is equal in value’ (New Persian arzīdan ‘to deserve’), arəjah- (es-stem) n. ‘value, price’.

Greek ἀλφή ‘acquisition, produce, gain’ = Lithuanian algà, Old Prussian Gen. Sg. ālgas ‘wage’, ἀλφάνω, ἀλφεῖν ‘to bring in, to earn’ (ἀλφεῖν = Sanskrit árhati, but pushed into use as aorist by the fuller present ἀλφάνω), ἀλφεσίβοιος ‘bringing in cattle’.

A variant with unaspirated media is Sanskrit arjati ‘acquires, earns, brings about’.

Ref : WP. I 91.

Pages : 32-33

PIET : 1305

66. alp-

English : ‘small, weak’

German : ‘klein, schwach’

Material: Sanskrit álpa-, alpaka- 'small, insignificant' (alpēna, alpāt 'light, quick'); difficult to reconcile in meaning with Lithuanian alpstù, alpaũ, alp̃ti 'to faint', alpùs 'weak', Latvian elp̃e 'breath, gasp', alpà 'time, moment'.

Association also of Homeric ἀλαπαδνός (in Aeschylus λαπαδνός) 'weak', ἀλαπάζω 'to empty, exhaust', Attic λαπάζω 'to plunder', λαπάττω 'to empty (the body)' is questionable due to their two-syllable root compared to the lightness of the Sanskrit and Lithuanian words; also, they and the related λαπαρός 'slender, thin, having an open body', λαπάρα 'flank, thinness of the body at the hip', λάπαθος 'hollow, pit', λάπαθος 'sorrel' as 'a herb that cleanses' differ significantly in their meaning nuance ('to empty, collapsed'). Quite questionable also is Albanian (Jokl SBAk. Vienna 168, I 48) laps 'I am tired, weary'.

Whether Hittite al-pa-an-da- (alpant-) 'sick, weak' belongs here is uncertain.

Note by Andi Zeneli:

Albanian lëpjetë ‘sorrel’ : Greek λάπατο, λάπαθο ‘sorrel’

Here’s the translation of your text:

Λάπαθον

τό, monk's rhubarb, Rumex patientia, Epich.161, Thphr.HP7.1.2, al.; λάπαθον ἄγριον = dock, Rumex conglomeratus, ib.7.6.1, Dsc.2.114:—also λάπαθος, ὁ or ἡ, Thphr.HP1.6.6, al., EM57.17 (fem. in Steph.in Rh.311.32); and λαπάθη, ἡ, EM551.15.

II pitfall for wild beasts, Phot., Suid.:—also λάπαθος, ὁ, Democr.122 (pl.).

Meaning: Sorrel, Rumex acetosa (as in Epich., Theophrastus, and others).

Composites: also found in various distinguishing compounds, e.g., ὀξυ-, ἱππο-, βουλάπαθον (Dsk. and others); see Strömberg, Plant Names 19.

Etymology: Due to the formation (see ἄνηθον, etc., Chantraine Form. 368, Schwyzer 510), it is suspiciously of foreign origin. Otherwise, the 'βοτάνη κενωτική' (Sch. Theok., hence λάπαθα pl. faeces Sch. Gen. E 166) might possibly relate to λάπαθος, -ον 'pit' (originally 'hollowing out'). The appellative would thus have been used unchanged as a plant name. — Regarding the connection to Latin lappa 'burr' (Walde LEW2), see W. Hofmann s.v.; also (as a substrate word) Alessio Studi etr. 15, 218ff.

Ref : WP. I 92, Couvreur Ḫ 106 f., WH. I 786, Hirt Indo-European Greek II, 158.

Page : 33

PIET : 74

67. ālu-, ālo-

English : ‘a bitter plant’

German : ‘bittere Pflanze’

Material: Sanskrit ālú-ḥ, ālukám- ‘bulbus, radix globosa esculenta’; Latin ālum, ālium ‘garlic’, Oscan allō from alḭā probably as the basis of Greek ἀλλᾶς ‘sausage’; Latin ālum or ālus ‘Symphytum officinale L., comfrey, wallwort’ a plant valued for its root (perhaps a Gallic word, see Thesaurus).

Ref : WP. I 90 f., WH. I 30, 33.

See also : Wohl zu alu-.

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PIET : 69

68. alu- (-d-, -t-)

English : ‘bitter; beer’

German : ‘bitter, Bier, Alaun’

Material: Greek ἀλύδ(ο)ιμον • πικρὸν παρὰ Σώφρονι Hesychius, ἀλυδμαίνειν • [πικραίνειν] Hesychius (see also for meaning Herwerden Lex. Graec. suppl. 45); Latin alūta ‘alum leather’ and alūmen ‘alum’ are simple extensions of alu-.

The root appears in Northern Europe with the meaning ‘beer, mead’ (for the semantic difference compare Church Slavonic kvasъ ‘alum, beer’); Old Norse ǫl n. ‘beer, drinking party’, ǫldr n. ‘drinking party’ (aluþra-), Anglo-Saxon ealu(đ) n. ‘beer’, as in alo-fat, Middle High German in al-schaf ‘drinking vessel’; from this is borrowed Old Prussian alu n. ‘mead’, Lithuanian alùs (having become masculine like medùs = Prussian meddo n.; J. Schmidt Plural Formation 180), Church Slavonic olъ (having become masculine like medъ) ‘beer’. From Germanic is also borrowed Finnish olut ‘beer’.

Ref : WP. I 91, WH. I 34.

Pages : 33-34

PIET : 70

69. ambhi, m̥bhi

English : ‘around, from both sides’

German : ‘um-herum, zu beiden Seiten’

Derivative: auch ambhō(u) Du. ‘beide’ und ähnliche auf -bhi-, -bho- ausgehende Formen

Material: Armenian ambołj ‘completely, intact’ (toołj ‘healthy’), Greek ἀμφί ‘around’ (ἀμφί-ς ‘on both sides’, with the same adverbial -s as in, for example, ἄψ, λικριφίς, see Brugmann Grdr. II^2 2, 737); Latin amb- (before vowel, e.g., ambigō), am-, an- (before consonant, e.g., amputō, amiciō from am[bi]jaciō) inseparable prefix ‘around, about, all around’, Old Latin also preposition am ‘around’ with accusative (ambi - in the sense of ‘both’, which anceps also shows, is however a later formation to ambō), Umbrian amb- (amboltu), a- (a-ferum

‘circumferre’), an- (an-ferener ‘circumferendi’), Oscan amvíannud ‘circuit, detour’, amnúd ‘circuit, cause’ (hardly amb-beno- : veniō, but rather no-derivation, see v. Planta II 32, 623); with -er-extension after praeter-eō, intereō (see v. Planta II 455, WH. I 36), Umbrian ampretu, ambretuto ‘ambit, they go around’, perhaps also Oscan amfret ‘they go around’ (rather according to Schulze KZ. 45, 182 = Kl. Schr. 468 to be divided in am-ferent ‘they carry around, they lead around’); no Latin trace of the same -er-extension in amfrāctus ‘bent around’, which rather from am-frāctus); about the Placename Amiternum see Schulze Latin Eig. 541; with ti-extension (after pos-t, per-t, Buck Elementarbuch 65) Oscan ampt ‘around’ (like Umbrian ambr- initially based on the simplification of am- before consonant from amf-); Albanian mbi, mbɛ ‘by, on, at’ (G. Meyer Albanian Wb. 265).

m̥bhi: Sanskrit abhí-taḥ, Avestan aiwito ‘on both sides, around’ (concerning Avestan aibiš, Old Persian abiš disputed meaning see Pedersen KZ. 40, 127, Bartholomae IF. 19, supplement p. 106; the ending -s in historical context with that of Greek ἀμφίς); Sanskrit abhí can in the meaning ‘around’, Old Persian abiy, Avestan aibī, aiwi in the meaning ‘about, concerning’ stem from m̥bhi or continue Indo-European obhi or ebhi; Gallic ambi- ‘around’ (e.g., Ἀμβί-δραυοι ‘those living by the river Dravos’), Welsh am- (through i-umlaut em-, ym-), Cornish, Breton am-, em-, Old Irish imb-, imm- ‘around’; Old High German, Old Saxon umbi, Old Icelandic umb, Anglo-Saxon ymb, ymbe ‘around’ (in Gothic absorbed by bi).

bhi: Gothic bi in the meaning ‘around’, with lengthening in stressed position Old Saxon, Anglo-Saxon be-, bī-, Old High German bi-, bī-, New High German bei (concerning doubtful derivations see Falk-Torp 37 and 1437 under bil II ‘interval, period’, 73 and 1437 under billede ‘image’).

ambhō(u) ‘both’:

Greek ἄμφω ‘both’ (derivation ἀμφότερος); Latin ambō, -ae, -ō ‘both’;

Sanskrit ubhāu ‘both’, Avestan uwa- same; Lithuanian abù, Old Church Slavonic oba same; Gothic bai m., ba n., Gen. baddjē (bajōþs, see for formation Brugmann Grdr. II² 2, 77; differently - in ending to Latin nostrātes - Fick III⁴ 255), Old Saxon bē thie, Anglo-Saxon bā, þā, English both, Old High German beide, bēde, Old Norse bāðer, Gen. beggja ‘both’ (: Gothic baddjē : baii̯ē); Tocharian A āmpi, āmpe, B ant-api.

Of these, Sanskrit ubhāu, Avestan uwa were previously considered as compounds with a u- ‘two’ (Latin uīgintī); Sommer IF. 30, 404 denies such a u- and considers the Indo-Aryan forms as a result of labial-induced rounding of a abhāu = m̥bhōu

citing Sanskrit Kubera-ḥ from Kabēraḥ (cf. patronymic Kāberaka-ḥ; Wackernagel KZ. 41, 314 ff). Lithuanian abù, Old Church Slavonic oba probably result from a transformation of amb-o at a time when the preposition ambhi ‘around’ was replaced by obhi (cf. Old Church Slavonic obъ, see Latin ob).

The relationship ambhō(u), ambhi: Gothic and other forms bai, bi makes it hardly doubtful that am- (perhaps from an-[4]) is a first compound element, the second part is Indo-European bhōu ‘both’.

Ref : WP. I 54 f., WH. I 36 f., Feist 74 a, 88, Pedersen Tocharisch 82.

Pages : 34-35

PIET : 2794

70. am-1, mē-

English : ‘to grab’

German : ‘fassen’

Material: Sanskrit ámatram n. ‘vessel, jug, large drinking bowl’, Armenian aman ‘vessel’, perhaps related to Latin ampla (am-lā) ‘handle, grip’, amplus (am-los) ‘extensive, wide, spacious, considerable’.

Ref : WP. I 52 f., WH. I 41 f.

See also : S. unter mē-1.

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PIET : 0

71. am-2, mē-

English : ‘to mow’

German : ‘mähen’

See also : s. under mē-2 the same

Page : 35

PIET : 0

72. āmer- (āmōr, āmr̥)

English : ‘day’

German : ‘Tag’

Material: Greek Homeric ἦμαρ, -ατος, Attic ἡμέρᾱ (Asper probably after ἑσπέρα, Sommer Greek Ltst. 123), otherwise ἀ͞μέρα ‘day’ (with lenis, hence not to Indo-European sem- ‘summer’; see literature by Boisacq s. v., to which Fick KZ. 43, 147); Armenian aur ‘day’ (from āmōr via amur, aumr; Meillet Esquisse 55). For stem formation see also J. Schmidt Pl. 195 f., regarding Ionian μεσᾰμβρίη ‘midday’ Boisacq and μεσημβρίᾱ. Van Windekens (Lexique 80) assigns here Tocharian A omäl, B emalle ‘hot’, from Indo-European āmel-.

Ref : WP. I 53, Schwyzer Gr. Gr. I 305, 481, 518.

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PIET : 42

73. ames- oder omes-

English : ‘blackbird’

German : ‘Amsel’

Comments : (: mes- : ams- oder oms-)

Material: Full grade of the first syllable occurs in Old High German amusla, amsala, Anglo-Saxon ōsle ‘blackbird’, full grade of the second syllable in Latin merula ‘blackbird’ (Kluge EWb.12 s. v.) and Cymric mwyalch, Cornish moelh, Breton moualc’h ‘blackbird’ (possible form mesalkā or misalkā according to Pedersen KG. I 73, where there are difficult conjectures about Irish smōl, smōlach ‘thrush’).

Otherwise - based on Indo-European meis-, mois-, mis- - Schrader Sprvgl.2 367, 3II 140, Fick II4 205: merula from misula, Cymric mwyalch, etc., from meisalkā, finally with -oi- Old High German meisa, Anglo-Saxon māse, Old Icelandic meisingr ‘titmouse’. However, the latter group with a different meaning is more

correctly related by Wood KZ. 45, 70 to an adjective maisa- ‘small, tiny’ due to Norwegian dialectal meis ‘thin, weak person’, meiseleg ‘thin and weak’, West Flemish mijzen ‘to crumble’, mejzel ‘little bit, crumb’. The comparison of Latin with the British word is the most reliable.

Ref : WP. I 53 f., WH. II 77 f.

Pages : 35-36

PIET : 702

74. amə-

English : ‘act vigorously’

German : ‘energisch vorgehen’

See also : s. under omə-.

Page : 36

PIET : 0

75. am(m)a, amĭ̄

English : ‘mother’

German : ‘Mutter’, Lallwort

Material: Albanian amë ‘aunt’, ‘mother’, hence ‘riverbed’, ‘sediment of liquids’; Old Icelandic amma ‘grandmother’, Old High German amma ‘mother, nurse’, New High German Amme; Greek ἀμμάς, ἀμμία ‘mother’ Hesychius, Oscan Ammaí, Ammae, i.e., Matri (goddess name)’. Concerning Sanskrit amba ‘mother’ see Kretschmer KZ. 57, 251 ff. Formed from amī-, amĭ- (see Brugmann II², I 496) are Latin amīcus ‘friend’ and amita ‘father's sister’ (cf. Lithuanian anýta ‘mother-in-law’ : Latin anus ‘old woman’). Concerning Late Latin amma ‘owl’ see Sofer Gl. 17, 17 f.

A verbal derivation is perhaps Latin amāre ‘to love’ (cf. Middle High German ammen ‘to wait, to care for’ related to amme). According to Kretschmer (Gl. 13, 114) rather Etruscan.

According to Zimmermann KZ. 44, 368 f., 47, 174 Latin amoenus also belongs here. From a Latin amoi (cf. Summoi CIL. II 1750) amoenus could have been formed as amoinos = amoenus, like Mamoena (from mamoi) beside Mamana, further supported by Greek Γοργόνη (from Γοργώ) beside Γόργοιτος (from Γοργώι);

Tocharian B ammakki (voc.) ‘mother’ from amma + akki (Sanskrit akkā).

Ref : WP. I 53, WH. I 39, 41, Tagliavini Mél. Pedersen 163.

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PIET : 0

76. an-1

English : ‘male or female ancestor’

German : ‘Bezeichnung für männlichen oder weiblichen Ahnen’

Comments : Lallwort

Material:

Armenian han 'grandmother', Greek ἀννίς 'mother's or father's mother' (Hesychius), compare inscription ἀνώ; Latin anna (feminine) 'foster mother', evidenced by Illyrian names Ἄνα, Ἀννύλα, Annaeus, etc., as well as Messapic Illyrian ana meaning 'lady' of Illyrian origin (W. Schulze, KZ. 43, 276 = Kl. Schr. 214; Krahe, IF. 46, 183 f.); also compare Latin anus, -ūs 'old woman', and the name of the goddess Anna Perenna.

Old High German ano, Middle High German ane, an, ene, New High German Ahn 'grandfather, great-grandfather, ancestor'; Old High German ana, Middle High German ane 'grandmother, great-grandmother, ancestress'. Diminutive forms include: Old Norse Āli (anilo), Old English Anela, Old High German Anelo as personal names; Middle High German enel 'grandfather, grandson'. Furthermore, Old High German eninchil, Middle High German enichlīn, New High German Enkel ('the little ancestor'). Among the Indo-Europeans, the grandson was considered an image or replacement of the grandfather; compare Greek Ἀντίπατρος. Against this view, supported by W. Schulze (KZ. 40, 409 f. = Kl. Schr. 67 f.), Hermann objects (Nachr. d. Ges. d. Wiss. zu Göttingen, Phil.-hist.

Klasse 1918, 215 f.) that Bavarian enl, änl, Austrian ǣnl, ānl, etc., carry the meaning 'little grandfather' and 'grandson', suggesting a phenomenon similar to that in New High German Vetter (originally 'father's brother', later also 'brother's son'); the term of address is returned from the grandfather to the grandson. This older view (cf. the literature cited by Hermann ibid.) is noteworthy.

Prussian (Switzerland) ane 'old mother'; Lithuanian anýta 'mother-in-law'. Hittite an-na-aš 'mother'; ḫa-an-na-aš (ḫannaš) 'grandmother'; Lycian χñna (similar).

M. E. Schmidt rightly connects Armenian aner 'father of the wife' to this. This is a similar formation to Latin matertera 'mother's sister', Welsh ewythr 'uncle', Cornish euitor; Breton eontr (Proto-Celtic aventro-, see Pedersen Celtic Grammar I 55). anero- would have had the original meaning 'something like the ancestor'.

Uncertain is Old High German hevianna, from which Middle High German hebamme developed. Since Old High German anna 'woman' cannot be attested, Kluge (11, 238) assumes development from hafjan(d)jō ' midwife, the one who lifts, the lifting one', from which later reinterpretations arose. Compare PBB (30, 250).

hevanna

hevan (‘to lift’) + ana (‘grandmother’) hevanna f midwife German: Hebamme.

Ref : WP. I 55 f., WH. I 50, Pedersen Lyk. u. Hittite 26, 66.

Pages : 36-37

PIET : 43

77. an-2

English : ‘there, on the other side’

German : Demonstrativpartikel ‘dort, andererseits’

Material:

Greek ἄν 'well, perhaps, in some other case' (ἐάν from εἰ ἄν, Ionic ἤν from ἠ ἄν, ἄν from αἰ ἄν);

Latin an 'yes, perhaps', secondary interrogative particle, extended anne, Old Irish an-d 'here', Gothic an 'for, now'; Lithuanian an-gu 'or', Old Prussian anga-anga 'whether = or whether'.

Derived from this:

an̯os 'other' in:

Sanskrit anyá- 'other', Avestan anya-, ainya-, Old Persian aniya- the same. See above p. 26.

anteros 'other' (of two) in:

Sanskrit ántara-, Ossetian ändär 'other', Gothic anþar the same, Old Icelandic annarr 'other, second', Old High German andar, Anglo-Saxon ōþer 'other', Old Prussian anters, antars (antras) 'other, second', Lithuanian añtras, Latvian ùotrs alongside Lithuanian añtaras, Eastern Latvian ũtors the same, Slavic ǫterъ, ǫtorъ in Czech úterý m. 'Tuesday', Upper Sorbian wutory 'other, second'. About Old Church Slavonic vъtor-ъ 'second' see u̯i- 'apart'.

Albanian jatër, tjetër ‘other’ by Andi Zeneli

Ref : WP. I 56, 67, II 337, WH. I 44, Trautmann 10/11, Debrunner REtlE. 3, 1 ff.

Pages : 37-38

PIET : 3079

78. an(ə)-3

English : ‘to breathe’

German : ‘atmen, hauchen’

Derivative: Nominalstamm ant-

Material: Sanskrit ániti ‘breathes’ (also thematic ánati), ánila-ḥ ‘breath, breeze, wind’, āná-ḥ (perhaps ‘breath’ or ‘mouth, nose’, āna-nam ‘mouth, muzzle, face’ with Indic Vr̥ddhi; ‘mouth’ as ‘breather, the breathing’); prāṇiti ‘breathes’;

Avestan å̊ntya, parå̊ntya ‘of inhaling and exhaling’ (anti- ‘breathing’ with ā and parā; see Bartholomae IF. 7, 59; regarding ainiti- ‘mildness’ see Old Iranian Wb. 125 f.).

Greek ἄνεμος ‘breath, wind’, ἀνήνεμος (with lengthening in compound), νήνεμος ‘windless’, ἠνεμόεις ‘windy’ (ἠ-metrical lengthening), ἀνεμώλιος (‘windy’, i.e.:) ‘trivial, vain’ (dissimilation from ἀνεμώνιος, see Bechtel Lexil. 44, also 226, regarding the probably shortened from μετ-ανεμώνιος through remote dissimilation to μεταμώνιος ‘vain, without success’); differently Risch 113; compare Frisk Indog. 15; ἄνται • ἄνεμοι ἀντάς • πνοιάς Hesiod are to be corrected in ἀῆται, ἀήτας. Perhaps here νεᾱνίᾱς ‘young man’ as νεFo-αν- ‘young breather’, according to Schwyzer Gr. Gr. I 4263; also ἄσθμα ‘difficulty in breathing’, aaO. 337.

Latin animus ‘spirit, soul’, anima ‘breath, spirit, life’ (Oscan anamúm ‘animam’), from which animal ‘living being, animal’, hālō, -āre ‘to breathe, to smell’ (denominative of an-slo-; with a spurious h, which acquired a sound-emphasizing value here and also penetrated into an(h)-ēlāre; regarding the latter, see an 4).

Old Irish anāl, Welsh anadl ‘breath’, Breton alazn (transposition), new Breton holan (anə-tlo-); Middle Welsh eneit, modern Welsh enaid ‘soul’ (anə-tī-), ancient British personal name Anate-mōros ‘large-hearted’; Old Irish animm, modern Irish anam ‘soul’, Gen. anman (stem ana-mon-; the i-color of the nominative singular according to the neuter -men-stem, see Pedersen KG. II 61; regarding the intersection with Latin anima see Pokorny Zfc Ph. 10 69 f.), Cornish eneff, Middle Breton eneff (plural anaffon), new Breton anaoun ‘soul’ (the umlauted Cornish and Breton forms probably borrowed from Latin, see Vendryès De hib. voc. 112 f., Pedersen KG. I 170, II 111); additionally Old Irish osnad ‘sigh’ (uss-anad), further (‘to exhale = to rest, to cease’) anaid ‘remains, rests, ceases’, con-osna ‘desists, ceases’ (com-uss-an-) etc. (see Pedersen KG. II 455 f., 672); Middle Welsh anant plural ‘poet’, cyn-an ‘word, praise’;

Gothic uz-anan (Prät. uzōn) ‘to breathe out’; with t-formants: Old Norse ǫnd, Gothic andar f. ‘breath, vital breath, life, soul’ (= Greek ἄνται), anda, -aða ‘to breathe, pant’ = Anglo-Saxon ōđian ‘to blow strongly’, Old Norse andi m. ‘breath, spirit, soul’, Old Frisian omma (an-ma) ‘breath’, Anglo-Saxon oroð (ŭz-anþ-) ‘breath’; perhaps also Old High German unst, Old Icelandic Anglo-Saxon yst f. ‘storm’ from n̥-sti-;

Also Old Saxon ando, Anglo-Saxon anđa, anođa ‘excitement, anger, sorrow’, Old High German anado, ando, anto ‘anger, rage’, Middle High German ande ‘feeling of insult’, Old High German anadōn, antōn, Middle High German anden ‘to vent one’s anger’, New High German ahnden under a secondary meaning ‘to pant from excitement’ (Kluge s. v., -Falk-Torp 5 and 1428 under aand; Schröder Abl. 9). About the second a in Old High German anado, Anglo-Saxon anođa see Specht Phil. Stud. Voretzsch 36.

Old Church Slavonic vonja (anįā) ‘smell’ (vonjati ‘to smell, scent’), ǫchati ‘to scent’ in Old Russian uchati etc. (-ch- perhaps imitation of duchati, thus without historical connection with the s of Latin hālāre from an-slo-);

Maybe Albanian hunda ‘nose’ : Old Saxon ando ‘excitement, anger, sorrow’ by Andi Zeneli

Maybe Albanian enjte ‘Thursday, god of wind’ by Andi Zeneli

Albanian geg. âj, tosk. ēnj ‘I swell’, geg. âjun ‘inflated’ kënjem, gnem ‘incense’ (kε-(a)nemo- Jokl Stud. 37);

Etruscan andas ‘north wind’ by Andi Zeneli

ἄνδας

English (LSJ)

βορέας (Tyrrhenian), Hsch.

Spanish (DGE)

βορέας, ὑπὸ Τυρρηνῶν Hsch.

Tocharian AB āñm- ‘life, spirit’, B āñme ‘intention’, A āñcām (āntemo-) ‘life, spirit’ (K. Schneider IF. 57, 203, Pedersen Tocharian 48); also B onolme, wnolme ‘living being’

Armenian holm ‘wind’ (Bugge IF. 1, 442) remains (despite Meillet Lithuanian 6, 3) distant (see Lidén Armenian St. 38 f., Peterson KZ. 47, 246). - Sanskrit ātmán ‘soul’ rather to Old High German ātum ‘breath’, see ēt-men-.

The root shows, besides disyllabic forms like Sanskrit ani-ti, ani-laḥ, Celtic ana-tlo- etc., and those like ἄνε-μος, also forms from the monosyllabic root, such as Latin an-slo- : hālō, Old Norse ǫnd (etc.).

Ref : WP. I 56 ff., WH. I 49 f., Feist 538.

See also : ansu-, antro-.

Pages : 38-39

PIET : 1284

79. an-4, anu, anō, nō

English : a preposition (‘along a slanted surface’, etc.)

German : u. dgl., Präposition, etwa ‘an einer schrägen Fläche hin, hinan’

Comments: (cf. the summary in Brugmann Grdr. II² 2, 798 f., also about the syntactic aspect).

Material: Avestan ana, Old Persian anā (Proto Aryan ana or anā) ‘over-towards’ (with accusative or instrumental), ‘along, upon’ (with accusative), Avestan anu, Old Persian anuv ‘according to, towards; upon’ (with accusative), ‘lengthwise, along’ (with locative), also preverb; Sanskrit ánu ‘after (temporal with accusative, ablative, genitive), after (in sequence), towards, along, behind, according to, concerning, against’ (with accusative), adverb ‘thereon (the external -u seems to be comparable with that of Lesbian Thessalian ἀπύ alongside Attic ἄπό. Against Wackernagel's explanation from Indo-European enu ‘along, according to’ see WH. I 677; for -u see below ap-u);

Armenian am- in am-baṙnam ham-barnam ‘I raise’, ham-berem ‘I endure’ possibly from -an (the h then through blending with the Persian loanword ham- ‘together’);

Ionic-Attic ἄνα, ἀνά ‘upon, upwards, along’, Doric Boeotian Arcadian Cyprian ἀν, Lesbian Thessalian Arcadian, partially Cyprian ὀν, occasionally Arcadian Cyprian ὐν (from ὀν) the same (the monosyllabic form seems to be the original, and ἀνά only expanded later after κατά; cf. Schwyzer Gr. Gr. I 622; probably according to Schwyzer Gr. Gr. I 275 ὀν evolved from ἀν; adverb ἄνω ‘upwards, aloft’.

A Latin remnant seems to be found in an-hēlō ‘breathe strongly and laboriously’ (an + anslō); Umbrian an- (having become synonymous with en ‘in’ and alternating with it, thus en-tentu alongside:) an-tentu ‘intendito’, anseriato ‘observatum’, anglar ‘oscines’ (an-klā to clamo), etc.

Perhaps also related is Old Irish an-dess ‘from the south’, etc.;

Gothic ana (with dative and accusative) ‘on, at, against, because of, over’, Old Norse ā adverb and preposition with dative and accusative ‘on, in’, with dative ‘on, in, at, by’, with accusative ‘towards, on, against’, Old Saxon an, Anglo-Saxon on, Old High German aua, an, New High German an (ana or anō, anē) preposition with dative and accusative and instrumental ‘on, at, in, until, against’;

Lithuanian anóte, anót with genitive ‘according to, in accordance with’; regarding the Slavic vъ(n)- ‘in, on’, which traces back to Proto-Slavic on, see Brugmann's Grundriss II2 2, 828 and en ‘in’.

With the reduced form of the first syllable, thus initial n-:

Lithuanian nuõ with genitive ‘from below, away from’ (this directional meaning newly emerged through the connection with the ablative), as a nominal prefix nuo-, as a verbal prefix nu- (proclitic shortening as in pri- alongside priẽ), Latvian nùo with genitive ‘from’, as a prefix nuo-; Old Prussian no, na with accusative ‘onto (where), against, across’, as a prefix ‘towards; away from’ (see also Bezzenberger KZ. 44, 304); Old Church Slavonic na with accusative and locative ‘onto; on, at’ (formed anew as na-dъ ‘above, over’ with accusative and instrumental and as a preverb after prě : prě-dъ);

Sanskrit nā- perhaps in nādhitá ‘oppressed’, see under nā- ‘help’.

Here presumably Lithuanian -na, -n ‘in (direction towards)’, postposition with verbs of motion, Avestan na-zdyah-, Sanskrit nḗdīyas- ‘nearer’ (‘moved closer’); root sed- ‘to sit’; presumably similar to Gothic nēhu, Old High German nāh adv. ‘near’ as ‘looking towards, turned towards’ (with root $oq^{w}$- as the second element); see Brugmann Grdr. II2 2, 798 f., where also about the ambiguous Sanskrit ádhi ‘over, on, in’ (-n̥dhi or edhi, odhi).

For Proto-Indo-European, the forms an and anō, nō, probably also nŏ (nĕ) are considered secure. The assumption of a relation to the demonstrative particle an- still needs further justification, but it is fundamentally as plausible as, for example, the relationship of Sanskrit ā ‘to, on, towards’ with the demonstrative stem e-, o-.

Regarding Gothic anaks adv. ‘suddenly, immediately’, allegedly related to Old Bulgarian naglъ ‘suddenly, abruptly’, see Feist 42.

Ref : WP. I 58 f., WH. I 43 f., 49, 677, Feist 41 a, 373, Trautmann 200.

Pages : 39-40

PIET : 3039

80. andh-, anedh-

English : ‘to grow, bloom, blossom’

German : ‘hervorstechen, sprießen, blühen’

Derivative: andhos n. ‘Blume, Kraut’

Material: Sanskrit ándhaḥ n. 'Soma plant'; Armenian and 'field'; Greek ἄνθος n. 'flower', ἀνθέω 'to bloom', ἄνθηρός (-es-ro-) 'blooming', etc.; Albanian ënde (andhōn) 'blossom', ẽndem 'to bloom' (the ë from the present ẽ from andhō); Tocharian A ānt, B ānte 'surface'.

Middle Irish ainder, aindir 'young woman', Welsh anner 'young cow', Pl. anneirod, Old Welsh enderic 'calf', Welsh enderig 'bull, ox', Breton ounner (Trég. annouar, Vannes aⁿnoér) 'young cow'; related to French (l)andier m. 'fire-dog, ram', also 'poppy' (= 'young girl', cf. Italian madona, fantina 'poppy'), further to Basque andere 'woman', Iberian FN Andere, Anderca, MN Anderus; perhaps of Celtic origin (andero- 'blooming, young').

According to Schwyzer Gr. Gr. I 339, Greek ἀν-ήνοθε 'came forth, gushed forth', ἐπεν-ήνοθε 'was upon', κατεν-ήνοθε 'covered', etc.

Despite the somewhat different meaning, probably also related with low grade n̥dh-:

Sanskrit ádhvan m. = Avestan advan m. 'way, path', to which Sanskrit adhvará-ḥ 'religious ceremony' (originally 'way' - 'ceremonial way') from n̥dhu̯ero-, and probably also with suffixal alternation (n̥dhuro-) Icelandic ǫndurr m. 'a type of snowshoe'.

Note by Andi Zeneli:

Albanian diminutive -th (-nth) syth (ossi ‘eye’ + nth) ‘sprout, bud’, vath (aua ‘ear’ + -nth) ‘earring’.

Also Arbëresh jothii f. ‘violet’ : Greek ἴανθος (ἴον ‘violet’ + ἄνθος n. 'flower')

Ref : WP. I 45, 67, P. Benoit ZrPh. 44, 3 ff., 69 ff.

See also : Hierher gehört wohl: andher-, n̥dher-.

Pages : 40-41

PIET : 1286

81. andher-, n̥dher-

English : ‘stem, spike’

German : ‘Spitze, Stengel’

Material: Only Greek: ἀθήρ 'awn on the ear of grain, spear point', ἀνθέριξ 'tip of the stalk, stalk', ἀνθέρικος 'stalk, stem', ἀνθερεών 'chin' as 'bearded, bristly place', ἀνθρίσκος 'common chervil', named after its spiky fruits, ἀνθρήνη, ἀνθρηδών 'wasp, wild bee', word ending like τενθρήνη 'hornet', τανθρηδών 'wasp' (perhaps here ἄνθρωπος from ἄνθρο-ωπος 'with bearded face = man', then 'human', Güntert Heidelberg. SB. 1915, Abh. X; cf. also Schwyzer Gr. Gr. I 4264. According to Kretschmer Gl. 28, 246 from ανδρ-ώπός, the rough breathing mark transferred from ὁράω etc.); whether also ἀθάρη (ἀθαρϝᾱ), ἀθήρᾱ 'wheat porridge, spelt groats' (according to Plin. n. h. 22, 121, however, designated as an Egyptian word)

Ref : WP. I 45.

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PIET : 0

82. andho-

English : ‘blind, dark’

German : ‘blind, dunkel’

Material: Sanskrit andhá-, Avestan anda- ‘blind, dark’, Gaulish andabata m. ‘a gladiator who fought with a helmet without openings’ (related to the Celtic word, Latin battuō ‘strike’).

Ref : WP. I 182, WH. I 46.

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PIET : 835

83. anət-

English : ‘duck’

German : ‘Ente’

Material: Sanskrit ātí-ḥ ātī f. ‘water bird’ (or related to Old Icelandic æðr, modern Swedish åda f. ‘eider duck’ from Germanic ādī-); Greek νῆσσα, Boeotian νᾶσσα (νᾱτι̯ᾱ Sanskrit ātí-ḥ) ‘duck’;

Latin anas f. (Accusative anatem and anitem: Genitive Plural also -tium) ‘duck’, Germanic anud- and anid- in Old High German enit, anut, Nominative Plural enti, Old Saxon anad, Anglo-Saxon æned, Old Icelandic ǫnd, New High German ‘Ente’; Balto-Slavic ānt- from anət- in Lithuanian ántis, Old Prussian antis, Proto-Slavic ǫty, Serbian ütva, Old Russian utovъ (Accusative), Little Russian utjá ‘duck’.

Latin anatīna (scil. caro) ‘duck meat’: Lithuanian antíena (the same).

Ref : WP. I 60, WH. I 44, Trautmann 10.

Pages : 41-42

PIET : 1143

84. anətā ($_{e}$nətā)

English : ‘door posts’

German : ‘Türpfosten’

Material: Sanskrit ātā (usually plural ātāḥ like Latin antae) 'enclosure, frame of a door', Avestan ąiϑyå̊ accusative plural 'doorposts', Armenian dr-and 'doorposts'

(Hübschmann Armenian Studies I 19); Latin antae according to Vitruvius 3, 2, 2 'the free-standing and somewhat reinforced walls that enclose the pronaos of a temple or the vestibule of a house' = Old Norse o̧nd 'vestibule' (Bugge KZ. 19, 401).

Ref : WP. I 59, WH. I 52.

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PIET : 44

85. anĝh-

English : ‘narrow’

German : ‘eng, einengen, schnüren’, z. T. auch von seelischer Beklemmung, Angst

Material: Verbal: Avestan ą̄zaŋhē 'to distress', low grade Avestan ny-āzata 'she tightens', ny-āzayən 'they should force in' (with ā = ă; Vedic ahēma approximately 'may we prepare' is given in the sense off; anāha RV. 8, 46, 5 is unclear); Greek ἄγχω 'I strangle, choke', Latin angō 'I strangle, choke'; Old Church Slavonic as an i-verb o̧žo̧, o̧ziti 'to strangle'; in addition, with low grade very likely Old Church Slavonic vę̨žo̧, vę̨zati 'to bind' (v- a proposed hiatus filler, see Meillet MSL. 14, 369, perhaps established through the influence of viti 'to wind', which may also have influenced the meaning).

anĝhú-s ‘narrow’: Sanskrit only in aṁhu-bhēdī f. ‘narrow cleft’ and in the Abl. Sg. n. aṁhōḥ ‘distress’ (derivation aṁhurá- ‘distressed, unhappy’); Greek in ἀμφήν (see below); Latin in angiportus (angu-p.) ‘narrow alley’; Gothic aggwus ‘narrow’ (originally from aggus, like manwus from manus; the w comes from the oblique cases), Old Norse o̧ngr, øngr, Anglo-Saxon enge, Old Saxon engi, Old High German angi, engi ‘narrow’, Middle High German bange Adv. (bi + Adv. ango), New High German bange; further developed with g: Armenian anjuk ‘narrow’, with k Old Church Slavonic o̧zъ-kъ ‘narrow’.

Welsh e(h)ang (eks-angu-, Indo-European n̥ĝhu-) ‘wide, extensive’, Middle Welsh eingyaw ‘to be narrowed, to be contained in ...’, Old Irish cumcae (kom-ingiā) glossed as ‘distress’, fairsing ‘wide’ (for-eks-ingi-), cumung (kom-ingu-, Indo-European n̥ĝhu-) ‘narrow’, ing f. (n̥ĝhī) ‘distress’, from kom-angi̯o- Welsh cyfyng, then yng (also ing, Morris-Jones, Welsh Greek 110) ‘narrow’, Middle Breton encq (angi̯o-) ‘narrow’.

anĝhos-, anĝhes 'oppression, distress': Sanskrit áṁhas- n. 'fear, distress, hardship' (as also aṁhatí-ḥ f.), Avestan ązah- 'distress, hardship, imprisonment', ązō-jata 'killed by strangulation': Latin angor m. 'the constriction of the throat, anxiety, fear, grief', angus-tus 'narrow' (from anghos-to-s); angustiae 'narrowness, strait, difficulties'; via Celtic, see above; Old Norse angr m. (perhaps originally a neuter es-stem, Fick4 III 12) 'trouble, damage, grief', Old Frisian angost, Old High German angust, New High German Angst (from anghos-ti- altered to anghu-); Old Church Slavonic ǫzostъ 'narrowness'; Lithuanian añkštas 'narrow' (k-insertion, not guttural change) can stand for anž[a]s-tas or anž-tas.

Words for 'neck' as 'the narrowest place between head and torso' (also includes the idea 'where one is strangled'): Greek Aeolic ἄμφην and αὔφην 'neck' (according to Schulze GGA. 1897, 909 A. 1, as αγχϜ-ήν substantivization of the u-adj. anĝhú-s using the formant -en-; regarding αὐχήν also see Schwyzer Gr. Gr. I 296), Gothic hals-agga 'neck', Little Russian vjazy pl. 'neck', Czech vaz 'neck, nape' (related to vęzati see above), Old Prussian (as Slavic loanword) winsus 'neck' (also Armenian viz 'neck' with prep. v-), see Pedersen KZ.38, 311; 39, 402, Vondrák Slavic Greek I 184, Adontz Mél. Boisacq I 10, as well as below under augh-, ugh-.

Other formations: Greek ἀγχόνη 'rope, strangling, throttling' (from this, Latin angina 'quinsy'), ἀγκτήρ m. 'clasp, bandage', ἄγχι, ἀγχοῦ, ἀγχόθι 'nearby' (cf. French près 'near' : Latin pressus), comparative ἆσσον 'nearer' (ἄγχι̯ον; ἄσσον renewed from μάσσων = μακι̯ων, Osthoff MU. 6, 60 ff.); Breton concoez 'goiter, strangler' (kom-angeid-; cf. also dialect añcoe 'uvula'; Ernault RC. 7, 314; 19, 314 ff.); Old Church Slavonic ǫzota 'narrowness'.

Gallic Placename Octodurus remains distant, as an Irish ochte 'angustia' does not exist.

Van Windekens (Lexique 5) relates here Tocharian A aṃçär 'weak'.

Ref : WP. I. 62 f., WH. I 47.

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PIET : 53

86. anĝhen-

English : ‘smell, odour; person’

German : ‘Duft, Geruch, Person’

Material: Armenian anjn (for older anj), Gen. anjin ‘soul, being, person’ = Norse angi m. ‘fragrance, smell’.

Ref : Lidén Armenian Stud. 38 f., WP. I 58, Meillet Esquisse 77 ff.

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PIET : 0

87. angʷ(h)i-

English : ‘snake, worm’

German : ‘Schlange, Wurm’

Comments: egʷhi-, ogʷhi- and eĝhi- the same; at least two etymologically distinct but early intertwined families, whose relationships are still largely unclear.

Material: Latin anguis = Lithuanian angìs (f.), Old Prussian angis 'snake' (Latvian ùodze f. 'snake'), Old Church Slavonic ǫžь, Russian už, Polish wąż 'snake', Armenian auj (Gen. -i) 'snake' (Meillet Esquisse 154, Dumézil Balto-Slavic 39, 100); Middle Irish esc-ung 'eel' ('water snake', esc 'water' + angʷhō), Welsh llys-yw-en, Pl. -yw-od the same (Fick II4 15; on the British loss of ŋg before u̯ see Pedersen KG. I 107).

In addition, with reduced grade and unaspirated media (the latter might also occur in Latin and Balto-Slavic) Old High German unc 'snake, adder', Greek (Illyrian) ἄβεις • ἔχεις Hesychius (n̥gʷi-).

Initially corresponding to these forms with media is ἴμβηρις • ἔγχελυς, Μεθυμναῖοι Hesychius (engʷ-ēri-: cf. Solmsen Beitr. 1215 for the ι), to which, due to the r-suffix, balto-Slavic anguria- in Slavic ǫgorь m. Russian ug(o)rь, Polish węgorz, Czech úhoř, Serbian ùgor, Slovenian ogǫ́r 'eel', Lithuanian ungurỹs the same (assim. from angurỹs, cf. Finnish ankerias), Old Prussian angurgis 'eel' (Church Slavonic ągulja, jęgulja 'eel' probably from the Latin). Hirt IF. 22, 67 connects these Greek and Balto-Slavic eel names to an independent equation (but cf. the r-suffix of Old High German angar, etc., see below).

Another Indo-European equation for 'eel' is perhaps Greek ἔγχελῦς f., Latin anguilla (see especially W. Meyer KZ. 28, 163, Johansson KZ. 30, 425, J. Schmidt KZ. 32, 369, Osthoff IF. 4, 270, 292, Hirt IF. 22, 67, Indo-European 619 f.), although the details are still unclear (in Greek ἀγχέλυος, etc., assimilated to ἐγχέλυος, or the ε and the pure guttural influenced by ἔχις; in Latin -illa instead of -ella due to the fluctuation in true diminutives under the decisive influence of the i from anguis).

In the sense of 'worm, maggot' and with r-suffix (cf. above ἴμβηρις, etc.): Old High German angar 'grain maggot', engirinc 'larva', New High German Engerling, Lithuanian ankštiraĩ 'maggots, grubs' (and similar forms, see Trautmann Old Prussian 301), Latvian anksteri 'maggots, grubs', Old Prussian anxdris (i.e. anxtris) but 'adder' (regarding the -st- of these Baltic forms cf. Mühlenbach-Endzelin Latvian-D. Wb. I 71), Russian ug(o)rь 'heat blister, pimple' (also 'eel', see above), Polish wągry 'pig pimples' (Bezzenberger GGA. 1874, 1236, BB. 2, 154; not better over angar, úgorь same GGA. 1898, 554 f.).

Nasal-less forms:

Greek ἔχις m. (f.) 'snake', ἔχιδνα the same (for ἐχίδνια, Specht Decl. 377), Old High German egala 'leech', Danish Norwegian igle 'a parasitic leafworm in the intestines of animals and in the skin and gills of fish'.

Related to this is Greek ἐχῖνος, Old High German Anglo-Saxon igil (Indo-European eĝhinos), New High German Igel, actually 'snake-eater', W. Schulze Gnomon 11, 407, Lithuanian ežỹs, Church Slavonic ježь 'hedgehog'.

Note by Andi Zeneli:

Albanian jesh 'hedgehog' a Slavic loanword.

Armenian iž 'snake, viper' can be compared as ēg$^{w}$his to ὄφις (Meillet Esquisse 75);

Greek ὄφις 'snake' (og$^{w}$his); Welsh euod (og$^{w}$h-) 'sheep worms': Sanskrit áhi-, Avestan aži- 'snake'.

Uncertain is the inclusion of Old Saxon egithassa, Middle Low German egidesse, Anglo-Saxon (corrupted) āþexe, Old High German egidehsa, New High German Eidechse with ewi-, egi-, Indo-European og$^{w}$hi- = ὄφις (Zupitza Gutt. 99 according to Kluge; Falk-Torp and øgle) + Germanic þahsiō, Old High German dehsa 'spindle'.

Whether such variety can be ordered so that aŋg$^{w}$hi- and eghi-, oghi- (ĝh) produced a cross-form eg$^{w}$hi-, og$^{w}$hi- remains uncertain. Probably, taboo concepts also played a role.

Ref : WP. I 63 ff.. WH. I 48, Specht KZ. 64, 13; 66, 56 f., Havers Sprachtabu 44 f.

Pages : 43-45

PIET : 54

88. ank-1

English : ‘need, necessity’

German : ‘Zwank, Notwendigkeit’

Material: Greek ἀνάγκη ‘necessity, compulsion’ (usually considered reduplicated), Ionic ἀναγκαίη same (from ἀναγκαῖος ‘necessary’, ἀναγκάζω ‘compel’);

Old Irish écen (éc- from ank- or n̥k-), Middle Welsh anghen, Welsh angen, Cornish Breton anken ‘distress, necessity’, in Irish also ‘violence’.

Although ‘compulsion’ from ‘hostile distress, persecution’ would be understandable, the Greek-Celtic semantic correspondence makes it questionable whether the phonetically corresponding Old High German āhta ‘hostile persecution’, New High German Acht, Anglo-Saxon ōht (Proto-Germanic anχtō), German proper noun Āctumērus (i.e. Āχtumēraz, 1st century AD; Brugmann Grdr. I2382), with which Irish écht (anktu- or n̥ktu-, enktu-) ‘homicide’ is initially associated (see Falk-Torp 17, 1430), is originally root-related to ank- ‘compulsion’ (: ‘distress, kill’), or belongs to enek- ‘kill’, as well as Hittite ḫi-in-kán, ḫé-en-kán (ḫenkan) ‘death’.

Ref : WP. I 60. Pedersen Hittitisch 183 f., Hendriksen Unters. 28, Benveniste Origines 155.

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PIET : 45

89. ank-2, ang-

English : ‘to bend, bow’

German : ‘biegen’

Derivative: Nominal stems anko-, onko-; ankes-; anku-lo-; anken-, -on-; ankoto-; ankro-

Material: Sanskrit añcati (Middle Persian ancītan) and (low-grade) ácati 'bends, curves', Participle -akna- (with ā-, ny-, sam-), -akta- (with ud-, ny-) 'bent'; aŋká-ḥ m. 'bend, hook, bend between chest and hip', áŋkas- n. 'bend, curve' (= Greek τὸ ἄγκος 'valley, gorge'), aŋkasám 'side, flank'; aŋku- in aŋkūyánt- 'seeking bends, side paths';

Avestan anku-pəsəmna- 'decorated with hooks, clasps', Sanskrit ankuçá-ḥ 'hook, fishhook, elephant goad', aŋkurá-ḥ 'young sprout, shoot (originally germ tip, curved germ), swelling' (= Greek ἀγκύλος 'crooked', German Angel, Old Norse ōll, āll 'cotyledon, germ' see below);

Avestan aka- m. 'hook, peg', ąxnah (Bartholomae Stud. 2, 101, Old Iranian Wb. 359) 'rein';

Greek ἀγκών 'elbow, bend' (D. Pl. ἀγκάσι to ἀγκή = ἀγκάλη), ἐπ-ηγκεν-ίδες 'planks fastened to the ribs of the ship' (Döderlein, Bechtel Lexil. 129), ἄγκοινα 'everything curved', ἄγκιστρον 'fishhook'; ἀγκύλος 'crooked', ἀγκύλη 'strap' (= Old Norse ōl, āl ibid.), ἄγκυρα 'anchor'; ἀγκάλη 'elbow, bay, everything curved'; τὸ ἄγκος (see above).

With o: ὄγκος 'barb' = Latin uncus 'curved; subst. hook' (ὄγκῖνος = uncīnus 'hook, barb'); ungulus 'finger ring' Pacuvius, designated as Oscan by Festus 514 L., ungustus 'hooked club' Paulus ex Fest. 519, see below under ang-); ὄγκη • ɣωνία Hesychius;

Latin ancus 'who has a bent arm', ancrae 'valleys, valley' ('curve, indentation' like τό ἄγκος = Germanic angra-);

Old Irish ēcath 'fishhook' = Welsh anghad 'grip, hand' (to craf-anc 'claw') from aŋkato- = Old Church Slavonic ǫkotъ 'hook';

Gallorom. ancorago, ancora(v)us from anko-rākos 'Rhine salmon, hook salmon' Swed. Anke 'Lake Constance trout' (Gaulish anko- 'curved' and rāko- 'front' from prōko-, Welsh rhag 'before');

Old High German ango, angul ‘fishhook, barb’, Old Icelandic angi, Anglo-Saxon onga ‘point, barb’ (aŋkón-; see rather anĝh- in connection with Gothic halsagga ‘neck bend, nape’); angra (gender same as Latin ancrae) in Old Norse angr ‘bay’ (in place names like Harðangr), Old High German angar, New High German Anger (Germanic a folk name Angrivarii); synonymous Old Icelandic eng (angiō-) ‘meadow’; Old High German awgul (= Greek ἀγκύ-λος, see above), Middle High German angel ‘barb, fishing rod, the part of the sword inserted into the hilt’, Old Norse ǫngoll ‘fishing hook’, Anglo-Saxon ongel ‘fishing rod’. Much places here the Latin-Germanic a folk name Anglii, Anglo-Saxon Angel, Ongel as ‘inhabitants of the Holstein bay’ to Old Icelandic Placename Ǫngull, with a meaning otherwise unattested ‘corner, bay’ (Hoops Reallex. I 61); with original initial stress Old Norse ōll, āll ‘seed leaf, sprout’ (anhla-, Noreen Ltl. 25; for meaning cf. besides Sanskrit aŋkurá-ḥ also Norwegian dialect ange ‘sprout, prong’ from ankón-), Old Norse ōl, āl f. ‘strap’ (Gdf. ánhulō, cf. ἀγκύλη, or possibly anhlō, which would be closer to Greek ἀγκάλη);

Slavic jęčьmy ‘barley’ as ‘bearded, spiky’ (Berneker 268), compare the above words for ‘tip, sting, point’;

Old Prussian-Lithuanian anka f. ‘noose, loop’ (= Greek ὄγκη • γωνία Hesychius); Old Church Slavonic ǫkotь ‘hook’ (see above);

Tocharian A añcäl ‘bow’, āṅkar- ‘fangs, bulwark’; also A oṅkaläm, B oṅkolmo ‘elephant’ Van Windekens Lexique 6, 13, 82.

ang-, especially to denote limbs (compare Gothic liþus ‘limb’: lei- ‘to bend’):

Sanskrit áŋgam ‘limb’, aŋgúli-ḥ, aŋgúri-ḥ f. ‘finger, toe’ (hence aŋgulīyam ‘finger ring’), aŋguṣṭhá-ḥ ‘big toe, thumb’ = Avestan angušta- m. ‘toe’, Armenian ankiun, angiun ‘corner’ and añjalí-ḥ m. ‘the two hollowed hands placed together’;

Greek ἄγγος n. ‘bucket, bowl’, ἀγγεῖον (αγγεσ-ιον) ‘vessel’, originally ‘woven vessel’;

Middle Irish aigen ‘pan’ is a dialectal variant of aingen the same;

Old High German ancha, enka f. ‘neck’ and ‘thigh, bone tube’ (ankiōn-), Old Norse ekkja ‘ankle, heel’; diminutive Old High German anchal, enchil (reinterpreted as anklão m., anchala, enchila f., Middle High German Middle Dutch enkel, Old Frisian onkel, onklēu, New High German Enkel, Anglo-Saxon (reinterpreted) ancléow, English ankle, Old Norse ǫkkla (ankulan-) ‘ankle of the

foot’; also Latin angulus (with which Old Church Slavonic ǫg(ъ)lъ ‘corner’ is originally related) ‘corner’ (alongside the o-grade Latin ungulus, ungustus see above).

Ref : WP. I 60 f., WH. I 46, 49 f., Meringer WuS. 7, 9 ff.

Pages : 45-47

PIET : 46

90. āno-

English : ‘ring’

German : ‘Ring’

Material: Armenian anur ‘necklace, ring’, Latin ānus ‘circle, ring’, Old Irish āinne (ānīn̥o-) m. ‘ring, anus’.

Ref : WP. I 61, WH. I 55, Pedersen Litt. 2, 80.

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PIET : 2675

91. ans-

English : ‘favourable’

German : ‘wohlgeneigt, günstig sein’

Material: Gothic ansts f., Old High German anst and (low-grade) unst, Middle High German gunst from ge-unst, Anglo-Saxon ēst ‘favor, grace’, Old Norse óst, ǭst ‘favor, love’, Old High German abanst, abunst, Old Saxon avunst, Anglo-Saxon æfest ‘envy, disgrace’; Middle High German gund m. ‘favor’, Old Norse ǫf-und f. ‘disgrace’; preterite-present Old High German an, unnum (Inf. unnan, Pret. onsta, onda) ‘grant’ (gi-unnan), Old Saxon, Anglo-Saxon unnan ‘grant, allow, wish’, Old Norse unna (ann, unnom, Pret. unnan from unþa) ‘love, grant, allow’. un-nu-m (from unz-nu-m-) is an old present of the new-, nu-class, to which the new Sg. ann belongs. Those who posit the root as Germanic an-, un- must see in ansts the suffix connection -s-ti- (cf. Brugmann Grdr. II2 2, 437), whereas Middle High German gund, Old Norse ǫfund contained the simpler -ti-.

Yet, due to the common Germanic anst(s), the root should probably be posited as Germanic ans-, uns- (Kluge ZfdtWtf. 9, 317, Brugmann Grdr. II2 3, 332), with unnum thus derived from unz-num (Indo-European n̥s-nu-me), according to which the singular ann, and the new weak preterite un-þa (Old High German onda, Old Norse unna) exist alongside Old High German onsta, Old Saxon gi-onsta; also, Middle High German gund, Old Norse o̧fund (suffix -ti-) are then new formations after the loss of the s in unnum, unnan.

Likewise, Greek προσ-ηνής 'friendly', ἀπ-ηνής 'unfriendly, harsh' (related to ab-unst) is most likely = προσ-, ἀπ-ανσής (see Brugmann, Locative cit.).

In a different formal assessment, Bechtel Lexil. 49 relates Greek -ᾱνής to a neutral substantive ănos, whose suffixal low grade underlies Germanic an-s-ti-.

Ref : WP. I 68, Feist 53.

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PIET : 0

92. ansā, ansi-

English : 'noose, snare'

German : 'Schlinge, Schleife', z. T. als Handhabe von Gefäßen (Henkel) oder als dem Zugvieh umgelegter Zügel

Material: Latin ānsa 'handle, grip, handhold', ānsae crepidae 'the loops at the edge of the shoe soles through which the laces were drawn' = Lithuanian ąsà f. (acc. ą̃są) 'pot handle, loop in a tied knot' (cf. also Latin ansātus = Lithuanian ąsótas 'handled'), Latvian uosa 'handle, loop, eyelet', alongside the i-stem Old Prussian ansis 'kettle hook', Latvian ùoss (acc. ùosi) 'handle'; Old Icelandic ǣs f. (ansjō) 'hole at the upper edge of the shoe leather for threading the laces' = Middle Low German ōse f. 'ring-shaped handle, loop' (from which late Middle High German New High German Öse; or the West Germanic word for ear according to Kluge and Weigand-Hirt s.v.); Middle Irish ē(i)si pl. 'reins', Greek ἡνία, Doric ᾱνία the same (ἀνσιᾱ́).

Ref : WP. I 68, WH. I 51, Trautmann 10.

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PIET : 56

93. ansu-, n̥su-

English : ‘ghost, demon’

German : ‘Geist, Dämon’

Material: Sanskrit ásu-, Avestan aŋhu- ‘breath of life, world’, from which Sanskrit ásu-ra-, Avestan ahura- ‘power holder’ (n̥su-); Venetic ahsu- (= āsu-) ‘cult image’ = Germanic ansuz ‘god, Ase’ in Old Icelandic āss, runic a[n]suR, Old English ōs ‘Ase’, Gothic-Latin anses ‘demigods’.

Ref : H. Güntert Der Aryan Weltkönig 102, Feist 52 b.

See also : Perhaps related to an(ə)- ‘breathe’.

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PIET : 1288

94. ant-s

English : ‘forward, before, outer side’

German : ‘Vorderseite, Stirn’

Derivative: mit o-Erweiterung anto-, usw.

Material: Sanskrit ánta-ḥ ‘end, limit, edge’ (from it antya-ḥ ‘the last’);

Greek Gen. Sg. κάταντες (= κατ’ ἀντες) ‘down the front side’, Dat.-Locative ἀντί (Schwyzer Gr. Gr. I 5486, 6225), Acc. εἰσ-άντα ‘into the face’ (ant-m̥), ἔν-αντα, ἄν-αντα, κάτ-αντα etc. (W. Schulze, Kl. Schr. 669, Schwyzer Gr. Gr. I 632u.), adverbially ἄντα ‘opposite’, hence ἀντάω ‘I meet’; about ἄντομαι see Schwyzer Gr. Gr. I 722 and following; about ἄντην see Brugmann Grdr. II^2 2, 687;

Old Irish étan (antono-) ‘forehead’; perhaps related to Middle Welsh enhyt, Welsh ennyd ‘time, moment’ (ant-iti- to Sanskrit ití- ‘course’), Middle Welsh anhaw ‘old’ (ant-au̯o-), Old Irish éata ‘old; age’ (ant-odi̯o-), cf. Loth Rc. 48, 32; 50, 63;

Hittite ḫa-an-za (ḫant-s) ‘front side’, from it ḫa-an-te-iz-zi-iš (ḫantezziš) = ant-et̯os;

Lycian χñtawata ‘leader’ (Pedersen Lyk. u. Hittite 17);

Tocharian A antule ‘outside, up to ... before’, antus ‘so’.

See also under ant̯os.

With this as the original cases:

anti 'in the face of': 'opposite', etc.

Sanskrit anti Adv. 'opposite oneself, before oneself, near', from which antiká-ḥ 'near', n. 'nearness'.

Armenian and 'there', ənd Prep. 'for, instead of' with Genitive, and 'along, over (on, upon) something' with Accusative (cf. Gothic and), meaning 'to the side' with Ablative, and 'with, at' with Locative (which vowel in the final syllable is not determinable; initial ə- from a- due to proclisis), as a prefix 'upon'; additionally, andranik 'firstborn, first' (Bugge KZ. 32, 2; cf. for the meaning Latin ante 'before' and the words mentioned above for 'forehead' as 'front'), probably also anc̣anem 'pass by' (Pedersen KZ. 39, 425, cf. Greek ἄντομαι; c̣ from t + the aoristic s, cf. the Aorist ē-anc̣).

Greek ἀντί 'in the face of, opposite, before; for, instead of' with Genitive, also as a prefix, e.g., ἀνθίστημι; Homeric κατ’ ἄντηστιν 'at the opposite point, opposite' is probably, according to Bechtel Lexil. 46, formed from ἄντι-στι-ς after ἄντην ἵστημι; ἀντικρύ, Attic ἄντικρυς 'straight on, opposite' (origin unclear), ἀντιάω, ἀντιάζω 'meet'.

Latin ante (from anti, cf. antistō, as well as antīcus, antiquus) Prep. with Accusative spatially 'opposite, before', temporally 'before', also as a prefix (e.g., antecedō), antid-eā, -hāc 'previously', antid-īre 'to precede' (-d after prōd); additionally anterior 'earlier', antārium bellum 'war before the city', antīcus 'the front' (c after posticus 'behind'), antīquus 'old' (the origin and the narrowing to the temporal meaning after novus; Indo-European anti + ok$^{w}$- 'looking'), antēs, -ium 'rows (of soldiers, vines, etc.)', originally perhaps 'fronts' (for antae see however under anətā 'doorpost').

Hittite ḫa-an-ti (ḫanti) 'in front, especially'.

anta ‘opposite to’ (direction); for -a see Schwyzer Gr. Gr. I 622 f.

Gothic and prep. with accusative ‘towards, over, along’. With differing meaning, the nominal and verbal prefix Germanic anda-, and- ‘against, opposite’ and – as an action in opposition results in separation – in verbs usually perfective ‘away from’: Gothic anda-, and- (e.g. andniman ‘to receive’, andanēms ‘agreeable, pleasant’, andbindan ‘to untie, release’), Old Norse Old Saxon Anglo-Saxon and-, Old High German ant-, int-, Middle High German New High German ant-, ent- (e.g. Antlitz ‘face’, Antwort ‘answer’, entbinden ‘to deliver’).

Compound Old Norse endr, enn ‘earlier, formerly, again, after’ (endr = Gothic andiz-uh ‘either’), Anglo-Saxon end ‘before’ (andis), Old High German enti ‘earlier, formerly’ (Germanic andiaz), Middle High German ent, end conj. ‘before’ (e.g. Falk-Torp 192, 1455).

Lithuanian añt, older anta with genitive ‘after, towards’.

For Greek ἄντα see above.

n̥ti

A weaker ablaut form (n̥t-) is shown in Gothic and Mycenaean dative ‘ἀντί, for, around’, unþa- (n̥to-) in unþa-þliuhan ‘to flee’, Anglo-Saxon oð- (unþ-) in oðgangan ‘to escape’, ūðgenge ‘fugitive’ = Old Norse unningi, undingi (unþ-, und-gangia-) ‘escaped slave’ (Brugmann Grdr. II2, 803).

Another meaning is shown in Gothic and Mycenaean accusative ‘until’, Old High German unt in unt-az ‘until’ and unzi (= untzi) ‘until’, Old Saxon und ‘until’, unti, unt (und + te ‘to’), unto (und + tō), English unto ‘to, until’, Old Norse unz (und es) ‘until that’, Anglo-Saxon (with grammatical change) oð ‘up to, until’, Oscan ant with accusative ‘up to’ (also from n̥ti, see Walde Kelten und Italiker 54; due to the exactly corresponding meaning with Germanic, not to be equated with Latin ante, e.g. v. Planta II 443), Lithuanian iñt ‘after’ (more likely a contamination of in and ant). The fact that these forms represent an extension of the preposition en, n̥ ‘in’ is possible, as Lithuanian iñt corresponds with ĩ ‘after’ in usage (Schwyzer Gr. Gr. I 629 f., where also about Greek dialectal ἔντε).

However, this could be a subsequent usage alignment due to the phonetic similarity, and Indo-European n̥t (-i, -a) ‘until’ as ‘towards the opposite side, over to the opposite side’ belongs to anti; also, the words for ‘end’ (see below) originally mean the goal waving on the opposite side, and with Old Saxon unt, ant

(and + te) is also a preposition with accusative ‘up to’, which, even if only a recent crossing of unt with and- is present, nevertheless illuminates the conceptual relationship of both.

antḭos ‘opposite, lying before’ (formed from the adverb anti):

antḭó- (Germanic andja-) in Gothic andeis, Old Norse endir, Old Saxon endi, Anglo-Saxon ende m., Old High German anti, enti m. and n., New High German Ende; also Greek ἀντίος ‘opposite’ (including ἐναντίον ‘opposite’, ἐναντίος ‘opposite; opponent’) probably goes back to ἀντιός (cf. Schwyzer Greek Grammar I 379).

On the other hand, ántḭo- in Old Norse enni n., Old High German andi, endi n. ‘forehead’ = Latin antiae ‘hair hanging down on the forehead’ is derived from anto- (see above).

A completely different word is New High German und, Old High German unti, anti, enti and the like, Old Saxon endi, Anglo-Saxon English and ‘and’, Old Norse en(n) ‘and, but’, which belongs to Sanskrit áthā̆ ‘thereupon, then, likewise’, Avestan aϑā̆ ‘likewise’, Oscan ant with accusative ‘up to’, Lithuanian iñt with accusative ‘towards’ (but see above), Tocharian B entwe ‘also’ from en, n̥ ‘in’.

Ref : WP. I. 65 ff., WH. I 53 f., Feist 46, Schwyzer Gr. Gr. I 619, 621, 629 f., 632 f., 722, 726, II (B V 2 b d 3).

Pages : 48-50

PIET : 55

95. antro-m

English : ‘cave, hole’

German : ‘Höhle, Luftloch’

Material: Armenian ayr, Gen. Pl. ayric ‘cave’, Greek ἄντρον ‘cave’ as well.

Note by Andi Zeneli

Not related to 81. andher-, n̥dher- English : ‘stem, spike’

Ἀντρών : Illyrian Arbon: Ἀρβών

Ancient Greek

Antron

Alternative forms

Ἀντρῶνες (Antrônes)

Etymology

Pronunciation

(5th BCE Attic) IPA(key): /an.trɔ̌ːn/

(1st CE Egyptian) IPA(key): /anˈtron/

(4th CE Koine) IPA(key): /anˈtron/

(10th CE Byzantine) IPA(key): /anˈtron/

(15th CE Constantinopolitan) IPA(key): /anˈdron/

Proper noun

Ἀντρών • (Antrṓn) m (genitive Ἀντρῶνος); third declension

Antron, Thessaly, Greece

Inflection

Third declension of ὁ Ἀντρών; τοῦ Ἀντρῶνος (Attic)

| Case / Singular | |
|---|---|
| Nominative | ὁ Ἀντρών ho Antrṓn |
| Genitive | τοῦ Ἀντρῶνος toû Antrônos |

Dative τῷ Ἀντρῶνῐ tôi Antrôni

Accusative τὸν Ἀντρῶνᾰ tòn Antrôna

Vocative Ἀντρών Antrṓn

Derived terms

Ἀντρώνιος (Antrṓnios)

Descendants

Latin: Antrōn

ἀντρέσας - having been terrified

ἄντρον - cave or underground place; or deep [place]

ἄντρα νύχια - dark caves

ἀντρώδη - cave-like (2 Maccabees 2:5)

ἀντρώδων - renewing; or relating to caves

Ἀντρών - a city of Thessaly (line 697)

Ἀντρώνιος ὄνος - (referring to) a great [donkey/ass] (Pherecrates, fragment 15)

Hesychius:

ἀντρέσας:

ἀναφοβηθείς A

ἄντρον:

σπήλαιον gAPn ἢ ὑπόγαιος τόπος A ἢ βαθύς n [ἢ]

ἄντρα νύχια:

σκοτεινὰ σπήλαια gA

ἀντρώδη:

σπηλαιώδη (2. Macc. 2,5) (v)gAPn

ἀντρώδων:

ἀνανεάζων. ἢ σπηλαίων v

Ἀντρών:

πόλις Θεσσαλίας (B 697)

Ἀντρώνιος ὄνος:

ἐπὶ τῶν μεγάλων: (Pherecr. fr. 15)

Ref : WP. I 56[1], Schwyzer Mel. Boisacq II 234[1], KZ. 68, 222, Gr. Gr. I 532, Pisani KZ. 68, 161 f.

See also : Perhaps related to an(ə)- ‘breathe’, originally meaning ‘air hole’.

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PIET : 0

96. ap-1 (richtiger əp-) : ēp-

English : ‘to take, grab, reach’

German : ‘fassen, nehmen, erreichen’

Material: Sanskrit āpnṓti 'achieves, attains', later āptá-ḥ 'skillful, suitable, familiar'; Avestan apayeiti 'achieves', 3rd person plural āpənte from āpu̯antai;

Armenian unim 'possess' (ōp-n-), ənd-unim 'attain';

Greek ἅπτω 'touch, attach, bind, ignite', ἅπτεσθαι 'touch', ἀφή 'touch, adhesion, etc.' is to be established here despite the spiritus. Kretschmer Gl. 7, 352 assumes influence by ἔπω; Homeric ἀφάω (ἀφάω) 'touch, feel', Ionic ἀφάσσω the same, Homeric ἀπαφίσκω, ἤπαφον (with Aeolic o: ἀποφεῖν • ἀπατῆσαι Hesychius)

'deceive, exchange', ἀποφώλιος 'deceptive', κατηφής 'downcast' (literally 'overcome'). Pedersen KZ. 39, 428 compares Armenian apʿ 'the hollow hand' (o-stem, but locative y-apʿi as -i-stem, thus likely older neuter -os-stem) with Greek ἄψος 'joint'; however, because of the pʿ (= Indo-European ph), this is uncertain (cf. Meillet Balto-Slavic 36, 110);

Latin apīscor ‘to grasp, to reach’, adipīscor ‘to obtain’, coēpi ‘I have begun’, later coepī. The connection with Latin apiō, apere ‘to comprehend by binding, to connect, to bind’ (imperative ape ‘prohibit, restrain’), aptus ‘bound, equipped with’, cōpula (co-apula) ‘bond’ seems to be established. Perhaps a common basic meaning of ‘to grasp, to consolidate’ can be assumed.

Also, Latin apud ‘at, near’ is best placed here. The basic meaning would be ‘in close connection’ (cf. juxtā). It is necessary to assume the neuter perfect participle apu̯od (from apu̯ot ‘having been reached’). The variant form apor, apur (Marsian-Latin apur finem) indicates an original -d;

Latin apex, -icis ‘tip, especially a staff-like attachment on the priest's hat’, may belong to apiō; cf. also EM. 60;

Tocharian A oppäççi ‘skilled’ (Van Windekens Lexique 82);

Hittite e-ip-mi (ḗpmi) ‘I take’, 3rd plural ap-pa-an-zi (apanzi).

Regarding Sanskrit āpí-ḥ ‘friend’, Greek ἤπιος ‘kind’, see under ēpi-.

Ref : WP. I 45 f., WH. I 57 f., 60, 847, Pedersen Hittite 128, Couvreur Ḫ 93.

Pages : 50-51

PIET : 1282

97. ăp-2

English : ‘water, river’

German : ‘Wasser, Fluß’

Material: Sanskrit ă̆p- f. ‘water’, e.g. Pl. Nom. ápaḥ, Acc. apáḥ, Gen. apā́m, Avestan Nom. Sg. āfš, Acc. Sg. āpəm, Instr. Sg. apā(-ca), Sanskrit ápavant- ‘watery’, in ancient contraction of the root-stem with prefixes ending in -i, -u

(Kretschmer KZ. 31, 385, Johansson IF. 4, 137 f.) pratīpá- ‘against the stream’, nīpá- ‘low-lying’, anūpá- ‘situated by the water’, dvīpá- ‘island, sandbank in the river’, antarīpa- ‘island’; the same contraction with a first component ending in -o in the Greek river names Ἴνωπός, Ἀσωπός ( : ἰνόω, ἄσις; Fick BB. 22, 61, 62); Greek ‘Ἀπία ‘Peloponnesus’, Μεσσ-απία the same, the Locrian Μεσσ-άπιοι, the Illyrian Μεσσάπιοι (differently Krahe ZONF. 13, 20 f.) and Āpuli of southern Italy, the river names Ἀπιδών (Arcadia), Ἀπιδανός (Thessaly), Thracian Ἄπος (Dacia), Illyrian Ἄψος, Apsus, Apulian place name Sal-apia (‘saltwater’); here as traces of Venetic-Illyrian migration in the West a part of the western German apa-names, such as the Erft (Arnapia), and all river names with -up-, such as New High German Uppia-Bach (Tyrol), French Sinope (Manche), British harbor Rutupiae, Sicilian Κακύπαρις (cf. Lithuanian Kakupis), compare the Thracian river names Ὕπιος, Ὕπανις; Old Prussian ape ‘river’, apus ‘spring, fountain’, Lithuanian ùpė, Latvian upe ‘water’ (u is perhaps the root-stem of Indo-European o, a, Trautmann Balto-Slavic Wb. 11; or up- rather belongs to Old Church Slavonic vapa ‘lake’). Here also Ach- (aps-) in Welsh river names, Gaulish Axona.

Maybe Albanian vapa ‘heat, warm waters’ by Andi Zeneli

Illyrian tribe Selepitan from koinon Salapitan of Doric dialect by Andi Zeneli

Additionally, Celtic-Latin ab-, see under ab-.

To explain the b-form, Johansson (IF. 4, 137 f.) starts from the forms evidenced by Ἀπιδών, Ἀπιδανός, as well as by Sanskrit ábda-ḥ m. ‘cloud’ and the Instrumental/Dative Plural forms in Sanskrit adbhiḥ, adbhyaḥ, which are paradigmatically connected with āpaḥ, assuming a root ap(ə)d- (perhaps ‘water giving’, with a second element related to dō- ‘to give’): abdō(n), Gen. abdnés, leading to abnés; from these oblique cases, Latin amnis arose, while in Celtic abdō(n) : abnés was leveled to abā (Middle Irish ab), abonā (hence Middle Irish abann).

The origin of Amantia, Abantia by Andi Zeneli

Ref : WP. I 46 f., WH. I 40, 846, Krahe Gl. 20, 188 ff., Pokorny Urillyrier 110 ff., 130 f., Krahe Würzburg. Jahrb. 1, 86 ff.

Pages : 51-52

PIET : 1264

98. ap-3, āp-

English : ‘old; damage’

German : ‘gebrechlich; Schaden’

Material: Sanskrit apvā́ ‘disease, diarrhea’, Avestan (from an -es-stem) afša- m. ‘harm, misfortune’; Lithuanian opū́s ‘weak, sore, fragile’ (Charpentier KZ. 40, 442 f.), probably related to Greek ἠπεδανός ‘fragile, weak’ (Bezzenberger BB. 1, 164; for the origin see Risch 98; differently Schwyzer Gr. Gr. I 530).

Ref : WP. I 47, Specht Dekl. 345.

Page : 52

PIET : 1283

99. appa

English : ‘father’

German : ‘Vater’; Lallwort

Material: Compare Greek ἄππα, ἀπφά, ἄπφα, ἀπφῦς (Theocritus) ‘father’; Tocharian B appakke ‘father’ (the -(a)kke from ammakki ‘mother’).

Ref : WP. I 47.

See also : Compare also pap(p)a.

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PIET : 0

100. apelo-

English : ‘strength’

German : ‘Kraft’

Material: Greek ἀν-απελάσας • ἀναρρωσθείς Hesiod, Ionic εὐηπελής ‘strong’, Homeric ὀλιγηπελίη ‘weakness’, Ionic ἀνηπελίη • ἀσθένεια Hesiod, Elean personal name Τευτί-απλος (according to Prellwitz BB. 24, 214 ff., Kretschmer Gl. 18, 205 from here Ἀπέλλων, Ἀπόλλων, with vowel gradation Thessalian Ἄπλουν; according to Sommer IF. 55, 1762 rather pre-Greek); Illyrian personal names Mag-aplinus, Aplus, Aplo, Aplis, -inis, personal name Aplo, -onis; Gallic deity name Dī-ablintes ‘the powerless ones’ (from -aplentes); Germanic goddess name Matronis Aflims, Afliabus ‘the (magic) doers’, Old Icelandic afi n., Anglo-Saxon afol, abal n. ‘strength’.

Ref : WP. I 176, Feist la, Kretschmer Gl. 24, 250.

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PIET : 1356

101. āpero-

English : ‘shore’

German : ‘Ufer’

Material: Greek ἤπειρος, Doric ἄπειρος f. ‘shore; mainland’; Anglo-Saxon ōfer, Middle Low German ōver, Middle High German uover, New High German Ufer ‘shore, riverbank’; but Armenian apʿn ‘shore’ requires Indo-European ph and thus remains separate.

Connection to apo ‘from’, Sanskrit ápara- ‘further, later’ as a lengthened grade formation is assumed by Specht Decl. 23.

Ref : WP. I 48.

Page : 53

PIET : 0

102. apo- (pŏ̄, ap-u, pu)

English : ‘from, out, of’

German : ‘ab, weg’

Material: Sanskrit ápa 'away, forth, back' as adnominal preposition with ablative 'away from', Avestan Old Persian apa 'away from'; through privative ap- in Iranian, and Greek, see Schwyzer ZII. 6, 230 ff.; Greek ἄπο, ἀπό with genitive (= ablative) 'away from, from'; Macedonian ἀπ-, ἀβ-; Albanian prapë 'again, back' (per-apë); Latin ab with ablative, 'from' (before voiced consonants from ap, still present in aperiō from ap-u̯eri̯ō; perhaps also in aprīcus, see WH. I 59; about Latin af see there 1; abs = Greek ἄψ 'back, again'; hence as- before p-, as-portō; ā before voiced consonants), Umbrian ap-ehtre 'from outside, externally' (about other, uncertain Oscan-Umbrian evidence see v. Planta I 209, 426, II 454 f.);

Gothic af prefix and preposition with dative 'from, away from, from', Old Norse af adverb and preposition with dative, Anglo-Saxon æf, of, Old Saxon af, Old High German aba, ab- 'from, away from', New High German ab-.

Compare also Lithuanian apačià 'the lower part' (as 'turned away part', apoti̯ā, to Sanskrit ápatya- n. 'offspring' and Hittite ap-pé-iz-zi-ia-aš (appeziu̯as) 'rear'. As Celtic derivatives of apo are considered Old Welsh, Middle Welsh o 'ex, ab, de', Old Cornish, Middle Breton a the same. However, for these phonemically reduced British forms, rather affiliation with Old Irish ō, ua is considered (Thurneysen Greek 524), so that everything British remains quite uncertain.

In Hittite a-ap-pa (apa) 'behind, back' (compare Greek ἀπο-δίδωμι 'give back') perhaps Indo-European apo and epi have merged (Pedersen Hittite 188, Couvreur Ḫ 94 f., Lohmann IF. 51, 324 f.).

Derivations: apo-tero-, ap-ero-, ap-i̯o-, ap-ōko- and above apoti̯ā, apeti̯o-.

Sanskrit apataram Adv. ‘further away’, Old Persian apataram Adv. ‘aside, elsewhere’, Greek ἀπωτέρω ‘further away’ (ἀπωτάτω ‘very far away’); perhaps Gothic aftarō ‘from behind, backwards’, aftuma, aftumists ‘the last’, Anglo-Saxon æftemest the same and Gothic aftra ‘back, again’, Old High German, Old Saxon aftar Adv. ‘behind, after’ and Prep. with dative ‘after, behind, according to’, Anglo-Saxon æfter the same, Old Norse eptir Adv. and Prep. with dative and accusative ‘after’, aptr Adv. ‘back, backwards’.

For these Germanic words, however, kinship with Greek ὄπιθεν, Indo-European epi, opi is also considered (Schulze KZ. 40, 414 note 3), compare also Gothic afta ‘behind’, Anglo-Saxon æft ‘behind, later’, Gothic aftana ‘from behind’, Old Norse aptan, Anglo-Saxon æftan, Old Saxon aftan, Middle High German aften ‘hereafter’.

Sanskrit ápara- ‘behind, later, following, other’, Adv. -ám ‘afterwards, later’, Avestan Old Persian apara- ‘behind, later, following’, Adv. -əm, -am, Superlative Sanskrit apamá-, Avestan apəma- ‘the farthest, last’; Gothic afar Adv. and Prep. with dative and accusative ‘after, afterwards’, Old High German avar, abur (the latter from apu-ró-m, like Old Norse aur- ‘lower, behind’ in compounds, see Falk-Torp, 11 f.) ‘again, once more, against’ (New High German aber), Old Norse afar ‘especially, very’ (compare the meaning Sanskrit ápara- also ‘peculiar, extraordinary’, Lidén Stud. 74 ff.; Anglo-Saxon eafora, Old Saxon aƀaro ‘descendant’). See also āpero- ‘shore’.

Greek ἄπιος ‘remote, distant’ (probably also Old Norse efja f. ‘bay in a river where the current flows back’, Anglo-Saxon ebba m. ‘ebb tide’, Old Saxon ebbia f., Middle Low German ebbe, from which New High German Ebbe is borrowed, as ‘ebb tide’).

Sanskrit ápāka- ‘lying apart, distant, coming from the front’, Armenian haka- as the first component in compounds ‘against’, hakem ‘to bend to one side, incline’, Old Church Slavonic opaky ‘again’, Church Slavonic opako, opaky, opače ‘back, reversed’, in which partly forms belonging to opi, Greek ὄπιθεν can also be included (compare Latin opācus ‘shady’ = ‘turned away from the sun’; literature on the formation in Brugmann Grdr. II² 1, 482). Additionally, Old Norse ǫfugr ‘turned backwards’, Old Saxon aƀuh, avuh, Old High German abuh, abah ‘turned away, reversed, evil’ (New High German äbig, äbicht), Anglo-Saxon afoc in English awkward, from apu-ko-s (or from opu-ko-s : ὄπιθεν, so that in ablaut to Gothic ibuks ‘going backwards’, Old High German ippihhōn ‘to roll back’ Johansson PBrB. 15, 230, referring in consonants to πυ-γή, see also Falk-Torp and avet).

pŏ̄:

Avestan pa-zdayeiti ‘causes to move away, drives off’; Latin po-situs, pōnō from po-s[i]nō, po-liō, po-lūbrum, pōrcet from po-arcet; Albanian pa with accusative ‘without’, pa- ‘un-’ (Gl. Meyer Albanian Wb. 317); Old Frisian fån ‘from’, Old Saxon fana, fan, Old High German fona, fon with dative (= ablative) ‘from’ (the Old High German -o- is derived from Indo-European pu alongside po according to Persson IF. 2, 215). Trautmann seeks a similar form in Old Prussian pan-s-dau ‘after’ (Old Prussian 389). It is completely uncertain whether Armenian ołork ‘polished, slippery, smooth’ contains o- from po- according to Lidén Armenian St. 60 ff. In contrast, despite frequently differing meanings (Brugmann Grdr. II² 2, 808 considers absorption from Indo-European upo, and for Slavic po in the sense

‘behind, after’ with locative probably rightly arising from pos): Old Church Slavonic po ‘after, at, near, over something’ (Lithuanian pō with genitive and dative ‘after’, with instrumental ‘under’), essentially only as a perfective verbal prefix Lithuanian pa-, Old Church Slavonic po- (as a nominal prefix Old Church Slavonic pa-, Lithuanian pa and pó-, e.g., Old Church Slavonic pamьněti ‘to remember’, pamętь ‘memory’); Old Prussian pa- essentially in nominal, pō- in verbal compounds, see Trautmann 203, Meillet Slave comm.² 505.

For Slavic po-dъ ‘below, under’, see Brugmann Grdr. II² 2, 733 f. - See also Indo-European po-ti and po-s.

ap-u stands alongside apo (for literature see under pu) in archaic Cypriot, Lesbian, Thessalian ἀπύ, in Old High German abo = aba, Old Norse au-virði n. ‘despicable person’ (Falk-Torp 11 f.), compare also above apu-ro- alongside apero-, apu-ko-, and pu alongside po. The -u perhaps an enclitic particle ‘and, also’ (Feist 3a, 508a, WH. I 87). Compare also Schwyzer Gr. Gr. I 182.

pu (see above apu) mostly in the sense (‘turned away’ =) ‘behind, back’:

Old High German fona (see above), Sanskrit punar ‘again back’, Greek πύματος ‘the last’; quite uncertain is Latin puppis ‘stern of a ship’.

Ref : WP. I 47 ff., WH. I If., 842, Feist 3a, Trautmann 11.

Pages : 53-55

PIET : 3038

103. apsā

English : ‘asp’

German : ‘Espe’

Material: Old High German aspa, New High German Espe, Anglo-Saxon æspe, Old Norse ǫsp f., Latvian apse (from apuse), Old Prussian abse f., Northern Lithuanian apušìs f., Lithuanian apušẽ, epušẽ f. 'aspen, trembling poplar' (according to Bezzenberger BB. 23, 298 allegedly a free diminutive formation from apsā), Russian osína (opsīna) 'aspen', Polish osa, osika, osina 'aspen'. That in these aspen names the sound sequence -ps-, not -sp- is the original is confirmed, among others, by Turkish-Ottoman apsak 'poplar', Chuvash ėwës 'aspen' as

loanwords from Proto-Armenian according to Pedersen KZ. 30, 462. Specht assumes a root noun ap- due to Greek ἀπελλόν • αἴγειρος, ὅ ἐστι εἶδος δένδρον Hesychius

Ref : WP. I 50, Specht Dekl. 60.

Page : 55

PIET : 1155

104. ar-1, themat. (a)re-, schwere Basis arə-, rē- und i-Basis (a)rī̆-, rēi-

English : ‘to move, pass’

German : ‘fügen, passen’

Comments: Repeatedly and perhaps the oldest from the systematic stacking in timber construction (also stone construction, Meringer IF. 17, 124) and from stacking wood, but also often transferred to intellectual preparation, calculation. Detailed esp. Persson Beitr. 632 f., 666, 741 f., 856. (either developed from the i̯o-present (a)rē-i̯ō or originally, so that (a)rē- preconsonantal development from it)

Material:

) E.-M. 74 wants to postulate a base form er- due to Armenian eri 'bug, shoulder of animals', y-eriurel 'to adjust'. But Armenian eri, according to Lidén Mél. Pedersen 88 f., goes back to Indo-European rēito-, rēiti! Cf. Trautmann 242.

Avestan arānte ‘they settle down, get stuck’, Sanskrit ará-ḥ ‘wheel spoke’, aram, álam Adv. (áraṃkar-, alaṃkar ‘to prepare’ and ‘to serve’, to which probably ara-tí- ‘servant’ and rā-tí- ‘willingly’, Avestan rāiti ‘willing to serve, servant’) ‘suitable, enough’, Avestan arəm ‘suitable, appropriate’ (arəm-piϑwā ‘midday’ = ‘the appropriate time for a meal’, alongside ra-piϑwā with reduced form ra- next to ara-, from which arəm Adv., Bartholomae Old Iranian Wb. 189, 1509), ratu- m., ‘judge, arbitrator’ and ‘time period’ (common basic meaning approximately ‘arrangement’, from which ‘arrangement of law’ and ‘correct time’); Sanskrit ar-p-áyati ‘inserts, fastens’; through Hittite ḫar-ap- (ḫarp-) ‘to place’ see Couvreur Ḫ 114 f.;

Armenian aṙnem ‘to do, make’, y-ar ‘suitable, joined, contiguous, close’ (arar ‘has done’ = Greek ἄραρε), from which yarem ‘to add, join’ (Bugge KZ. 32, 21), c̣ar ‘bad’ with negative č̣ [= oč̣] ‘not suitable’ (Bugge ibid. 23);

Greek ἀραρίσκω, Perf. ἄρᾱρα ‘I join together’, ἄρμενος ‘joined, fitting’, ὄαρ ‘wife’ (probably according to Brugmann IF. 28, 293, Schwyzer Gr. Gr. I 434 related here with prefix o-, hardly to the root ser- or root u̯er-, ἀ-Feírō); also ὀαρίζω ‘I have intimate relations’; also ‘I chat confidentially’; χαλκο-άρας ‘bronze-joined, armored’, also χερι-άρας carpenter Pind., ἄρ-θρον ‘limb, joint’, ἀρθμός ‘connection, friendship’, ἄρθμιος ‘united’; with t-suffixes Homeric δάμ-αρ-τ- ‘housewife’ (‘she who rules the house’), Aeolic δόμορτις Hesychius; πυλάρτης ‘Hades as the closer of the underworld gate’ (Schwyzer Gr. Gr. I 451, 5); ἀρε- in ἀρέσκω ‘I reconcile, make good, satisfy’, ἀρέσκει μοι ‘it suits, pleases me’, ἀρέσκεσθαι, ἀρέσσασθαι ‘to come to an agreement, to make oneself agreeable, to reconcile’, ἀρετή ‘excellence’, ἀρείων ‘better’ (related is probably ἀρι- ‘very’ in compounds, with which Reuter KZ. 31, 594a 1 also compares Sanskrit ari-gūrtá-, -ṣṭutá- as ‘eagerly praised’; uncertain due to Greek ἐρι- ‘very’ see Boisacq s. v., above p. 24 note); ἄριστος ‘better, best’, ἀριστερός ‘left’.

With lengthening θυμ-ήρης ‘pleasing’, ὅμηρος ‘husband; hostage, pledge’, ὁμηρέω ‘meet together’; according to Birt Philol. 87, 376 f. Ὅμηρος would originally mean ‘companion, the blind man who goes with his guide’. From the Slavic, perhaps Polish ko-jarzyć ‘to tie, connect, unite’ (e.g., Miklosich EWb. 100, Berneker 31, 532). Regarding the perhaps related Greek ἄρα, Lithuanian ir̃ see 4. ar ‘now, thus’. Tocharian A ārwar, B ārwer, ārwar ‘ready’, A aräm, B ere ‘face’ (cf. Latin figura). Van Windekens Balto-Slavic 41, 56, Duchesne-Guillemin ibid. 173.

t-Formations: ṛt-, art- 'assembled together'.

Sanskrit ṛtá- n. 'fitting, right', ṛtám n. 'well-ordered, sacred order' (for meaning see Oldenberg GGN. 1915, 167-180; not 'sacrifice'), ṛtēna 'rite', Avestan arəta-, ərəta- n., Old Persian arta- (in compounds) 'law, right, sacred law', Avestan aša- u., 'what is right, true', Sanskrit ṛtāvan(t)- 'in accordance with order, just', Avestan ašă̊van/t/-; Sanskrit ṛtú-ḥ 'fixed time, order, rule', ṛtí-ḥ f. 'manner, way' (regarding our root according to Kluge PBrB. 9, 193; see also Meringer IF. 17, 125, B. Geiger WZKM. 41, 107), Avestan aipi-ərəta- 'determined, firmly assigned';

Armenian ard, Gen. -u (= Greek ἀρτύς, Latin artus, -ūs, cf. also above Sanskrit ṛtú-ḥ) 'structure, construction, ornament' (Hübschmann Armenian Greek I 423, Bugge KZ. 32, 3), z-ard 'apparatus, ornament'; ard 'just now, now' (= Greek ἄρτι)

(Bartholomae Stud. II 23, Bugge ibid., Meillet Esquisse 36), ardar 'just' (Hübschmann Armenian St. I 21, Armenian Greek I 423; Persson Beitr. 636 a 2 also considers Indo-European dh for this; cf. Avestan arədra- 'faithful, reliable, pious' and the other dh-derivatives mentioned below), ardiun 'structure' (Pedersen KZ. 40, 210);

Greek ἁμαρτή 'simultaneously' (instrumental of a ἀμ-αρτός 'joined together, coinciding'), ὁμ-αρτέω 'I join someone, accompany' (based on a ὅμ-αρτος); ti-formation in ἀρτι-φέπης ('knowledgeable of word arrangement'), ἀρτί-πους 'with healthy feet', ἀρτί-φρων 'with sound mind' (probably also in ἄρταμος 'butcher; murderer', from which ἀρταμέω 'slaughter, dismember', according to J. Schmidt Krit. 83 f. from ἀρτι- or at best ἀρτοταμος 'skillfully cutting', cf. Sanskrit ṛ̊ta-nī- 'rightly leading', ṛ̊ta-yuj 'rightly yoked'); likely also ἀρτεμής 'fresh and healthy', presumably dissimilated from ἀρτι-δεμής to δέμας 'with well-formed body'; ἄρτι 'just, exactly' from the present or immediate past (cf. above Armenian ard 'just now, now' and ard-a-cin 'newborn' like Greek ἀρτι-γενής; morphologically not entirely clear, perhaps locative); ἀπ-αρτί 'exactly, precisely', ἄρτιος 'appropriate, exact, perfect', ἀρτιάζω 'I play odds or evens', ἀρτίζω 'I finish, prepare', ἄρσιον • δίκαιον Hesychius, ἀνάρσιος 'hostile', ἐπαρτής 'equipped';

ἀρτύν • friendship and agreement, ἀρτύς • arrangement (= Latin artus) Hesychius, ἀρτύω, ἀρτύνω ‘put together, prepare’, ἀρτῦ̄νας, ἄρτῡ̄νος, ἀρτῡ̄τήρ title of an official in Argos, Epidauros, Thera.

Latin artus ‘narrow in space and time, tight’ (Adv. artē, originally instrumental like ἁμαρτή); ars, -tis ‘skill, art, manner’ (actually ‘combination, ability to combine correctly’ = Middle High German art), including the compounds in-ers ‘artless, sluggish’, soll-ers ‘skillful’, allers, alers ‘learned’; artiō, -ire ‘to join firmly together, compress’ (later artāre); artus, -ūs ‘joint, limb’, articulus ‘the same; moment, turning point’;

Lithuanian artì ‘near’ (locative of ti-stem);

Middle High German art f. ‘manner, way’, Old Norse ein-arðr ‘simple, honest’, einǫrd ‘reliability’;

Tocharian B ar(t)kye ‘rich, valuable’.

m-Formations:

A. From the simple base ar-.

Armenian y-armar 'suitable, appropriate' (Bugge KZ. 32, 21);

Greek ἁρμός 'joint, joining, articulation', ἁρμοῖ 'even, recent' (ἁρμόζω 'I join, fit together, adjust, arrange', ἁρμονία 'connection, union, symmetry, harmony'), ἅρμα 'chariot' (regarding the ˓ of these words see Sommer Greek Lautst. 133, Meillet Balto-Slavic 28, c.-r. 21 f. [arsmo-], Schwyzer Gr. Gr. I 306; further literature in Boisacq 79), ἁρμαλιά 'assigned food, provisions';

Illyrian Harmonia, Illyrian and Latin -onia suffix forming names of some Roman and Illyrian goddesses by Andi Zeneli

Albanian examples: shqiponia ‘eagle’, ulkonia ‘she-wolf’, zonia ‘lady of the house’, beronia ‘snake’

-onia

Latin

Etymology

Suffix

-ōnia *f sg* (*genitive* -ōniae); *first declension*

*forming names of some Roman goddesses*

*Declension*

First-declension noun, singular only.

| Case | Singular |
|---|---|
| Nominative | -ōnia |
| Genitive | -ōniae |
| Dative | -ōniae |

| | |
|---|---|
| Accusative | -ōniam |
| Ablative | -ōniā |
| Vocative | -ōnia |

ἁρμονίας:

συμφωνίας vgASn συνθήκας. Σπονδάς

‘"Harmony: agreement, treaty, truce."’

Breakdown:

"ἁρμονίας" (harmony) is in the genitive case

ἁρμονιάων:

ἁρμονιῶν [συνθηκῶν] (X 255) S

"Of harmonies: harmonies, [of treaties] (X 255) S."

Breakdown:

ἁρμονιάων: "Of harmonies" (genitive plural of ἁρμονία)

ἁρμονιῶν: Another form of the same word, meaning "harmonies"

[συνθηκῶν]: "Of treaties" (genitive plural of συνθήκη), added in brackets as a possible interpretation

ἁρμονίης:

συζεύξεως n

"Of harmony: connection, n."

Breakdown:

ἁρμονίης: "Of harmony" (genitive singular of ἁρμονία)

συζεύξεως: "Of connection" (genitive singular of συζεύξις)

Latin arma, -ōrum 'tools, equipment, weapons', armentum 'herd of horses or cattle'.

This resonates with Old Norse jǫrmuni 'cattle, horse' and the proper names Gothic Aírmana-reiks, Anglo-Saxon Eormenrīc, Old Icelandic Jǫrmunrekr, Middle High German Ermenrīch; the same first element to denote something large is also found in Ermunduri 'Great Thuringians', Old Norse jǫrmungrund 'the wide earth' = Anglo-Saxon eormengrund, Old High German irmindeot, Old Saxon Irmin-sūl, and in the short form Herminones. However, Brückner KZ. 45, 107 rightly disputes that 'large cattle' is the original meaning and 'large' the derived meaning, and instead argues the opposite: 'large, exalted' as the starting point, due to Slavic raměnъ 'mighty, strong, intense, sudden' (possibly related to Lithuanian eřmas 'monster', Latvian ęřms 'ape, buffoon, strange phenomenon'), which, as 'shot up' belongs to er-, or- (orior, etc.; cf. formally ὄρμενος), not as 'firmly joined, massive' to ar- 'to join'.

Old Church Slavonic jarьmъ ‘yoke’ (cf. Miklosich EWb. 100, Berneker 31), Slovenian jérmen ‘yoke strap, strap’; with reduced initial syllable and thematic vowel: Old Church Slavonic remenь, Serbian rȅmēn, etc. ‘strap’; Specht Decl. 149 f.

Tocharian B yarm, AB ärm ‘measure’.

B. From the heavy base arə-mo-: r̥̄-mo- ‘arm’.

Sanskrit īrmá-ḥ ‘arm, forequarter’ (originally ‘shoulder joint’, cf. ἄρθρον, Latin artus) = Avestan arəma- ‘arm’, Ossetian ärm ‘hollow hand’, älm-äṛin, ärm-äṛin ‘elbow’, Latin armus ‘the upper part of the upper arm, shoulder blade, in animals the forequarter’ (from ar/ə/mos), Gaulish aramō ‘fork’, aramones ‘yoke arms’ (Wartburg I 119, Jud in Howald-Meyer Roman Switzerland 374 ff.), Old Prussian

irmo f. ‘arm’, Lithuanian ìrmėdė (‘arm-devouring’, i.e.:) ‘gout in the joints’, irm-liga ‘gout’ (cf. Trautmann Old Prussian 347); high-stage Lithuanian Žemaitian pl. tant. armaĩ ‘forearm on the wagon’ (ibid.), Old Church Slavonic ramo, ramę, Serbian ráme ‘shoulder’, Gothic arms, Old High German etc. arm ‘arm’, Armenian armukn ‘elbow’ (Hübschmann Armenian Studies I 21).

Wzf. rē-, rə-:

Latin reor, rērī ‘to calculate, to think, to consider’ (the most primitive counting is accompanied by laying or stacking the pieces to be counted), Participle ratus ‘in the opinion’, but also ‘calculated, determined, valid, legally binding’, ratiō ‘calculation, consideration, reason, motive, basis’; according to EM. 793 belongs here (prō)portiō from portiōne = prō ratiōne;

Gothic garaþjan (only participle garaþana) ‘to count’, Old Norse hundrað, New High German Hundert (rađa n. ‘number’ = Latin rătum; see Fick III4 336); Old High German girad ‘straight (only for numbers)’, New High German gerad (only for numbers divisible by 2; different from gerad = straight ahead), with new ablaut Old Norse tī-røðr actually ‘counted by tens’ (Fick III4 336); Gothic raþjō ‘number, calculation, account’, Old Saxon rethia ‘account’, Old High German radja, redea ‘account, speech and answer, speech, narrative’, Frisian birethia ‘to accuse’, Old Saxon rethiōn, Old High German red(i)ōn ‘to speak’ (the exact correspondence of raþjō with Latin ratio determines e.g. Kluge11 s. v. ‘speech’ to assume borrowing of the Germanic word under the influence of garaþian; Falk-Torp 886 seems to me more correct to determine raþjō as a primary -i̯ōn-derivative from the Germanic root raþ-[garaþjan]).

Perhaps also Old Norse rǫđ ‘row, especially elevation along the shore’, Middle Low German rat f. ‘row’ (Fick III4 337; ‘row’ as ‘fitted together, stacked’).

Old High German rāmen ‘to strive for something, to aim, to target’, Old Saxon rōmon ‘to strive’, Middle High German Middle Low German rām ‘goal’ can belong to our rē- as ‘to arrange mentally, to calculate’, even though the (only later attested) noun rām as a formation with the suffix -mo- must have been the starting point.

dh-extension rē-dh-, rō-dh-, rə-dh-:

Sanskrit rādhnṓti, rā́dhyati ‘makes (appropriately) ready, accomplishes; succeeds, prospers with something; satisfies, wins someone over’, rādhayati ‘accomplishes, satisfies’, rādha-ḥ m., rādhaḥ n. ‘blessing, success, benefit, gift, generosity’,

Avestan rāδaiti ‘makes ready’, rāδa- m. ‘provider’, rādah- n. ‘making ready, willingness (in a religious sense)’, Old Persian rādiy (locative singular) ‘because of’ (cf. Old Church Slavonic radi see below), New Persian ārāyad, ārāstan ‘adorn’; Old Irish imm-rādim ‘consider, think over’, Middle Welsh amraud ‘mind’, Modern Welsh amrawdd ‘conversation’ with the same meaning as Old Irish no-rāidiu, no-rādim ‘say’, Middle Welsh adrawd ‘tell’ and Gothic rōdjan, Old Norse rǿða ‘speak’ (cf. also above New High German Rede, reden; no-rāidiu and rōdjan continue, like Slavic raditi, a causative-iterative rōdhei̯ō); Gothic garēdan ‘to be mindful of, make provision’, urrēdan ‘judge, determine’ (cf. the meaning especially Latin rērī), undrēdan ‘care for, grant’, Old High German rātan ‘advise, deliberate, consider, instigate, interpret (riddles), prompt, provide for, secure’, Old Saxon rādan, Old Norse rāða, Anglo-Saxon rǣdan (the latter also ‘read’, English read), substantive Old High German rāt m. ‘available means, advice, counsel, consideration, resolution, intention, provision, supply’, similar Old Saxon rād, Old Norse rād, Anglo-Saxon rǣd; Old Church Slavonic raditi ‘care’ (Serbian râdîm, ráditi ‘work, strive’, rad ‘business, work’; see Uhlenbeck KZ. 40, 558 f.), radi ‘because of’, alongside rədh- in Old Church Slavonic nerodъ ‘neglect’, Slovenian rǫ́dim, rǫ́diti ‘care, take care of, be in the habit; tend; provide’.

Wzf. (a)rr̥̆-, rēi- (see Person Wzerw. 102, 162, 232; Beitr. 741):

Greek ἀραρίσκω (if not a new formation, see above p. 56), ἀριθμός ‘number’, νήριτος ‘uncounted’, Arcadian ἐπάριτος ‘selected, choice’, ἀριμάζει • ἁρμόζει Hesychius; Latin rītus, -ūs ‘customary way of performing religious rites, usage, custom, habit, manner’, rīte ‘in an appropriate manner, according to the correct religious usage’ (locative of a consonantal stem rī-t- adjacent to rī-tu-s); Old Irish rīm ‘number’, āram (ad-ri-mā) ibid., do-rīmu ‘count’, Welsh rhif ‘number’, Old Norse rīm n. ‘calculation, computation’, Old Saxon unrīm ‘innumerable’, Anglo-Saxon rīm n. ‘number’, Old High German rīm m. ‘row, sequence, number’ (the meaning ‘verse, rhyme’ in Old Norse and Middle High German rīm probably according to Kluge10 s. v. Reim derived from French rime, which is traced back to rhythmus).

Perhaps also rēi- ‘thing’ (Latin rēs, etc.) should be included according to Wood ax 226 as a word denoting ‘accumulated goods and property’.

Probably with the dh-extension rēi-dh- (cf. above rē-dh- next to rē-):

Gothic garaiþs ‘arranged, determined’, raidjan, garaidjan ‘decree, determine’, Old Norse g-reiðr ‘ready, easy, clear’, greiða ‘unravel, arrange, prepare, accomplish,

pay’, Middle High German reiten ‘prepare, ready, count, calculate, pay’, reite, gereite, bereite, Old High German bireiti ‘ready’, antreitī ‘series, order’, Latvian riedu, rizt ‘arrange’, raids ‘ready, finished’, ridi, ridas ‘equipment, stuff’.

The affiliation of Old Church Slavonic orądije ‘apparatus, instrumentum’ (not borrowed from Old High German ārunti ‘message’, see Pedersen KZ. 38, 310), rędъ ‘order’, Lithuanian rínda ‘row’, Latvian riñda ‘row, number’ as considered by Persson is highly questionable. Assuming that these continue Indo-European d, not dh (re-n-d-), the following family is also included (e.g. Fick I4 527, Pedersen aaO., see also EM. 711): ὀρδέω ‘to lay a web’,
Πάριοι, ὄρδημα · ἡ τολύπη τῶν ἐρίων Hesychius, (ὀρδικόν • the tunic. Parioi, ὄρδημα • the ball of wool Hesychius), Latin ōrdior, -īrī, ōrsus sum (from the weaving language, Bréal MSL. 5, 440) ‘to set up, to arrange, to begin, to start’, exōrdior ‘to set up a web’, redōrdior ‘to reel off’, ōrdo, -inis ‘row, order’ (also Umbrian urnasier seems to be = ordinariis, Linde Glotta 3, 170 f.; otherwise Gl. 5, 316).

If the connection with ar- ‘to fit’, which would also have been used in weaving, is correct (Persson Wzerw. 26, Thurneysen Thes. under artus, -ūs), then the vowel of or-d-e̯i̯ō could be justified as causative-iterative vocalism."

It is even more questionable whether, according to Reichelt KZ. 46, 318, k-extensions of the bases arə-, ar-, with the same application to weaving, should also be included: Greek ἀράχνη ‘spider’, Latin arāneus ‘belonging to a spider’, arānea, -eus ‘spider’ (arə-k-snā; the word ending corresponding to snē- ‘to spin’ as ‘spinner of nets’); allegedly related (Walter KZ. 12, 377, Curtius KZ. 13, 398) Greek ἄρκυς ‘net’, ἀρκάνη • the thread with which the weavers interweave the warp Hesychius (see also Boisacq 79), and according to Bezzenberger BB. 21, 295 Lettish er’kuls ‘spindle; wrap of hemp for spinning’ (which can stand for arkuls). Lidén IF. 18, 507 f. better connects ἄρκυς with Slavic orkyta, Serbian ràkita ‘osier’, and Lettish ẽrcis, Greek ἄρκευθος ‘juniper’, as shrubs with branches used for weaving.

Albanian arna ‘patch’ : Latin arāneus ‘belonging to a spider’ by Andi Zeneli

Ref : WP. I 69 ff., WH. I 69, 70, Trautmann 13 f.

See also : S. under arqu- and erk-.

Pages : 55-61

PIET : 57

105. ar-2 oder er-

English : ‘to distribute’

German : ‘zuteilen; (med.) an sich bringen’

Grammar: with Indo-European nu-present.

Material: Avestan ar- (present ərənav-, ərənv-, past passive ərənāvī) ‘to grant, to be assigned; to guarantee’, with us- and frā ‘to set aside and allocate (as a share)’, frārəta- n. ‘allocation (of offerings, etc.), presentation’ (Bartholomae, Old Iranian Dictionary, p. 184 f.);

Armenian aṙnum ‘I take’, aorist aṙ (Hübschmann, Armenian Grammar, I, p. 420; the meaning derives from the medial ‘assign to me’, cf. Sanskrit "dálāmi" ‘I give’: "ā datē" ‘I take for myself, receive’; similarly in:

Greek ἄρνυμαι ‘I acquire, seek to obtain, receive, especially as a prize or reward’, durative in contrast to ἀρέσθαι ‘to acquire, win’, aorist ἀρόμην, ἠρόμην; μισθάρνης, μίσθαρνος ‘wage worker’, ἄρος n. ‘benefit’ (Aeschylus);

Hittite ar-nu-mi ‘I bring’ (Schwyzer, Greek Grammar, I, p. 696) is likely a causative form related to 3. er- ‘to set in motion’.

Forms that confirm the vowel gradation of the root are lacking.

Ref : WP. I 76 f.

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PIET : 1294

106. ar-3

English : ‘nut’

German : ‘Nuß’

Comments: (extended by -ēi-, -ōi-, -u-)

Material: G. Meyer Albanian Wb. 17 connects Greek ἄρυα • τὰ Ἡρακλεωτικὰ κάρνα Hesychius, Albanian arrë f. 'walnut tree', Old Church Slavonic orěchъ 'nut'. Connection to Lithuanian ríešutas, ruošutỹs 'hazelnut', Latvian rieksts 'nut, hazelnut', Old Prussian buccareisis 'beech nut' (see Trautmann Old Prussian 314) is assumed by Specht Dekl. 62.

Ref : WP. I 77.

Page : 61

PIET : 1164

107. ar-4 (er, or), r̥

English : ‘now, also’, interrogative particle

German : etwa ‘nun, also’, auch als Fragepartikel

Material: Greek ἄρα, ἄρ, ῥα (from r̥) ‘now, therefore, consequently’, Cyprian ερ, ἆρα interrogative particle (ἦ ἄρα; γάρ, perhaps from γ’ ἄρ); also in zero grade Lithuanian ir̃ ‘and, also’, Latvian ir ‘also’, Old Prussian ir ‘and, also’ (= Greek ῥα, full grade Lithuanian ar̃, Latvian ar as the introduction of an interrogative sentence, Lithuanian also er with the same Baltic variation of a- and e- as between Latvian ar ‘with, at’ and Old Prussian er ‘until’; Tocharian B ra- emphatic particle.

Ref : WP. I 77, Trautmann 12, Schwyzer Gr. Gr. I 342, 622.

Page : 62

PIET : 0

108. ar-5

English : ‘to refuse; to lie’

German : ‘verweigern, leugnen’

Comments: (with n-formant)

Material: Greek ἀρνέομαι (ἀρνε-F-ομαι) ‘deny, refuse’, ἄπαρνος, ἔξαρνος ‘denying, refusing’, ἀρύει • ἀντιλέγει βοᾷ Hesychius; Albanian rrêm ‘false’, rrêmë, rrênë ‘lie’, nërrój (from rrënój) ‘deny’ (rr from rn; Pedersen KZ. 33, 542 note 2). It

is even more questionable whether Armenian uranam ‘deny, refuse’, urast ‘the denial’ are related (with ur- from ōr-).

Note by Andi Zeneli:

Hesychius

Ἄρνη:

πόλις ASP Βοιωτίας (Β 507) S. ἔστι δὲ καὶ Θεσσαλίας

§ A123.18  Arne: Ἄρνη, πόλις Βοιωτίας. Ὅμηρος "οἵ τε πολυστάφυλόν τ᾽ Ἄρνην ἔχον". καὶ Λυκόφρων "Ἄρνης παλαιᾶς γέννα, Τεμμίκων πρόμοι". δευτέρα πόλις Θεσσαλίας, ἄποικος τῆς Βοιωτίας, περὶ ἧς ὁ χρησμός "Ἄρνη χηρεύουσα μένει Βοιώτιον ἄνδρα". ἣ Κιέριον καλεῖται. θυγατέρα δέ φασιν Αἰόλου τὴν Ἄρνην. τρίτη Μεσοποταμίας. τετάρτη τῆς Ἐρασινίων πρὸς τῇ Θρᾴκῃ. τὸ ἐθνικὸν Ἀρναῖος, τὸ θηλυκὸν Ἀρναία.

English: Arna, a city of Boeotia. Homer: "And they held vine-rich Arna." And Lycophron: "Offspring of ancient Arna, leaders of the Temmiki." A second city of Thessaly, a colony of Boeotia, concerning which the oracle says: "Arna, widowed, awaits a Boeotian man." Which is called Kieri. They say that Arna is the daughter of Aeolus. A third in Mesopotamia. A fourth of the Erasinians near Thrace. The ethnic is Arnaios, the feminine Arnaia.

Ardiaios ‘ethnikon Illyrian’ by Andi Zeneli

Ἄρνισσα

Spanish (DGE)

-ης, ἡ

Arnisa ciudad de Iliria al sur del rio Genuso, Ptol.Geog.3.12.17.

The Illyrian city caballus ‘horse’ in Latin, today Kavaja in Albania is the translation of the name foal in Ancient Greek πῶλος (pôlos), the former name of Arne, Illyrian Arnissa, ‘rrenë ‘lie’ in Albanian.

Mythology

Arne was born as a foal as her mother had been transformed into a horse as a disguise, but was returned to the human form and renamed Arne. According to John Tzetzes, Arne was the nurse of the young Poseidon, who denied knowing where he was when Cronus came searching for him. Aeolus entrusted her to the care of one Desmontes. However, Poseidon fathered Aeolus and Boeotus with her while he was in the form of a bull. Enraged, Desmontes entombed and blinded her and placed her twin sons on Mount Pelion. She was later rescued by her sons and married king Metapontus of Icaria, and Poseidon restored her vision. Through Boeotus, she was the ancestress of the Boeotians.

Ref : WP. I 78, Meillet Balto-Slavic 26, 19, Esquisse 111, 142.

See also : S. auch ōr-, ər- ‘reden, rufen’.

Page : 62

PIET : 0

109. ar(ə)-

English : ‘to plough’

German : ‘pflügen’

Derivative: arə-trom ‘plow’

Material: Armenian araur ‘plow’ (arātrom; Hübschmann Armenian St. I 21);

Greek ἀρόω (ἤροσα, ἄροτος) ‘plow, till’, ἀρότης, ἀροτήρ ‘plowman’, ἄροτρον ‘plow’; with original vocalization of the 2nd syllable in Heraclean αρᾱ̃ζοντι, Gortynian ἄρατρον. According to Persson (Beitr. 669), ἀρόω, etc., presupposes an Indo-European aro- alongside arə- (cf. Tocharian āre), or it replaced ἀράω simultaneously with the transformation of many factitive denominatives on -άω to those on -όω, under the special influence of νεόω ‘to re-plow the land’.

Latin arō, -āre ‘to plow, to till’ (for older arə-mi), arātor ‘plowman’, arātrum ‘plow’ (-ā- for -ă- after arāre);

Middle Irish airim ‘to plow’, Welsh arddu (from arj-) ‘to plow’, arddwr ‘plowman’, Middle Irish ar n. ‘arable land’, Welsh ar f. the same, Middle Irish ar-án ‘bread’, arathar (arətrom), Welsh aradr, Cornish aradar, Middle Breton arazr, Modern Breton arar ‘plow’; Middle Irish airem (ar̯omō), Gen. aireman ‘plowman’, also personal name Airem-ón;

Gothic arjan, Old Norse erja, Anglo-Saxon Old Saxon erian, Old High German erran, Middle High German ern 'to plow, to till', Old Norse arðr 'plow', Old High German art 'plowed land', Anglo-Saxon eard, ierð f. 'plowed land, yield' (see also under ar- 'to fit together' regarding New High German Art), Middle High German arl, New High German Arl, Arling 'plow' (possibly a loanword from Slavic ordlo genuinely Germanic according to Meringer IF. 17, 121);

Lithuanian ariù, árti 'to plow', árklas (arə-tlom) 'plow', arklỹs 'horse' (as 'plow animal'); artójas 'plowman' (arə-tā̯a-), Old Prussian artoys 'farmer' (with secondary grade Lithuanian orẽ 'plowing time', compare Greek πολύηρος • πολυάρουρος Hesychius), Latvian ar’u 'to plow', ara, āre 'arable land'; Lithuanian armenà 'superficially plowed soil';

Old Church Slavonic orjǫ, orati 'to plow'; ralo (Serbian ràlo, Polish radło) 'plow' (ar(ə)-dhlom: Lithuanian árklas), ratajь 'plowman'; regarding Slavic ora- see Trautmann 13.

Tocharian AB āre ‘plow’. Related to this:

ar(ə)u̯-:

Armenian haravunkʿ ‘farmland’ (Scheftelowitz BB. 29, 58), Latin arvus, -a, -um ‘intended for plowing, field, seed’, especially arvum ‘seed field, land’, Umbrian arvam-en ‘in arvum’ (= the Latin fem. arvas A. Pl.), ar(u)via ‘crops’; Middle Irish arbor (ar̯ů̯) ‘grain’, Dat. arbaim, Gen. (already Old Irish) arbe (ar̯uens), Pl. N. A. arbanna (r/n-stem: Stokes KZ. 37, 254, Pedersen KG. I 63, II 106; from this airmnech ‘the man who possesses much grain’, Corrnac’s Gl., with -mn- = -vn-, Stokes KZ. 38, 458); Greek ἄρουρα ‘farmland’ (formally not yet clear; probably according to Benveniste Norns 113 from ἀρο-ϝρᾱ, extension of ἀρο-ϝαρ from aro-u̯r̥̊, cf. Middle Irish arbor. Implausible Otrębski KZ. 66, 78).

The Welsh erw f. ‘field’, Pl. erwi, er-wydd, Cornish erw, ereu (same meaning), Old Breton Middle Breton eru, New Breton ero ‘furrow’, which deviate due to their old e-, belong instead to Old High German ero ‘earth’, Greek ἔρα, Armenian

erkir ‘earth’ (for the latter, Pedersen KZ. 38, 197 also assumes a er̥u̯- as the basis), but the application for cultivated field may have been taken from a ar(ə)u̯o-.

The lack of Aryan equivalents should not be taken as evidence against the knowledge of the plow in Proto-Indo-European times.

Ref : WP. I 78 f., WH. I 69, Schwyzer Gr. Gr. I 362, 683.

Nach Specht KZ. 68, 42[2] weiterhin zur Wz. erə- (er-5) ‘zertrennen’ als ‘den Boden aufreißen’

Pages : 62-63

PIET : 1296

110. ardh-

English : ‘pole’

German : ‘Stange’

Material: Armenian ardn ‘spear, lance’: Lithuanian ar̃das m. ‘framework for drying flax’, Old Lithuanian ardamas ‘the spreader bar standing in the diagonal of the sail’ (cf. for the meaning Bezzenberger GGA. 1885, 920)’ Petersson KZ. 47, 245 (the Lithuanian words are not better interpreted according to Leskien Abl. 329 as ardýti ‘to split, separate’, cf. below er- ‘loose’).

Ref : WP. I 84.

Page : 63

PIET : 65

111. ardi-, r̥di-

English : ‘point, edge’

German : ‘Spitze, Stachel’

Material: Sanskrit ali 'bee, scorpion' (from aḍi, Indo-European r̥di) = Greek ἄρδις 'arrowhead, sting'; Old Irish aird (ardi-) 'point, tip, direction', Old Norse erta

(artjan) 'to incite, provoke, tease' (another interpretation of erta under er-, er-d- 'to set in motion').

Ref : WP. I 83 f., Lüders Schriften 429.

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PIET : 64

112. areg-

English : ‘to lock’

German : ‘verschließen’

Material: Sanskrit argala-ḥ, argalā 'bolt', Macedonian ἄργελλα 'bathhouse', from which Albanian ragál f. 'hut' is borrowed; Cimmerian ἄργιλλα (arg-el-i̯ā) 'underground dwelling'; Old Saxon racud, Anglo-Saxon reced m. 'building, house'.

Ref : WP. I 81, WH. I 63, Jokl IF. 44, 22.

See also : Vgl. areq- ‘schützen, verschließen’.

Page : 64

PIET : 0

113. ar(e)-ĝ- (arĝ-), r̥ĝi-

English : ‘glittering, white’

German : ‘glänzend, weißlich’

Derivative: extended r̥ĝ-ro-, arĝu-

Material: Sanskrit árju-na-ḥ 'light, white'; rajatá- 'whitish', rajatám hiraṇyam 'whitish gold, i.e. silver', rajatám 'silver' with a noticeable vocalism that cannot be derived from a low-grade r̥ (or similar) despite Osthoff MU. VI 33, compared to Avestan ərəzata- n., Old Persian ardata- 'silver' (r̥-), Latin argentum, Oscan aragetud 'silver', Old Irish arggat, Middle Irish airget, Welsh arian(t), Cornish and Breton argant, Neo-Breton arc'hant 'silver', Gaulish Placename Arganto-magus; arcanto-dan .. 'mint master', Armenian arcatʿ 'silver', Tocharian A ārkyant N. Pl. f.;

with different formation Greek ἄργυρος 'silver' (despite these correspondences, the knowledge of silver in prehistoric times is not certain, see about this and the question of borrowing Schrader RL. II2 394, G. Ipsen IF. 39, 235 f., Festschrift Streitberg 228), Messapian argorian (: ἀργύριον) the same, argora-pandes (arguro-pondi̯os) 'quaestor'.

Thracian ἄργιλος 'mouse', River name Ἄρζος (Argi̯os).

Greek ἀργός 'white, swift', in compounds ἀργι-: ἀργι-κέραυνος 'with a gleaming thunderbolt', ἀργι-όδων 'with dazzling white teeth' (hence also ἀργινός for ἀργεννός, further developed into ἀργινόεις, an epithet for cities situated on white limestone or chalk hills); ἀργαίνω 'I am white'.

ἀργός, according to Wackernagel (Verm. Beitr. 8 f.), likely dissimilated from ἀργρός, with which the i-stem ἀργι- in compounds is related, similar to how the Avestan dərəzi-raϑa- ‘possessing a firm chariot’ relates to dərəzra- ‘firm’. The Sanskrit ṛ̥jrá- phonologically matches ἀργός and also means ‘bright,’ making it etymologically identical to ἀργός ‘white’ (similarly, Sanskrit ṛ̥jīti-, ṛ̥jīka- ‘radiant’). Sanskrit ṛ̥jrá- also means ‘swift’, and Ṛ̥ji-śvan-, ‘the ally of Indra ruling over swift dogs’, corresponds to Greek ἀργός ‘swift’ (also describing dogs, thus an adjective already in the proto-language, cf. Schulze Kl. Schr. 124), ἀργί-πους ‘swift-footed’, and horses like Πόδ-αργος. Persson (Beitr. 828) considers this a different word from ἀργός (ṛ̥jrá-) ‘white’ (relating to the root reĝ- ‘straight’ in Sanskrit ṛ̥jīšá- ‘quickly moving towards’, ṛ̥ji-pyá ‘darting towards’, etc.), contrary to Bechtel (Lexil. 57), who suggests that the concept of shining derived from that of rapid movement (cf. ‘lightning fast’), just as Schulze aaO. sees the brightness of color and swiftness of movement (cf. Latin micāre) as different aspects of the same idea.

ἄργεμον, ἄργεμα n. ‘the white (in the eye, nail)’, ἀργήεις, Doric ἀργᾶς (ἀργᾱFεντς ‘shining’; es-stem in ἐναργής ‘clear, distinct’, ἀργεσ-τής adjective of νότος, ‘brightening’ (see finally Schwyzer Gr. Gr. I 5001), ἀργεννός ‘white-glimmering’ (ἀργεσ-νός); perhaps also in ἀργειφόντης adjective of Hermes (‘killing with brightness’).

Whether the es-stem Avestan arəzah- ‘afternoon and evening’ is etymologically connected with this is at least very questionable due to the meaning, see Bartholomae Old Iranian Wb. 202, Bechtel Locative cit.

ἀργής, -ῆτος, -έτι, -έτα ‘white-glimmering’; ἄργιλλος and ἄργῖλος ‘white clay’ (Latin loanword argilla, argīla): ἄργυ-ρος see above, ἄργυ-φος, ἀργύ-φεος ‘white-

glittering’ (in the word ending probably related to the root bhā- ‘to shine’, Prellwitz BB. 22, 90, Bechtel Lexil. 57 f.).

Latin argentum: see above; arguō ‘to make clear, distinct; to clarify a matter, convict’, argūtus ‘vociferous, talkative; (since Cicero also:) radiant, shimmering’ and ‘sharp-witted’.

Tocharian A ārki, B ārkwi ‘white’ (arĝu̯i̯o-), ārcune ‘epithet of the royal title’, A ārki-śoṣi ‘white world’ (cf. Welsh elfydd p. 30); Hittite ḫar-ki-iš (ḫarkis) ‘white’.

e-vocalism is shown by the Gothic unaírkns ‘impure’, aírkniþa ‘purity, genuineness’, Old High German erchan ‘right, genuine’, Old Norse jarknasteinn, Anglo-Saxon eorcnanstān ‘precious stone’ (also Old Norse jarteikn n. ‘token’ from jar[kn]-teikn, Lidén in Noreen Old Icelandic Grammar3 p. 281, 6); cf. also Feist 25b.

It cannot be considered certain that the Germanic words belong to the group, but in terms of vocalism, a crossing of Germanic ark- = Indo-European arĝ- with a erk- = Sanskrit árcati, Indo-European erk- is at least conceivable.

Regarding the Lithuanian áržuolas, ąžuolas, dialect áužuolas, East Lithuanian dialect úžolas 'oak' cited by Uhlenbeck KZ. 40, 552, 560, see rather Bezzenberger KZ. 42, 263, Trautmann Old Prussian 301, according to which anž- (cf. Old Prussian ansonis) is the original form (differently Zupitza KZ. 36, 66, Germanic Gutt. 214).

Hirt's (Abl. 124) approach ar(e)ĝ- presents difficulty for the Germanic words, but see above. The assumption of a second root vowel (areĝ-) is only suggested by Sanskrit rajatám, and thus is doubtful.

Ref : WP. I 82 f., II 362 f., WH. I 66, 848, Feist 25, Schwyzer Gr. Gr. I 260, 447, 481, Frisk Nominalbildg. 4.

Specht (Dekl. 114[1]) setzt wegen Greek ἄρμη · λευκή Hesychius eine Farbwurzel ar- an, die er mit al- (oben S. 31) gleichsetzt.

Pages : 64-65

PIET : 63

114. areq-

English : ‘to guard, lock’

German : ‘schützen, verschließen’

Material: Extensively Osthoff IF. 8, 54 ff. with literature.

Armenian argel ‘obstacle’, denom. argelum ‘ward off, prevent, hold back’; perhaps with o-shading orm ‘wall’ (ork-mo-);

Greek ἀρκέω ‘ward off, keep away, protect, help; suffice, be enough’ (ἀρκέσω, ἤρκεσα) probably from ἀρκέι̯ω; ἄρκος n. ‘protection’ (Alkman); ἄρκιος ‘sufficient’, αὐτ-άρκης ‘self-sufficient’, ποδ-άρκης ‘sufficient with the feet, swift’ (see also Bechtel Lexil. 279 f.);

Latin arceō, -ēre ‘shut in, enclose; keep away by closing off, ward off, prevent’, arca ‘chest, box, money chest; coffin’ (literally ‘closure’, cf. arcānus ‘under closure, secret’; from Latin comes Gothic arka ‘chest, money chest, ark’, Old High German arahha, archa ‘ark’ and from Germanic again Old Church Slavonic raka ‘grave hole’, Old Prussian arkan acc. sg. ‘ark’), arx ‘fortified height, citadel’, arcera ‘covered wagon’ (suffix after cumera, cf. WH. I 63) Oscan trííbarakavúm ‘to build’ (implies a trēbark- ‘to enclose a house’).

Old High German rigil, Middle High German rigel ‘bar’, dialectal rail (Anglo-Saxon reogol), Güntert Kalypso 136;

Lithuanian rãktas ‘key’, rakìnti ‘to close’;

Hittite ḫar(k)- ‘to hold, to catch’, Götze and Pedersen Muršili 50.

Due to the meaning, the connection with Welsh archen ‘clothing, shoe’, Breton arc’henna ‘to put on shoes’ (Middle Irish acrann ‘shoe, clothing’ probably rearranged from arc-, Stokes KZ. 41, 381) is not highly recommended.

Regarding the Old Persian mountain name arkadri-, interpreted by W. Foy KZ. 35, 62 as ‘fortress hill’, see Justi IA. 17, 106 (allegedly (H)ara-kadriš ‘mountain gorge’), but also Bartholomae Z. Old Iranian Wb. 105 note 1, 116.

The meaning speaks against connecting it with Slavic račiti ‘to want, to grant’ (Bruckner KZ. 45, 108 note).

Latin Orcus ‘god of the underworld; underworld, realm of the dead’ (‘closer’ uncertain) is considered a form with o-variation (or possibly with or = r̥).

Ref : WP. I 80 f., WH. 62 f., 848.

See also : Ähnlich aleq- ‘abwehren, schützen’ und areg- (s. d.).

Pages : 65-66

PIET : 1299

115. arenko-

English : ‘a k. of cereal’

German : Getreideart

Material: Latin arinca ‘type of grain, olyra’ (‘specific to the Gauls’ Pliny, Natural History 18, 81; a foreign, presumably Gallic word, not truly Latin despite Niedermann's assertion of the ĕ and ĭ not being authentic), Greek ἄρακος ‘legume that grows as a weed among lentils’, ἄρακοι • a type of pulse. The same applies to λάθυρον Hesychius

Due to the difference in meaning, the equation is highly questionable; indeed, there is no objection to the insufficient resemblance of ἄρακος to ὄροβος • ἐρέβινθος. Despite Fick II4 16, 17, the Greek ἄρτος ‘bread’ (of obscure origin, see Boisacq 84), Middle Irish arbar ‘grain’ (see ar- ‘to plow’), and arān ‘bread’ are not related.

Ref : WP. I 84, WH. I 67.

Pages : 66-67

PIET : 66

116. ario-

English : ‘master, lord’

German : ‘Herr, Gebieter’

Material: Sanskrit ar(i)yá- ‘lord, hospitable’, ā́r(i)ya- ‘Aryan’, āryaka ‘venerable man’; Avestan airyō, Old Persian ariya- ‘Aryan’; Gaulish personal name Ario-

mānus (GIL, III 4594); Irish aire (gl. primas) alongside airech, where arjo- and arjako- are to be reconstructed, which relate to Sanskrit āryaka as Greek μεῖραξ ‘youth’ relates to Sanskrit maryaká- ‘young man’ (Pedersen Celtic Greek II 100). On the other hand, Middle Irish ruire does not belong here, but comes from ro + rī ‘great king’.

Regarding Sanskrit aryamán n. ‘hospitality’, m. ‘host’, Avestan airyaman-, New Persian ērmān ‘guest’, see above under al-1.

If W. Krause (Runeninschriften 539) correctly reads Proto-Norse arjostēR N. Pl. ‘the noblest’, then a Proto-Norse arjaR ‘noble’ and an Indo-European ar̥jo- must indeed be assumed, which would have phonetically coincided with a derivation from arí- ‘foreigner’ in Sanskrit. However, the Celtic-Germanic personal name Ario-vistus proves nothing, as Ario- could stand for Hario-. Also, Old Irish aire, airech ‘noble’ are ambiguous, see above under al-1.

Ref : WP. I 80.

Page : 67

PIET : 0

117. arqu-

English : ‘smth. bent’

German : ‘Gebogenes’

Material: Latin arcus, -ūs (stem ends in -qu-, cf. Old Latin gen. arquī, furthermore argues, arquitenēns) 'bow', arquātus, arcuātus (morbus) 'jaundiced, jaundice', probably originally 'rainbow-colored, looking green and yellow' (cf. Thes.); arcuātus also 'arched'; Umbrian arçlataf 'arculatas', to which v. Planta I 341, Götze IF. 41, 91 (arkelo- with loss of labialization); Gothic arhuazna f. 'arrow' (arhua-zna, cf. hlaiwazna), Old Norse ǫr (gen. ǫrvar) f. 'arrow', Anglo-Saxon earh f. same (English arrow), Germanic arhvō.

For the approach arqu- (and not arq̥-), Russian rakíta, Czech rokyta, Serbian rokita, etc. ‘goat willow’ would speak, where arqūta (Miklosich EWb. 226, Torbjörnsson BB. 20, 140) lies at the base, and Greek ἄρκευθος ‘juniper’, which word Lidén (IF. 18, 507) with all probability draws to this; in addition, ἀρκευθίς

‘juniper berry’. However, Lidén assumes a relationship with Greek ἄρκυς ‘net’ (see Bezzenberger BB. 21, 285), which should be compared under ar-1, p. 61.

Another connection for Greek ἄρκευθος and Russian rakíta etc. is sought by Endzelin (KZ. 44, 59 ff.), who more correctly compares Latvian ẽrcis, ẽcis (ẽrcis) ‘juniper’; furthermore, ẽrcêties ‘to struggle, grieve, quarrel’, ẽrceša ‘a very quarrelsome person’; Latvian ẽrkš(k’)is ‘thorn bush’ would according to Endzelin be a mixture of erkīs and a form corresponding to Lithuanian erškẽtis ‘thorn plant’ at the root; Greek ἀρ- would then have to contain a reduced grade of er-. See under erk-.

Ref : WP. I 81, WH. I 64, EM. 69.

Pages : 67-68

PIET : 62

118. arōd-, arəd-

English : ‘a k. of waterbird’

German : ‘ein Wasservogel’

Material: Greek ῥωδιός, ἐρωδιός 'heron' (ἐρῳδιός folk etymology in the ending after -ίδιος), Latin ardea the same (arəd-), Old Norse arta, Old Swedish ärta 'teal', diminutive Old Norse ertla, Norwegian erle 'wagtail', Serbian róda 'stork' (rədā́).

Note by Andi Zeneli:

Latin ardea derived from Latin ardeō ‘burn’. See root 121. ăs-, azd-, azg(h)- English : ‘to burn’ The derivatives in other European languages are loanwords from Latin.

§ A115.17 Ardea: Ἀρδέα, κατοικία τῆς Ἰταλίας. Στράβων πέμπτῃ. ἐκλήθη ἀπὸ ἑνὸς τῶν παίδων Ὀδυσσέως καὶ Κίρκης. αὕτη Τροία ἐλέγετο, ὡς Χάραξ. οἱ οἰκοῦντες Ἀρδεᾶται. ἔστι καὶ πόλις Ἰλλυρίας διὰ τοῦ 'ι'. ὡς Στράβων. τὸ ἐθνικὸν Ἀρδιαῖος.

Ardea, a settlement in Italy. According to Strabo, Book 5, it was named after one of the children of Odysseus and Circe. This place, according to

Charax, was also called Troy. The inhabitants were called Ardeates. There is also a city in Illyria, spelled with an iota, as Strabo states. The ethnic name is Ardiaios.

Ardea

Ārdea, ae, f.: Ardea, the chief town of the Rutulians and Illyrians Ardiei, 7.411.

Arděa, ae, f. [v. arduus], = Ἀρδέα,
*the capital of the Rutuli*, *six leagues south of Rome;* acc. to the myth, it was burned by Aeneas, and from its ashes the heron (*ardea*) was produced, Ov. *M.* 14, 573; Verg. *A.* 7, 411; cf. Serv. ad h. l.; Mann. Italic I. 617; Müll. Roms Camp. 2, 296-312.—Hence, Derivv.,
Arděas, ātis, adj. (old nom. Ardeātis, like Arpinātis, Cato ap. Prisc. p. 629 P.), *of* or *belonging to Ardea*, *Ardean*: in agro Ardeati, Cic. *N. D.* 3, 18, 47: Ardeas templum, Plin. 35, 10, 37, § 115.— Hence, in the plur.: Ardeātes, ium, m., *the inhabitants of Ardea*, Liv. 5, 44; 4, 7.—
Ardĕātīnus, a, um, adj. (rare for Ardeas), *Ardean*: praedium, Nep. *Attic* 14, 3 (Halm, *Arretinum*); *absol.*, in Ardeatino (sc. agro), Sen. *Ep.* 105.

Ref : WP. I 146 f., WH. I 64.

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PIET : 1148

119. aro-m

English : ‘reed’

German : ‘Schilfrohr’

Material: Greek ἄρον n. 'adderwort, a type of reed', ἀρί-σαρον 'a small type of it'; Latin harundō 'reed'; for formation compare hirundō and nebrundines: νεφροί. The Latin arista 'awn, bristle on the ear of grain', aristis 'holcus' aligned by Persson in De orig. gerundii 59, is strongly suspected to be Etruscan due to its suffix matching genista and similar words (see Herbig IF. 37, 171, 178). From a Mediterranean language.

Ref : WP. I 79, WH. I 635 f.

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PIET : 60

120. aru̯ā

English : ‘intestines’

German : ‘Darm’

Material: Greek ὀρύᾱ f. ‘intestine’, Latin arvīna f. ‘fat, lard, bacon’, originally ‘intestinal fat’ (cf. Old High German mitta-garni ‘the fat lying in the middle of the intestines’); ἀρβίννη • κρέας. Σικελοί Hesychius is a Latin loanword.

Ref : WP. I 182, II 353, WH. I 71.

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PIET : 836

121. ăs-, davon azd-, azg(h)-

English : ‘to burn’

German : ‘brennen, glühen’

Material: Sanskrit ā́sa-ḥ ‘ash, dust’ (via ásita-ḥ ‘black’, cf. n̥si- ‘dirty-colored’); Latin āra ‘altar’ (= Oscan aasaí ‘in āra’, Umbrian are ‘arae’ etc.), āreō, -ēre ‘be dry, parched’, āridus ‘dry’ (from which ardeō ‘burn’, Past Participle Pass. assus ‘dry roasted’), ārea ‘open space, threshing floor etc.’ (originally ‘burned out, dry spot’); Old High German essa f., New High German Esse (asi̯ōn), Proto-Norse aRina, Old Icelandic arinn ‘elevation, hearth’, Old High German erin ‘floor, ground’ (azena); Tocharian AB as- Present, ās- Perfect and Causative ‘dry out’, A āsar ‘dry’; Hittite ḫa-aš-ši-i (ḫaši) Locative ‘on the hearth’ (ḫašaš).

Perhaps here also Middle Irish ān ‘fiery, bright, noble’ (ās-no-). For Greek διψάω, πεινάω see Schwyzer Gr. Gr. 1, 724.

Since the r in Hittite a-a-ri (āri) ‘becomes hot’ does not belong to the root, Latin āreō cannot be separated from āra.

Formant expansions:

azd- in Greek ἄζω (az-d-i̯ō) ‘to dry, parch’, ἄζα f. ‘dry dirt’, ἀζαλέος ‘dry, flaming’, ἄδδαυον • ξηρόν. Λάκωνες Hesychius (-δδ from -zd-); Czech Old Polish ozd ‘malting kiln’, Czech Slovak ozditi ‘to malt dry’.

azg- Armenian ačiun ‘ash’ (Meillet Esquisse 29), Greek ἄσβολος (ἄσγ-βολος) ‘soot’ (‘ash-throw’), Germanic askōn in Old Icelandic aska, Anglo-Saxon asce, æsce, Old High German asca, New High German Asche.

azgh- in Armenian azazim ‘dry’ (Meillet Esquisse 33, EM. 70), Gothic azgo ‘ash’ (azgōn). On the difficult relationship between Germanic askōn : az-gōn see Feist 72b; differently Specht Dekl. 201, 219. Also, the evidentiary strength of the Armenian examples is not entirely impeccable.

Ref : WH. I 61, 65, 848, Feist 72, Trautmann 22, Pedersen Hittitisch 27, 164.

Pages : 68-69

PIET : 2795

122. ast(h)-

German : ‘Knochen’

See also : s. ost(h)-.

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PIET : 0

123. at-

English : ‘to go; year’

German : ‘gehen, Jahr’

Material: Sanskrit átati ‘goes, wanders’. Related to this is Latin annus ‘year’ from atnos = Gothic Dat. Pl. aþnam ‘year’. Cf. Fick I2 338, W. Meyer KZ. 28, 164, Froehde BB. 16, 196 f. (Development of meaning as in Germanic jēram ‘year’ to i̯ē- ‘go’).

Oscan-Umbrian corresponds to akno- ‘year, festival time, sacrificial time’ (with -tn- to -kn-, Brugmann IF. 17, 492). The word is preserved in the compounds Latin perennis ‘lasting the whole year; permanent’, sollennis ‘recurring annually or celebrated, solemn; customary’ (the form sollemnis certainly arose analogously; Thurneysen AflL. 13, 23 ff., after omnis); Umbrian sev-acni-, per-acni- ‘sollennis’, noun ‘hostia’.

Ref : WP. I 42 f., WH. I 51, 847.

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PIET : 37

124. āt(e)r-

English : ‘fire’

German : ‘Feuer’

Material: Avestan ātarš (Gen. āϑrō) m. 'fire', corresponding to Sanskrit átharvan- 'fire priest', loanword from Avestan aϑaurvan-, aϑaurun (the ϑ from āϑrō); Armenian airem 'I burn, ignite' (based on air from ātēr); Serbian vätra 'fire', Little Russian vátra 'fire, hearth', Polish vatra 'straw ash' are, according to Jokl WZKM. 34, 37 ff., borrowed from Romanian vatră 'hearth', which in turn is from Albanian (Gheg votrë, votër with v-prefix before Albanian ot- from āt-, perhaps Iranian loanword). Possibly also Latin āter 'black, dark' = Umbrian atru, adro 'atra' as 'burned'; but Latin Ātella = Oscan Aderl[ā] (Ātrolā, e.g., according to Planta I 551), Latin Ātrius = Oscan Aadíriis (according to Planta II 768, Thurneysen 1A. 4, 38, Schulze Latin Eig. 269, 578) are suspected to be of Etruscan origin. Possible affiliation with Irish áith (Gen. átho) f., Welsh odyn f. 'oven', see Fick II4 9.

Ref : WP. I 42, WH. I 75 f., 849 f.

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PIET : 38

125. ati-, ateli-, -o-

English : ‘a k. of fish’

German : Fischname

Material: Greek ἐτελίς 'gilt-head bream' (may be assimilated from ἀτελίς), Latin attilus 'a large sturgeon-like fish in the Po' (probably Gaulish or Ligurian: Holder Altcelt. Sprachsch. s. v., M.-L. 766; differently Hirt IF. 37, 222); Old Lithuanian atìs, Lithuanian õtas, Latvian ãte 'turbot'.

Ref : WP. I 44, WH. I 78.

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PIET : 39

126. ati, ato-

English : ‘over’, etc.

German : ‘über etwas hinaus’, daher bei einer dem Sprecher zugewendeten Bewegung ‘(über den Standort des Sprechenden) zurück’, endlich einfach ‘her’ unter Verblassen der Vorstellung eines überrannten Zieles oder Ortes.

Comments: See especially Brugmann, Grdr. II², 844f for the question of meaning. The coloring of the initial vowel is established through Latin-Celtic (Greek) as Indo-European a-, and there is no compelling reason to attribute the Baltic-Slavic, Germanic (and Iranian) forms to Indo-European o-, merely because this would create a school-approved ablaut to the e- of eti. With eti (see there) at least equality of meaning and interchange in use existed. Is ati a reduced grade of eti?

Material: Sanskrit áti ‘over-beyond (adnominal with accusative), exceedingly, very’ (adv. and preverb), Avestan aiti-, Old Persian atiy- the same adv. (as the first compound member and preverb (before i- ‘go’ as ‘pass by, go past’ and bar- ‘carry’ as ‘bring back over, carry to’); Iranian ati can also represent Indo-European eti.

Greek presumably in ἀτ-άρ ‘but’ (cf. αὐτάρ from αὖτ ἄρ; Brugmann-Thumb 623, KVG. 616; if connected with ἄτερ, Goth. sundrō, the Attic Lenis remains unexplained). Latin at ‘but’ from an intensifying-oppositional ‘furthermore’, the latter meaning found in at-avus, at-nepos (not in apprīmē and the like, see Skutsch AflL. 12, 213). Gaulish ate- (from ati-) in Ategnātus (= Breton (h)aznat, New Breton anat ‘known’) and the like, Brit. Ate-cotti ‘the very old’, Old Irish aith-, pretonic ad- ‘again, re-’, Middle Welsh at-, Modern Welsh ad-, ed- (examples e.g.

in Fick II4 8, Pedersen KG. II 292); here as ate-ko-n probably Middle Irish athach n. ‘a certain time’, Welsh adeg m. ‘the same’, cf. Gaulish ATENOVX (designation of the second half of the month), Thurneysen ZcP. 20, 358.

Goth. aþ-þan ‘but, yet’ (very questionable, however, is the derivation of Goth., Old Saxon ak, Anglo-Saxon ac ‘but’, Old High German oh ‘but, yet’ from aþ- + ke = Greek γε; different, but hardly correct, Holthausen IF. 17, 458: = Greek ἄγε, Latin age ‘go! come on!’).

Lithuanian at-, ata-, later also ati-, in nominal compounds atō- ‘back-, off-, towards-’ (see Brugmann Grundr. II2 2, 844 f.), Old Prussian et-, at- (probably only from Baltic at-, Trautmann 46);

Old Church Slavonic ot-, otъ ‘away, off, out’, adnominal with the Gen.-Abl., Meillet Ét. 155 f. traces it back to the gen.-ablative atos (possibly e- with the ablative adverbial suffix -tos in Sanskrit ataḥ ‘from there’); Indo-European ati (and eti) would be the locative; both remain very uncertain.

The duality of Lithuanian ata-: atō- reminds one of pa-: pō (see apo), and it is therefore questionable whether atō can be seen as an ablative atōd formed in the manner of o-stems. In Slavic, the form has evolved with a long vowel in Russian, etc., otáva ‘aftermath’, as in Old Prussian attolis, Lithuanian atólas, Latvian atãls, atals ‘aftermath’. The Indo-European age of the short-vowel form Lithuanian ată- = Indo-European ato- (cf. the outcome apo, upo) suggests:

Old Irish do-, to- prefix ‘to’ with (Indo-European) reduction of the initial vowel (Meillet aaO., Stokes BB. 29, 171, Pedersen KG. II 74), probably also Illyrian to-, Albanian te ‘to, at’ (Skok according to Pokorny Urill. 50). (Proto Illyrian)

Ref : WP. I 42 f., WH. I 75, 421 f., 863.

Pages : 70-71

PIET : 3033

127. ă̆tos, atta

English : ‘father, mother’

German : Lallwort ‘Vater, Mutter’

Material: Sanskrit attā 'mother, older sister', atti-ḥ 'older sister', Ossetic äda, Greek ἄττα 'little father', dialectal Accusative ἄτειν, ἄττειν 'grandfather', Latin atta m. 'father; children's term of endearment for their father', Gothic atta 'father' (diminutive Attila, Old High German Ezzilo), Old Frisian aththa the same, Old High German atto 'father, ancestor' (tt through the consistently adjacent new formation unshifted), Old Church Slavonic отьсъ (attikós) 'father'; Albanian at 'father', joshë 'maternal grandmother' (āt-si̯ā), Hittite at-ta-aš (attaš) 'father'.

A similar ă̆to-s in Germanic aþala, ōþela also seems to be the basis of Old High German adal ‘lineage’, New High German Adel, Old Saxon athali, Anglo-Saxon æđelu N. PL ‘noble descent’, Old Icelandic ađal ‘character, lineage’, Adj. Old High German edili, Old Saxon ethili, Anglo-Saxon aeđele ‘noble, noble’, with lengthened grade Old High German uodal, Old Saxon ōthil, Anglo-Saxon ēđel, Old Norse ōđal ‘(paternal) inheritance’ (cf. also Old High German fater-uodal, Old Saxon fader-ōđil ‘patrimony’); here also Gothic haimōþli n. ‘inheritance’, cf. with the same vowel length Old High German Uota (originally ‘great-grandmother’), Old Frisian ēdila ‘great-grandfather’; Tocharian A ātäl ‘man’; here also Avestan āϑwya- ‘name of Θraētaona’s father’ as ‘of noble descent’.

The affiliation of Greek ἀταλός ‘youthful, childlike’, ἀτάλλω ‘to rear, tend and care for’ and ‘to frolic like a child’, reduplicated ἀτιτάλλω ‘to rear’ (reduplication under the influence of τιθήνη ‘nurse’), is disputed by Leumann in Glotta 15, 154. A word of babbling origin that continuously forms anew in various linguistic areas (e.g., Elamite atta, Hungarian atya ‘father’, Turkish ata, Basque aita same meaning). Similarly tata.

Ref : WP. I 44, WH. I 77, 850, Feist 62, 233, Trautmann 16.

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PIET : 0

128. au-1

English : interjection of pain

German : Ausruf des Schmerzes, der Verwirrung, Entrüstung

Material: Sanskrit o, Latin au, Anglo-Saxon ēa, Middle High German ou(wē), New High German au, Latvian aũ, àu (diphthong au, avu in cases of displeasure, rejection, surprise), Polish au, Czech ou.

Ref : WH. I 78.

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PIET : 0

129. au-2, au̯-es-, au-s-

English : ‘to spend the night, sleep’

German : ‘übernachten, schlafen’

Material: Armenian aganim ‘to spend the night’, vair-ag ‘living in the countryside’, autʿ ‘overnight stay, night rest, station’.

Greek ἰαύω ‘to sleep’ from reduplicated i-ausō, Aorist ἰ-αῦσαι, alongside unreduplicated Aorist ἄεσα, Infinitive ἀFέσ(σ)αι; αὖλις, -ιδος ‘place of stay, camp, stall, night camp’, αὐλίζομαι ‘to be in the courtyard, to spend the night’, ἄγραυλος ‘spending the night outdoors’, αὐλή ‘courtyard, dwelling’ (originally probably ‘the enclosed space around the house where the livestock is driven together for the night’); from ἰαύω comes besides ἰαυθμός ‘night camp’, μηλιαυθμός ‘sheep pen’, ἐνιαυθμός ‘place of stay’ (cf. Homeric ἐνιαύειν ‘to have one's rest quarters’) also Greek ἐνιαυτός originally ‘rest, resting station’, hence the solstices as rest stations in the solar course (solstitium), then ‘year, anniversary’ (cf. Specht Indo-European Decl. 15, Schwyzer Gr. Gr. I, 4245, see also en- ‘year’).

A heavy base au̯ē-, au̯ō- in the probably related Homeric ἀωτεῖς ὕπνον (according to Schulze Qu. Epic 72 directly connected to ἰαύω with formal comparison to ἐρ(Ϝ)ωτάω: εἴρομαι from ἔρϜομαι) and ἄωρος (Sappho), ὦρος (Callimachus) ‘ὕπνος’ (Benfey Wzl.-Lex. I 298), to which Anglo-Saxon wērig, English weary, Old Saxon wōrag, wōrig ‘tired’, Old High German wuorag ‘intoxicated’; via Sanskrit vāyati ‘becomes tired’; but see Wz. au̯ē- ‘to strive, to exert oneself’.

Ref : WP. I 19 f. Schwyzer Gr. Gr. I 690.

See also : Über u̯es- ‘verweilen’ s. unter besonderem Artikel.

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PIET : 1250

130. au-3 (au̯e); u̯ĕ-

English : ‘from, away, of’

German : ‘herab, weg von -’

Material: Sanskrit áva 'down, downward', usually a prefix of verbs and nouns, rarely a preposition with ablative; Avestan Old Persian ava prefix 'downward' and (with more awareness of the target than the starting point of the movement) 'towards, to, at' (e.g., avabar- 'to bring down, carry away' and 'to bring to, provide'); likewise preposition with accusative 'towards, at'; from this Sanskrit ávara- 'inferior' and Avestan aorā 'downwards, downward' (extended from avarə after parā), Avestan avarə adverb 'down, downward' = Sanskrit avár RV. I 133, 7; Sanskrit aváḥ (avás) 'downwards', from which avastād 'below'; without the initial vowel (cf. Avestan ao-rā̆) Sanskrit ō- e.g., in ō-gaṇá-ḥ 'alone, miserable' (: gaṇá-ḥ 'group'; Wackernagel Sanskrit Greek I 54);

Greek αὐ- probably in αὐχάττειν • ἀναχωρεῖν, ἀναχάζεσθαι Hesychius (Schulze Qu. Epic 60);

Illyrian au- ‘to’ in proper names (Krahe IF. 49, 273);

Albanian ay, ai ‘that, this, he’ : αὐς – ‘αὐτός. Κρῆτες καὶ Λάκωνες’ Hes. By Iakov Thomopoulos, Altin Kocaqi and Andi Zeneli

Latin au- ‘away’ in auferō (= Avestan áva-bharati, Avestan ava-bar-), aufugiō;

Gaulish au-tagis ‘command’ (Vendryes Balto-Slavic 25, 36);

Old Irish perhaps ō, ūa ‘from, with, through’, as a preposition with dative, Middle Welsh hou, later o ‘when’, o preposition ‘from’;

Old Prussian Lithuanian Latvian au- ‘away, off’ (e.g., Latvian au-manis ‘insane’), Old Church Slavonic u prefix ‘away, off’, e.g., u-myti ‘wash off’ (u-bĕžati ‘flee’), as a preposition with genitive ‘from’ (with verbs of desire, receiving, taking) and, with the weakening of the concept of the starting point, ‘at’;

Hittite preverb u- (we-, wa-) ‘here’, a-wa-an ‘away’ (Sturtevant Lg. 7, 1 ff.).

From this with t-formant aut(i)o-: Greek αὔτως ‘in vain’, αὔσιος the same and Gothic auþja- (N. Sg. auþeis or auþs) ‘desolate, abandoned’ (‘remote’), auþida

‘desert’, Old High German ōdi, New High German öde, Old Norse auđr ‘desolate’; Old Irish ūathad ‘singularity, isolation’. - Goes back to the terror of solitude, wilderness also Middle Irish ūath ‘terror, terrible’ (to be kept apart are Welsh uthr ‘terrible’, Cornish uth, euth, Breton euz ‘terror’). At least their connection with Latin pavēre ‘to be afraid, to tremble with fear’ is anything but certain, see pou- ‘fear’.

Next to aut(i)o- perhaps stands ablaut u-to- in Albanian hut ‘in vain, empty, futile’, u̯e-to- (see below u̯ĕ-) in Greek οὐκ ἐτός ‘not in vain, not without reason’, ἐτώσιος (F in Homer) ‘in vain, without success, useless’.

u̯ĕ̆-, with au̯- likely to be unified under au̯e-:

Latin vĕ- in vēscor originally ‘to eat from’ (: esca), from which reformed vēscus ‘voracious; picky in eating (only nibbling); emaciated’; vē- to indicate a faulty excess or deficiency, vē-cors ‘foolish, crazy, malicious’, vē-grandis ‘not large, tiny’, vēsānus ‘crazy’, Vē-jovis, Umbrian ve-purus (Abl. Pl.), if ‘(ἱερὰ) ἄπυρα’.

u̯o-: Greek Fo- in Arcadian Fo-φληκόσι, Attic ὀ-φλισκάνω, ὀφείλω, Lesbian ὀ-είγην 'to open', Attic οἴγω, later οἴγνυμι (Prellwitz2 345, Brugmann IF. 29, 241, BSGW. 1913, 159).

u̯es-: Formally connected with Sanskrit avás 'down' is Germanic wes- in New High German West, Old High German westar 'westwards', Old Norse vestr n. 'West', Adv. 'in the West, towards the West' (u̯es-t(e)ro-, cf. Old Norse nor-đr), Old High German westana 'from the West' etc. (Brugmann IF. 13, 157 ff.; for the explanation of Wisigothae as 'West Goths' see Kretschmer Gl. 27, 232).

Here (according to Brugmann ibid.) also the initial sound of the word for evening, Indo-European u̯esperos and u̯eqeros, see there.

A relationship of Indo-European au̯-, u̯ĕ̆- with the pronoun stem au-, u- 'that' as 'from beyond, from there' is conceivable.

Ref : WP. I 13 f., WH. I 79, 850, Trautmann 16.

Pages : 72-73

PIET : 14

131. au-4, u- (: u̯ĕ̆-, u̯o-)

English : ‘that; other’

German : Pronominalstamm ‘jener’, auch gegenüberstellend ‘alter, alius’, ‘andrerseits, hinwiederum’, in zwei aufeinanderfolgenden Satzgliedern gesetzt ‘dér einerseits - dér andrerseits’, ‘einerseits - andrerseits’.

Material : au̯o-: Sanskrit Avestan Old Persian ava- ‘that’; Old Church Slavonic Old Russian ovъ- - ovъ- ‘the one on the one hand - the other on the other hand, the one - the other’, ovogda - ovogda ‘one time - another time’ (from this correlative use, the Polish ów and the Serbian òvaj, as well as New Bulgarian -v [u̯o-s], seem to have developed).

u-: Sanskrit amú- (Acc. Sg. amúm, etc.) ‘that’, derived from Acc. Sg. m. am (= Indo-European e-m ‘him’) + um (Acc. Sg. of our St. u); see Wackernagel-Debrunner III 550 ff.

Tocharian A ok, B uk ‘still’, A oki ‘how, and’, A okāk ‘up to’, perhaps only u-g (reduced grade to Gothic auk); compare B om(p)ne, omte ‘there’

Particle Sanskrit u ‘also, on the other hand, again, however’, especially emphasizing after verbal forms, pronouns, and particles (nō ‘and not, not’ = ná u, athō = atha u), Greek -υ in πάν-υ ‘very much’, Gothic -u question particle (also the enclitics -uh from -u-q$^{w}$e, see Brugmann IF. 33, 173); this u also in Sanskrit a-sāú m. f. ‘that’, Avestan hāu m. f., Old Persian hauv m. ‘that’, Wackernagel-Debrunner III 529, 541.

Particle Sanskrit u-tā, in both parts 'on the one hand - on the other hand, sometimes - sometimes, both - and', or only in the second part, somewhat opposing 'and, also' (post-Vedic in ity-uta, kim-uta, praty-uta), Avestan uta, Old Persian utā 'and, and also'; Greek ἠύτε 'just like' from ἠF(ὲ) + υτε (originally 'like on the other hand', 'like also'), but Homeric εὖτε 'when' from εὖ + τε according to Debrunner IF. 45, 185 ff.; δεῦτε is formed from δεῦρο; also οὗτος, αὕτη, τοῦτο most likely from ὁ, ἁ, το + υτε with subsequent inflection; West Germanic -od in Old Saxon thar-od, Old High German thar-ot 'there, there', Old Saxon her-od, Old High German her-ot 'here', hence also Old Saxon hwarod 'where to, where', Old High German warot 'where to' (from ute or from ută̆ also aute, auti, see below, would be possible basic forms).

Here Avestan uiti, Gathic Avestan ūitī 'so', but not Latin ut and utī, Old Latin utei.

Alongside u, utā, etc., there is the Indo-European ablaut stage au-:

Greek αὖ ‘on the other hand, again’, αὖτι ‘again’ (extended to Ionic αὖτις, Gortynian αὖτιν, according to ancient grammarians meaning ‘on the spot, there’, hence αὐτίκα ‘at the moment, immediately’, αὖ-θι ‘there’, αὖτε ‘again, also, furthermore’; Latin aut (auti) ‘or’, autem ‘but’ (for the form see WH. I 87), Oscan aut, auti ‘or’ and ‘but’ (for the meaning see Planta II 465), Umbrian ute, ote ‘or’; perhaps also Gothic auk ‘for, but’, Old Norse auk ‘also, and’, Anglo-Saxon ēac, Old Saxon ōk ‘also’, Old High German ouh ‘and, also, but’, New High German auch = Greek αὖ-γε ‘again’.

Pedersen (Pron. dém. 315) suspects a form corresponding to Greek αὖ in the initial sound of Albanian a-që ‘so much’. Brugmann (BSGW. 60, 23 a 2) also connects Greek αὐ-τός as ‘from him’, other interpretations see Schwyzer (Gr. Gr. I 613 f.).

With r-formant: Avestan avar ‘here’, Lithuanian aurė ‘look here!’, lowest grade Umbrian uru ‘there’, ura-ku ‘to that (fem.)’, ures ‘to those’ (orer ose rather with ŏ = ŭ than = Lithuanian au); perhaps δεῦρο ‘hither, come now’ (δεῦρο after ὀπίσσω etc., inscriptional δεῦρε after ἄγε) from δέ-υρο (δε ‘here’ + αὐρο ‘hither’), Schwyzer (Gr. Gr. I 612, 632).

u̯é-, u̯o-: The meaning 'or' (= 'on the other hand') especially in Sanskrit vā 'or' (also 'even, indeed; however; probably, perhaps'; similarly emphatic vāi), Avestan Old Persian vā 'or' (also a particle of emphasis and affirmation), Sanskrit Avestan vā - vā 'either - or', Greek ἠ-(F)έ, ἤ (with proclitic stress for ἦ-(ϝ)ε, as still in the second part of a double question), Latin -vĕ 'or' (also in ceu, sīve, seu, nēve, neu), also perhaps Irish nó, Old Breton nou 'or' (if from ne-u̯e 'or not' with fading of the negative meaning originally in negative sentences, Thurneysen Grammar 551; less likely according to Pedersen KG. I 441 a fossilized imperative neu̯e of the verb Irish at-nói 'he entrusts him', Greek νεύω); Tocharian B wa-t 'where'.

Also compare Sanskrit i-vá (: va = i̯-δέ: δέ) 'just like, just so', ē-vá 'so, just so, exactly, only', ēvám 'so' (related to the emphatic vāi and vā - vā like ē-na- 'this' to nā - nā 'in various ways', originally 'so and so'; Greek οἶ(ϝ)ος 'alone' ('precisely only one'), Avestan aēva-, Old Persian aiva- 'one' (compare with the no-demonstrative Indo-European oi-no-s 'one').

Ref : S. bes. Brugmann Dem. 96 f., Grundr. II$^2$ 2, 341-343, 350, 731 f. m. Lithuanian II$^2$ 3, 987,

Schwyzer Gr. Gr. I 629, 632, 804, Boisacq s. v. αὖ, usw.

WP. I 187 f., WH. I 87, 209, Van Windekens Lexique 78, 80.

Pages : 73-75

PIET : 3048

132. au̯-5, au̯ē-

English : ‘to weave’

German : ‘flechten, weben’

Material: Unexpanded in: Sanskrit ŏ́tum, ŏ́tavē (from the seṭ-base vā́tavē) 'to weave', perfect ūvuḥ, participle ūtá-, vý-uta- (the present váyati 'weaves' can also, according to Wackernagel Sanskrit Grammar I 94, be an -eu̯o-present tense v-áyati, so that the future vayiṣyati, vāya- 'weaver' would be newly created for this purpose), ŏ́tu- m. 'weft of the fabric', vāna- n. 'the weaving'.

Regarding the existence of a heavy base, it should be maintained against Wackernagel due to vā́tave 'to weave, braid', vānam (W. must regard ūtá- as a new formation to váyate analogous to hūtá-: hváyate).

dh-extension

1. au-dh-, 2. (a)u̯-ĕ̄dh-, u-dh-:

1. Armenian z-aud ‘band’ (z-audem ‘to bind, to connect’), y-aud ‘band, link, joint’ (y-audem ‘to join together’), aud ‘shoe’; Lithuanian áudžiau, áudžiu, áusti ‘to weave’, ataudaĩ pl. ‘weft’, ũdis ‘a single weave, weaving’, ũdas ‘eel string’ (vowel as in áugu ‘to grow’: ūgỹs ‘annual growth’); Russian uslo ‘weave’ (uzda ‘bridle’), cf. u. eu- ‘to pull on’. Also refers back to the concept of the weaving or spinning fate goddess and what is allotted by her:

audh- ‘luck, possession, wealth’: Illyrian personal name Audarus, Audata (: Germanic Audo-berht), Paeonian personal name Audō-leōn (Krahe IF. 58, 132), Welsh udd (audos) ‘lord’ (otherwise Lewis-Pedersen 14), Breton ozac’h ‘householder’ (udakkos), Loth RC. 41, 234; Old Saxon ōdan, Anglo-Saxon ēaden, Old Norse auðinn ‘granted by fate’, Old Norse auðna ‘fate, luck’, auðr ‘wealth’, Anglo-Saxon ēad ‘possession, wealth, luck’, Old Saxon ōd ‘possession, prosperity’, Old High German al-ōd ‘full and free possession’ (Middle Latin allodium), Middle High German klein-ōt ‘jewel’, Gothic audahafts ‘blessed’, audags ‘fortunate’, Old High German ōtac ‘happy, rich’.

2. Old Norse vāđ f. ‘weave, piece, cloth as it comes off the loom, dragnet’, pl. vāđir ‘clothes’, Anglo-Saxon wǣd (wēđi-) f. ‘garment, sail’, Old Saxon wād ‘clothing’, Old High German wāt, Gen.-i ‘clothing, armor’;

Old Norse vađr m. ‘rope, cord, fishing line’, Swedish, Norwegian vad n. ‘dragnet’ (Old Norse vǫzt f. ‘fishing spot at sea from wađa-stō), Middle High German wate, wade f. ‘dragnet, wade’, Middle High German spinne-wet ‘cobweb’.

Ref : WP. I 16 f., WH. I 88.

See also : Vielleicht hierher u̯ebh- ‘weben’, u̯edh- ‘binden, verbinden’ (wozu als nasalization Form wohl u̯endh-),s. dort; auch vielleicht u̯ei- ‘drehen’, (a)ueg- ‘weben usw.’ (u̯er- ‘drehen’), u̯es- ‘wickeln’.

Pages : 75-76

PIET : 1273

133. au̯-6, au̯ed-

English : ‘to speak’

German : ‘sprechen’

Material: Greek Homeric αὖε Imperf. 'called', ἄβα• τροχὸς ἢ βοή Hesychius

Sanskrit vádati 'raises the voice, speaks' (Perf. ūdimá, Partic. uditá-), vádanam 'the sounding, speaking, mouth', úditi-ḥ f. 'speech', vādayati 'causes to sound, plays (a musical instrument), lets speak', vāditram 'musical instrument, music', vāda- 'letting sound, m. sound, call, tone, statement, word dispute'; in the long grade and the meaning, it compares most closely with Old Church Slavonic vada 'calumny', vaditi 'to accuse';

nasalized Sanskrit vandate, -ti 'praises, exalts, greets with reverence', vandanam 'praise, exaltation, reverent greeting', vandāru- 'praising, exalting'; also see Uhlenbeck Sanskrit Wb. under vallakī 'a kind of lute', vallabha-ḥ 'favorite'.

Greek γοδᾶν [i.e. Fοδᾶν] • κλαίειν Hesychius, Ἠσί(ϝ)οδος ‘qui ἴησι Fόδαν, i.e. ἀοιδήν‘, γοδόν [i.e. Fοδόν] • γόητα Hesychius; low-grade ὐδέω, ὔδω (retrieved from the Alexandrians somewhere) ‘sing, glorify’, ὕδη• φήμη, ᾠδη (Theognostos καν. 19, 26) (ὕμνος ‘song, hymn’ more likely to be related to the wedding cry

ὑμήν: other interpretations listed by Walde LEWb.2 and suō, Boisacq s. v., yet another by Risch 50).

Lith. vadinù, vadìnti ‘call, name’.

au̯-ē-d- in ἀ(ϝ)ηδών ‘nightingale’ (ἀβηδόνα • ἀηδόνα Hesychius, Aeol. ἀήδων and ἀήδω, the low grade ἀυδ- in αὐδή ‘sound, voice, speech’ (Aeol. αὔδω Sappho), αὐδάω ‘shout, speak’, αὐδήεις, Doric αὐδᾱ́εις ‘speaking with a human voice’.

au̯-ei-d- in ἀ(ϝ)είδω (Attic ᾄδω) ‘sing’, ἀ(ϝ)οιδή (Attic ᾠδή) ‘song’, ἀοιδός ‘singer’, ἀοίδιμος ‘sung about’. Differently Wackernagel KZ. 29, 151 f.

Tocharian B watk-, AB wätk-, B yaitk- ‘command’.

Note by Andi Zeneli:

Illyrian Doric Audata : Sanskrit uditá- ‘spoken, said’ : Greek third person singular αὐδᾶται from Present: αὐδῶ, αὐδῶμαι (Contracted) ‘to speak, utter, to speak to, address’

Illyrian Audata (Ancient Greek Αὐδάτη; ruled c. 359 – c. 336 BC) was an Illyrian princess and the first attested wife of Philip II of Macedon.

Hesychius:

αὔδα:
*λέγε SPn φώνει (Ξ 195) s*
Translation: "Speak" or "say" (this is a verb form).
The reference "(Ξ 195)" likely refers to a specific line in a work, possibly Xenophon or a similar author, and "SPn" might refer to a specific manuscript or source.

αὐδάς:
*φωνάς*
Translation: "Voices" (this is a noun in the nominative plural, meaning "voices" or "sounds").

αὐδᾶται:
*λέγεται (Eur. Phoen. 125) gAS*
Translation: "It is said" or "It is spoken."
This is a form of the verb "αὐδάω" in the passive, meaning "is spoken" or "is said."

The reference "(Eur. Phoen. 125)" refers to Euripides' *Phoenician Women* (line 125).

αὐδή:
*φωνή (A 249) vgSPn*
Translation: "Voice"
This is a noun in the nominative singular, meaning "voice" or "sound," referring to the act of speaking or vocalization.

Ref : WP. I 251 f., Specht KZ. 59, 119 f., Van Windekens Lexique 155.

Pages : 76-77

PIET : 1418

134. au̯-7, au̯ē-, au̯ēi-

English : ‘to like; to help’

German : ‘gern haben’; daher einerseits ‘verlangen’, andrerseits ‘begünstigen, hilfreich sein’

Derivative: au̯os ‘Hilfe’

Material: Sanskrit ávati ‘desires, favors, promotes’ = Avestan avaiti ‘cares, helps’ = Old Irish con-ōi ‘protects’; Messapian αϝιναμι ‘I bid to be strong’; Sanskrit ávas- n. ‘satisfaction, favor, support’ = Avestan avah- n. ‘help’ (likely also Sanskrit avasá- n. ‘food’), cf. Greek ἐν-ηής ‘benevolent’ (εν-ᾱϝής); Sanskrit ōman- ‘favorable, helping’ = Avestan aoman- ‘helping, supporting’, Sanskrit ōmán- m. ‘favor, support, protection’, ōma-ḥ ‘companion’; Sanskrit avitár- m. ‘benefactor, promoter’ (from the two-syllable root as in Fut. avišyati, Perf. 2. Sg. āvitha, as well as Partic. ūtá- and:) ūtí-ḥ ‘promotion, help’; Armenian aviun ‘libido’ (Petersson Et. Misz. 8); Greek -ᾱϝονες in the second element of Greek tribal names ( Ἰάονες). Cf. Kretschmer Gl. 18, 232 f., differently Schwyzer Gr. Gr. I 487, 3; 521; ἀῖτᾱς (Theocritus) ‘friend, beloved’.

Latin aveō, -ēre (base au̯ē[i]- as in the previous) 'to be eager, to have a strong desire', avidus 'eager, having desire for something' (from this audeō, -ēre 'to have desire for something, to be inclined to, to dare'), avārus 'greedy, covetous';

Old Irish con •ōi 'protects', Welsh ewyllys 'will', Cornish awell 'desire', Breton a-iul 'voluntarily', Middle Breton eoull, youll 'will', as a name component in Gaulish Avi-cantus (=Middle Breton Eucant), and in Welsh Euilaun, etc., likewise in Old High German names such as Awileib, Awo; compare Gothic awi-liuþ 'χάρις, εὐχαριστία' (grace, gratitude); Middle Welsh ri-m-aw 'he grants me', Welsh ad-aw (with negative at-) 'to abandon', Breton di-eteguetic 'destitute' (di-at-aw-etic).

Falk-Torp 1407 also includes: Old High German ōdi, Old Saxon ōthi, Anglo-Saxon adj. īeþe, adv. ēaþe ‘easy, convenient’, Old High German ōdmuoti, Old Saxon ōthmōdi ‘humble’, Anglo-Saxon ēaþmōd ‘humble’, Old Norse auđmjūkr ‘easy to move, willing, humble’, auđkendr ‘easy to recognize’; Go. sei ‘willing’, from which ‘easy to do’; formally Germanic to-participle formation from awi- (model Germanic auþia- ‘desolate’). Quite uncertain.

If also Old Lithuanian auštis ‘to refresh oneself’, ataušimas ‘refreshment’, Latvian ataust ‘to recover, refresh’, ataũsêt ‘to refresh, invigorate’ are related, they are based on the zero grade aus- of the es-stem present in Sanskrit ávas-, Greek ἐν-ηής. Or = Lithuanian áušti ‘to become cold’, áušyti ‘to cool’.

Tocharian B au-lāre, A olar ‘companion’; as doubtful B omaute ‘longing’, w-är(īn)- ‘to long for’, A w-aste ‘protection’ with alleged weak grade of the root. More likely here wa- ‘to give’, A 1st sg. wsā (Pedersen Tocharian 186).

Ref : WP. I 19, WH. I 81, 850, Van Windekens Lexique 9, 79, 153, 157.

Pages : 77-78

PIET : 2797

135. au̯-8, au̯ēi-

English : ‘to perceive, understand’

German : ‘sinnlich wahrnehmen, auffassen’

Material: Sanskrit -avati with ud- and pra- 'to notice, pay attention', Old Church Slavonic umъ 'mind' (Gdf. au-mo-); related to Tocharian B om-palokoññe 'meditation' Anders Pedersen, Tochar. 223 note.

ău̯is-: extended form Sanskrit āvíṣ Adv. 'evident, noticeable', Avestan āviš Adv. 'evident, before the eyes' (New Persian āškār 'clear'; Sanskrit āviṣṭya-ḥ, Avestan

āvišya- 'manifest'); Old Church Slavonic avě, javě Adv. 'known, evident' (transformed from avъ to match adjectival adverbs in -ě, hence:) aviti, javiti 'to reveal, make known, show' (Lithuanian óvytis 'to appear in a dream' loanword from Slavic).

Normal form: Greek αἰσθάνομαι, Aorist αἰσθέσθαι 'to perceive' (αϝισ-θ-); Latin audiō 'I hear' from au̯iz-dh-iō, compare oboedio from ób-avizdhiō via oboīdiō; Greek ἀΐω (a new formation to the Aorist ἐπ-ήισ(σ)α, ἄιον) 'I perceive, hear' (αϝισ-), ἐπάϊστος 'heard, known, notorious'.

Probably related are Hittite u-uḫ-ḫi 'I see', a-uš-zi 'sees', a-ú-ri-iš (from a-ú-wa-ri-iš) 'lookout, watchtower', iterative ušk- 'to see repeatedly'.

Ref : WP. I 17, WH. I 80, Trautmann 21, Pedersen Hittitisch 172 f.

Page : 78

PIET : 1274

136. au̯(e)-9, au̯ed-, au̯er-

English : ‘to flow, to wet; water’, etc.

German : ‘benetzen, befeuchten, fließen’

Material: a) au̯/e/-, au̯ent-:

Hispanic River name Avo[s]: Spanish Ave, Old Norse A[v]o-briga; Gaulish River name Aveda: Provencal Avèze (Gard), Avisio portus (Alpes-Mar.);

Sanskrit avatá-ḥ m. 'spring' (au̯n̥tos), avaṭá-ḥ 'cistern' (with Prakrit ṭ from t), Italian River name Avēns in the Sabine land (from which Aventīnus m. hill of Rome), Aventia (Etruria), Gaulish Aventia, spring nymph of Aventicum: French Avenches (Switzerland), numerous River name Avantia (au̯n̥tiā): French Avance, La Vence, Brittonic Avantīsā: Welsh Ewenni; Lithuanian River name Avantà, Latvian avuõts (au̯ontos) 'spring'.

b) au̯ed-, aud-, ŭ̯d-; heteroclitic r/n-stem u̯édōr, u̯ódōr (Nom. Sg.), udén(i) (Locative Sg.), udnés (Gen. Sg.) 'water', see J. Schmidt Pl. 172 ff., Pedersen KZ. 32, 240 ff., Bartholomae PBrB. 41, 273.

Sanskrit ōdatī 'the springing, swelling', ōdman- n. 'the surging, flooding', ōda-ná-m 'porridge cooked in milk', Avestan aoδa- m. 'spring'.

Sanskrit unátti (u-n-ed-ti), 3rd Pl. undáti ‘swells, moistens’; Avestan vaiδi- f. ‘watercourse, irrigation canal’.

Sanskrit udán(i) Locative, udnáḥ Gen., udā́ Nom. Acc. Pl. ‘water’ (Nom. Acc. Sg. udaká-m); derived from the r-stem samudra-ḥ ‘sea’, anudra-ḥ ‘waterless’ (= Greek ἄνυδρος);

udro-s ‘water animal’: Sanskrit udrá-ḥ ‘a water animal’ = Avestan udra- m. ‘otter, fish otter’ (= Greek ὕδρος, Old High German etc. ottar, cf. also Latin lutra and with ū Lithuanian údra, Old Church Slavonic vydra etc.);

from a -(e)s-stem Sanskrit utsa-ḥ ‘spring, well’, cf. Old Irish uisce (udesḳ̣o-) ‘water’;

Armenian get ‘river’ (Gdf. u̯edō, Sandhiform to u̯edōr, cf. below Slavic voda; also corresponding to Phrygian βεδυ ‘water’, i.e. vedū from u̯edō, Kretschmer Einl. 225).

Greek ὕδωρ, ὕδατος (υδ-n̥-τος) ‘water’ (with metr. lengthening ῡδωρ); derived from the r-stem ἄνυδρος ‘waterless’, ὕδρος, ὕδρᾱ ‘water snake’, ἐνυδρίς f. ‘fish otter’, ὑδαρής, ὑδαρός ‘watery’ (ὑδαλέος etc. with suffix change; similarly ὕλλος ‘water snake, ichneumon’ : ὕδρος = Laconian ἑλλᾱ́ : ἔδρα), ὕδερος ‘dropsy’, ὑδρία ‘water bucket’ (: Latin uter); derived from the n-stem (cf. ὕδνης ‘watery’) Ἀλοσύδνη originally ‘sea wave’, epithet of Amphitrite and Thetis (Johansson Beitr. 117; perhaps also ὑδνον ‘truffle’ as ‘juicy’), and probably Καλ-υδών, -ύδνα (-ύμνᾱ), Καλύδνιοι, -ύμνιοι (cf. Boisacq 998 a).

es-stem τὸ ὕδος ‘water’ is only a late poetic nominative-accusative form corresponding to the dative ὕδει.

Macedonian Placename Ἔδεσσα from u̯edesḳ̣ā, Kretschmer RIEt Balc. 1, 383.

Albanian ujë ‘water’ (according to Pedersen KZ. 34, 286; 36, 339 not from ud-niḳ̣ā, but from ud-; or indeed from udō).

Latin unda, f. ‘wave, surge’ (with n-infix from the present tense; cf. Old Prussian wundan n., unds m. ‘water’ and Sanskrit unátti, undáti as well as Lithuanian vanduõ, -eñs, vándenį, Žemaitian unduo, Latvian ûdens m. f. ‘water’, and on this

see Schulze proper noun. 243, Brugmann Grdr. II2 3, 281, 283, Trautmann 337); uter, utris ‘wineskin’ (udri-s ‘water-skin’, cf. Greek ὑδρία), lutra ‘otter’ (l- after lutum ‘puddle’).

Umbrian utur n. ‘water’ (= ὕδωρ), ablative une (udni).

Old Irish u(i)sce ‘water’ (udeskio̯-), odar ‘brown’ (udaros), coin fodorne ‘otters’ (‘water dogs’).

Gothic watō (n-stem), Dat. Pl. watnam ‘Wasser’; Old Swedish vætur (æ = Indo-European e rather umlaut from Germanic a in the -in-cases, see Bartolomae aaO.), Old Icelandic vatn n. (became o-stem, cf. Gothic Dat. Pl. watnam), vatr, Nordic lake name Vättern; Old High German wazzar, Old Saxon watar, Anglo-Saxon wæter (u̯odōr) ‘water’; Old Icelandic otr, Anglo-Saxon otor, Old High German ottar m. ‘otter’, related place name Otter, old Uterna; with internal nasalization (cf. above to Latin unda) probably Gothic wintrus, Old Icelandic vetr, Anglo-Saxon winter, Old High German Old Saxon wintar ‘winter’ as ‘wet season’ (Lidén PBrB. 15, 522, Falk-Torp under winter; not better to Irish find ‘white’, see under su̯eid- ‘shine’);

perhaps also to water Old High German Anglo-Saxon wascan, Old Icelandic vaska, New High German waschen, wusch (wat-sk-); with the long grade ē formed from the root Old Icelandic vātr, Anglo-Saxon wǣt, English wet ‘wet, soaked’.

In Germanic also with þ Anglo-Saxon waðum m. ‘wave’, zero grade Old Icelandic unnr, uðr, Pl. unnir ‘unda’, Old Saxon ūthia, ūđia, Anglo-Saxon ȳđ, Old High German undea ‘wave, swell, flood’, as from a root variant u̯et-, which is found nowhere else; Johansson Beitr. 117 f. sees in it the t of the type Sanskrit yakr̥-t.

Lith. vanduõ etc. (see above); Lith. údra, Old Prussian udro f., East Lith. údras, Latvian ûdris m. ‘fish otter’; Old Church Slavonic vydra, Serbo-Croatian vīdra (Balto-Slavic ūd- : Lith. vánd-eni; see finally Trautmann 334 with Lithuanian; for ū cf. Pedersen Ét. Lithuanian 54 f.);

Old Church Slavonic voda ‘water’ (feminine due to the ending -a, which here represents Indo-European -ō[r]); lengthened grade Old Church Slavonic vědro ‘bucket, pail’ (aligns well with ὑδρία in meaning, see Meillet MSL. 14, 342, Trautmann 337);

Hittite wa-a-tar (wātar) ‘water’, gen. úe-te-na-aś (e-grade like Phrygian βεδυ, with the a of the nominative derived from e). Nom. pl. ú-wi-ta-ar, with unclear vocalism despite Pedersen Hittite 167.

c) au̯er- ‘water, rain, river’ (u̯ēr- : ūr-; on ablaut Persson Beitr. 604, note 2).

1. u̯ēr-, u̯er-: Sanskrit vā́r, vā́ri n. ‘water’, Avestan vār n. ‘rain’ (with thematic inflection, Iranian Avestan vār ‘to rain’, med. ‘to cause to rain’), Sanskrit vārī f. ‘water’, Avestan vairi- m. ‘lake’;

Tocharian A wär, B war ‘water’;

Armenian gayṙ ‘swamp, mud’ (u̯eri̯o-);

possibly Greek in ἀρύω ‘to draw water’, if ϝὰρ ὕ[σ]ω (see aus- ‘to draw’);

Albanian (according to Jokl SBAk. Vienna 168 I 30, 89, 97) vrëndë ‘light rain’ (nt-participle); hur-dë ‘pond, cistern, swamp’ (ūr-), shure ‘urine’, shurë (postverbal) f. ‘urine’ (prefix sh from Latin ex or Indo-European sm̥ + ūr-në; or + Greek οὐρέω);

Welsh gwer m. ‘tallow’;

Old Norse vari m. ‘liquid, water’.

Maybe Albanian hunda ‘nose, leaking nose’ a translation of the Greek word for nose by Andi Zeneli

2. ūr-, au̯er-: Latin ūrīna 'urine' (in the meaning influenced by οὖρον), ūrīnor, -ārī 'to dive', ūrīnātor 'diver'; Old Norse ūr 'fine rain', ȳra 'to rain finely', ūrigr 'dewy', Anglo-Saxon ūrig the same; perhaps Old Norse ūrr, Gen. ūrar (u-stem), Anglo-Saxon ūr, Old High German ūro, ūrohso, Latin loanword ūrus 'aurochs', Swedish dialect ure 'stout bull' ('dribbler, inseminator' like Sanskrit vr̥šan- etc., see below); root au̯er- in Thracian place name Αὔρας, Greek (Persson IF. 35, 199) αὔρα 'water, spring' in ἄναυρος 'waterless, of streams' and the like (regarding Greek θησαυρός and Κένταυρος see Schwyzer Gr. Gr. I 267, 444); in place names: Italian Met-aurus (Bruttium), Pisaurus (Umbria), Gaulish Avara : French Avre, Aura : French Eure, Aurana : New High German Ohrn (Württemberg), Ar-auris : French Hérault, Vi-aurus : French Le Viaur; Old Prussian Aure, Lithuanian Aur-ytė; Old Norse aurigr 'wet', aurr 'wetness, water', place name Aura, Anglo-Saxon ēar 'sea'; Old Prussian wurs (ūras) 'pond', iūrin accusative singular, iuriay plural feminine 'sea', Old Lithuanian jūri- masculine, Latvian jũ’ra, Lithuanian jū́rės, jū́rios plural

feminine 'sea, especially the Baltic Sea' (see above on Latin ūrīna; j- presumably a proposal according to J. Schmidt PL 204); Lithuanian jaurùs 'marshy, swampy', jáura, jáuras 'swampy place, moorland' from e̯u̯ər- (see Berneker IF. 10, 162, Trautmann 335 with Lithuanian).

3. Verb: Lithuanian vérdu, vìrti 'to bubble, to boil', versmė 'source', vỹrius 'whirlpool', atvyrs 'backflow at the shore', Latvian veŕdu, viŕt 'to bubble, to boil', atvars 'whirlpool', Old Church Slavonic vьrjǫ, vьrěti 'to bubble, to boil', virъ 'whirlpool', izvorъ 'source', to which is related with the meaning 'heat' derived from 'to boil', Latvian wersme 'glow', Old Church Slavonic varъ 'heat'.

For any affiliation of u̯er/e/nā 'alder', see there.

4. Extension u̯er-s- 'rain, dew': Sanskrit varśá- n. 'rain, rainy season, year' (varšati 'it rains'), Greek οὖρον 'urine'; ἕρση, ἐέρση 'dew', Ionic Attic οὐρέω 'to urinate' (causative u̯orseiō, proven by the augment ἐούρησα), οὐρία 'a water bird'; Middle Irish frass 'rain' is older fross (u̯ros-tā, despite Pedersen KG. I 44); Hittite wa-ar-ša-aš 'rain' seems to be a Sanskrit loanword.

u̯r̥sen- 'semen emitting = male', Sanskrit vr̥šán- 'male', m. 'male, man, stallion'.

Derived from this, Avestan varəšna- 'male', Sanskrit vr̥ṣa-, vr̥ṣabhá- 'bull', vr̥ṣṇi- 'male', m. 'ram' (= Avestan varəšni- the same), vr̥šaṇa- m. 'testicle';

Specht (Decl. 156) attributes here (from Germanic wrai-njan-) without s-extension Old High German reineo 'stallion', Old Saxon wrênio the same, Anglo-Saxon wræne 'lustful'; Old High German wrenno 'stallion' is reborrowed from Middle Latin.

u̯ersē/i-: Latin verrēs, -is 'boar', Lithuanian veršis 'calf', Latvian versis 'ox, cattle'.

Ref : Vgl. im allgemeinen Persson Wzerw. 47, 85 f., Johansson KZ. 30, 418, IF. 2, 60 ff., Persson Beitr. 604 f., 845 (auch gegen Verknüpfung von u̯ers- mit ers-). Über finn. vesi, St. vete ‘Wasser’ s. Mikkola Mél. van Ginneken 137.

WP. I 252 f., 268 f., WH. I 81 f., Pokorny Urillyrier 93, 105, 159, 169, Specht Dekl. 18 f., Trautmann 20, 334, 337, Schwyzer Gr. Gr. I 519, 548, 838.

Pages : 78-81

PIET : 1204

137. au̯(e)-10, au̯ē(o)-, u̯ē-

English : ‘to blow’

German : ‘wehen, blasen, hauchen’

Sure, here is the translation:

Grammar: Participle u̯ē-nt-

Comments: In the Slavic languages, often referring to ‘winnowing’, i.e., the cleaning of grain from chaff by throwing the kernels against the wind.

Material: I. Belonging to the root form au̯(e)-:

a. Greek ἄος (if not a later formation), -ᾱής (see under II a).

b. Middle Welsh awyđ ‘violent gust of wind’, Cornish awit ‘air’ (au̯eido-);

c. u̯e-dhro- presumably in Old Norse veđr n. ‘wind, air, weather’, Old Saxon wedar n. ‘weather, bad weather’, Old High German wetar ‘weather, air’, and Old Church Slavonic vedro ‘clear weather’, vedrъ ‘clear (in terms of weather)’;

u̯ĕ-d- possibly in Greek ἑδανός ‘fragrant’; Persson doubtfully connects u̯ĕ-dh- with ἐθμή • ἀτμός, καπνὸς λεπτός, ἀτμή Hesychius).

d. r-, l-Derivations: Greek αὖρα ‘breeze, air current’ (implies a light root form au̯ĕ-, like ἄελλα, ἀετμόν, weather, see below); but ἀήρ, gen. ἠέρος ‘mist, fog, air’ remains distant, see under u̯er- ‘to bind, to hang’.

Greek ἄελλα, Aeolic αὔελλα ‘storm’ (ἄϝελ-ι̯ᾰ̆); Welsh awen ‘inspiration’, awel f. ‘wind, breeze’, Cornish auhel ‘aura’, Middle Cornish awel ‘weather’, Brittonic loanword Middle Irish ahél (h indicates a hiatus), aial ‘wind, breeze’. According to Thurneysen Grammar 125, Old Irish oal ‘bucca’ from au̯elā.

e. au̯-et- in Greek ἀετμόν • τὸ πνεῦμα Hesychius, ἄετμα • φλόξ Et. M., ἀτμός (contracted from ἀετμός) ‘steam, mist, smoke’, with low grade, but analogical adoption of ἀ-: ἀϋτμή ‘breath, air current from the bellows, wind, scent, hot breath of fire’, ἀϋτμήν the same.

II. Belonging to the heavy root form are:

a. uē-, uə-: Sanskrit vāti, Avestan vāiti 'blows', Greek ἄησι the same, Cypriot ζάει (read ζάη with ζ from dj-) Hesychius (the α in ἄησι perhaps prothetic; from the light root form comes Greek ἄος 'breath' Hesychius; ἀκρᾱής 'sharply blowing', δυσᾱής 'adversely blowing', ὑπερᾱής 'excessively blowing' with lengthening in compound); beside the participle u̯ē-nt- 'blowing' (Sanskrit vānt-, Greek accusative ἄεντα) stood u̯ē-nto-s 'wind' in Latin ventus, Gothic winds, Old High German wint, Welsh gwynt 'wind', to which Latin ventilāre '(to winnow), to swing', ventilābrum 'winnowing shovel', Gothic diswinþjan 'to separate grain', winþiskaúrō 'winnowing shovel' (Germanic þ, beside which with grammatical alternation d in:) Old High German wintōn 'to winnow', winta, wintscūvala 'winnowing shovel', Anglo-Saxon windwian 'to expose to the wind, to winnow' (English winnow); Tocharian A want, B yente 'wind'. Concerning Hittite hu-u-wa-an-te-eš (h(u)u̯anteš) 'winds' see Forrer in Feist 565, who interprets the word as '(rushing) clouds' related to hu-wa-a-i 'runs, flees', which also belongs here; see Couvreur H 119 f., Schwyzer Gr. Gr. I 6804.

n-Present tense: Greek αἰνω from ἀϝά-ν-ι̯ω (cf. Schwyzer Gr. Gr. I 694 on the formation) and ἄνέω from ἀϝανέω 'clean the grains by shaking them free from chaff, sift', ϝᾶναι • περιπτίσαι Hesychius (transmitted as γάναι • περιπτύσαι; see also Bechtel KZ. 46, 374); based on such a weak-stemmed n-present, but in the sense of 'to blow', also Old Prussian wins 'air', Accusative winnen 'weather'

i̯o-present (or from a root u̯ēi-): Sanskrit vāyati 'blows', Avestan fravāyeiti 'extinguishes', Gothic waían waíwō, Anglo-Saxon wāwan, Old High German wājan, wāen 'to blow', Old Church Slavonic vějǫ, vějetъ 'to blow' and 'to winnow' (from this Russian vějalo, Slovenian vėvnica, Polish wiejaczka 'winnowing fan, grain shaker'); Nominal: Lithuanian véjas 'wind'; Sanskrit vāyú-ḥ, Avestan vāyuš 'wind, air'.

For the root value of the -i-, the tone level u̯ī̆- is cited in the following words, which, however, also allow for other interpretations: Old Church Slavonic vijalь, vijalica 'tempestas', Russian vьjálica 'snowstorm' (also vějálica!), vьjuga 'blizzard', zavьjátь 'to snow over', Czech váti (vьjati) 'to blow' (initial Slavic developments from pre-tonic věj-); Russian-Church Slavonic vichъrъ (u̯ēisuro-) 'whirlwind' (in any case initially related to Russian vichatь 'to shake, to move', vichljatь 'to fling', cf. Brugmann Grundr. II1 1049, Pedersen IF. 5, 70, and probably as 'to whirl, to swing in a circle' related to u̯eis- 'to turn'); Lithuanian výdra, vidras 'storm wind' (cf. Leskien Bild. 438; the very rare Lithuanian formant -dra - cf. genuine Lithuanian vétra 'storm' - warns caution);

Homeric ἄιον ἦτορ, θυμὸν ἄισθε, αίσθων from the exhaling or releasing of life force (for the meaning lastly cf. Bechtel Lexil 21 f.), Greek root ἀϝισ-; Middle Welsh awyđ cf. 82 above.

b. au̯ē-d-: Old High German wāzan, wiaz, Middle High German wāzen ‘to blow, to fan’, wāz ‘gust of wind’, Lithuanian vėdìnti ‘to ventilate, to cool’; possibly Greek ἀάζω ‘to breathe’ from ἀϝάδ-ι̯ω (more likely, however, a Greek neologism modeled after other verbs ending in -άζω); presumably also (from au̯ə-d-ro-) Lithuanian áudra m. ‘storm’, n. ‘thunderstorm’, Old Prussian wydra ‘wind’. Through Sanskrit ūdhar n. ‘cold’, Avestan aoδarə, aota the same cf. Persson Beitr. 11.

c. u̯ē-lo- perhaps in Latin ēvēlātus ‘ventilated, whence vēlābra, the tools with which grain is winnowed’ (Paul. Fest. 68, 3) and in Old High German wāla m. n. ‘fan’ (if not from wē-þla, see below)

d. u̯ē-s-: Sanskrit vāsa-ḥ, vāsaka-ḥ ‘fragrance’, vāsayati ‘fills with fragrance’, saṃvāsita-ḥ ‘made to stink’; Icelandic vās ‘cool breeze’, væsa ‘to blow’, Dutch waas ‘frost, scent’, Lithuanian vė́stu, vė́sti ‘to cool down, become cool or airy’, vėsà ‘cool air, coolness’, vė́sus ‘cool, airy’.

e. t-Extensions: Sanskrit vāta-ḥ, Avestan vātō 'wind', Sanskrit vātula-ḥ (see below), Greek ἀήτης 'wind', ἀήσυρος 'windy, airy' = Sanskrit vātula 'windy' (also 'crazy'; perhaps also Greek ἀήσυλος 'impious' according to Brugmann BSGW. 1901, 94; despite αἴσυλος, not according to Bechtel Lexil. 15 for Sanskrit yātu-ḥ 'ghost'); Latin vannus 'winnowing basket' (from u̯at-nó-s, cf. the diminutive vatillum originally 'a small winnowing shovel'; from Latin comes Old High German wanna, Anglo-Saxon fann 'winnowing basket', also New High German Wanne); Old Norse vēl, vēli 'tail, brush' (through syncope veþla- from vaþila-), Old High German wedil same; Old High German wadal 'tail', adj. 'roving, unsettled, beggar', wadalōn 'to roam' (Proto-Germanic waþla-, Indo-European u̯ə-tlo-), Anglo-Saxon waþol 'wandering', wǣdla 'beggar, poor', wǣdl 'poverty', wǣdlian 'to beg, to be poor' (Proto-Germanic wēþla-), alongside Old High German wallōn 'to wander, roam, pilgrimage', Anglo-Saxon weallian 'to wander' (from wāđlṓ-ja-n); Old High German wāla 'fan' (from wē-þla- or wē-la-, see above); Lithuanian vė́tra 'storm, tempest', Old Church Slavonic vĕtrъ 'air, wind', Old Prussian wetro 'wind'; Lithuanian vė́tyti 'to winnow'.

Regarding Sanskrit úpa-vājayati ‘fans the fire’ (understood by Pāṇini as a causative form of vā-) see Wackernagel KZ. 43, 292.

Perhaps related here is Greek ἄεθλος (see au̯ē-11 ‘to toil’) as ‘panting’.

Ref : WP. I 220 f., Feist 565 a, Trautmann 345, Schwyzer Gr. Gr. I 680.

Pages : 81-84

PIET : 1387

138. au̯ē-11 (u̯e-d(h)-)

English : ‘to try, force’

German : ‘sich mühen, anstrengen’

Material: Solmsen Unters. 267 f. connects Sanskrit vāyati, -tē ‘becomes tired, becomes exhausted, fatigued’ with Greek ἄεθλος ‘toil, competition’ (ἄϝε-θλος), ἄεθλον, ἆθλον ‘contest, prize of contest, place of contest’, whereby ἀ- is either a preposed vowel or presupposes a fuller root form au̯ē̆- alongside u̯ē-. This is at most consistent with Zupitza's KZ. 37, 405 comparison of the Greek words with Middle Irish feidm ‘effort’, fedil ‘enduring’, Old Irish ni fedligedar ‘does not remain’ (whereby formal relationships such as mē- ‘measure’ : med-, u̯ē- ‘blow’ : Old Norse veđr, New High German Wetter would be comparable), to which Pedersen KG. I 110, Cymric gweddil ‘remnant, leavings’ (from which Middle Irish fuidell derives); here also Tocharian B waimene ‘difficult’.

However, the association is entirely uncertain in all its parts. For vāyati, ‘to exert oneself’ is questioned as the basic meaning due to the meaning ‘to dry up’ of vāna ‘dry’, upa-vāyati ‘to go away by drying, to dry up’, upavāta- ‘dried up’; and in ἄεθλος, -θλο- most naturally detaches as a suffix, while the dental in the Irish words is a root dental d or dh, thus at best a very distant relationship would exist.

Ref : WP. I 223, Van Windekens Lexique 149.

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PIET : 1378

139. au̯eg-, u̯ōg-, aug-, ug-

English : ‘to magnify, increase’

German : ‘vermehren, zunehmen’

Comments: with s-formans au̯ek-s-, auk-s-, u̯ek-s-, uk-s-

Material: Sanskrit ugrá- ‘powerful’ (Comparative Superlative ṓjīyas-, ṓjiṣṭha- ‘the stronger, strongest’) = Avestan ugra- ‘strong, powerful’ (Comparative Superlative aojyah-, aojišta-).

Latin augeō, -ēre ‘to increase’, auctor (= Umbrian uhtur) ‘author, etc.’, auctiō ‘auction’, augmen(tum) ‘growth’ (= Lithuanian augmuõ ‘growth’, Sanskrit ōjmán- m. ‘strength’), augur ‘soothsayer’ from augos ‘increase’ (WH. I 83);

Gothic aukan (pret. aíauk), auknan ‘to increase’, ana-, bi-aukan ‘to add’, Old High German ouhhōn, Old Saxon ōkian ‘to increase’, Anglo-Saxon ēacian ‘to grow’, īecan ‘to increase’, Old Norse auka (pret. jōk and aukaða) ‘to increase’, st. Part. Anglo-Saxon ēacen, Old Saxon ōkan ‘increased, pregnant’;

Lithuanian áugu, áugti (lengthened grade) ‘grow’, auginù, -ìnti ‘to let grow, to raise’, ablaut pa-ūgė́ti ‘to grow up’, ũgis ‘growth, annual growth’, Latvian aûdzêt, aûdzinât ‘to raise’, Old Prussian auginnons Part. Perf. Akt. ‘raised’, Old Latvian aukts ‘high’ = Latin auctus, Latvian aũgt ‘to grow’, as well as Thracian Αὐθί-παρος ‘high ford’, Old Prussian Aucti-garbin, aucktai-rikijskan ‘authority’, aucktimmien ‘leader’, alongside with the s of the -es-stem (see below) Lithuanian áukštas, Latvian aûksts ‘high’ (: Latin augustus ‘august, venerable’), Old Prussian auck-timmiskan f. (Accusative) ‘authority’, Old Prussian aūgus ‘stingy’ (as ‘increasing’), Lithuanian áugumas, Latvian aûgums ‘growth’;

Sanskrit ṓjas- n. 'strength, power', Avestan aojah-, aogah- (similarly r-stem aogarə) 'strength, power', Latin augustus see above (similarly Lithuanian etc. áukštas); in addition with s in the verb:

Sanskrit vákṣaṇa-m 'strengthening', vakṣáyati 'makes grow', Avestan vaxšaiti 'makes grow', next to it with weakest root stage Sanskrit úkṣati 'grows strong' (Perfect vavákṣa), Avestan uxšyeiti 'grows'; Gothic wahsjan 'to grow' (= Sanskrit vakṣayati, Indo-European iterative-causative u̯oksé-i̯ō; associated with the ō-grade perfect wōhs to the paradigm; see Brugmann IF. 32, 180, 189);

Greek ἀ(ϝ)έξω 'increase', ἀέξομαι 'grow'; αὔξω, αὐξάνω 'increase, raise', Latin auxilium 'help' (originally plural -ia 'reinforcements, auxiliary troops', neuter plural of an auxilis 'serving for reinforcement');

Old Norse vaxa, vexa 'grow', Old High German wahsan, New High German wachsen, wuchs, to which e.g. Gothic wahstus 'growth, stature, body size', Old

High German wa(h)smo 'growth', etc.; Tocharian A oksiš 'grows', A okšu, B aukšu 'old'; according to Van Windekens Lexique 79 also here AB oko 'fruit', A okar 'plant'; on the other hand, Pedersen Tochar. 227.

Here with lengthened grade u̯ōg-: Gothic wōkrs m. 'interest', Anglo-Saxon wōcor f. 'offspring, interest' (cf. Greek τόκος in the same meanings), Old High German wuohhar m. 'yield of the soil, fruit of the womb, offspring, profit, interest, usury' (also Styrian wiech 'prolific, lush, leafy' as umlaut. Something else Schroeder Abl. 57 f.), since in the word root not extended with s, au̯eg- the grade u̯eg- is attested in Old Irish fēr, Welsh gwair 'grass'; probably with the same ablaut grade Sanskrit vā́ja-ḥ 'strength, goods, wealth, prize, race, originally 'swift, successful energy', Oldenberg ZdMG. 50, 443 ff.

Ref : WP. I 22 f., WH. I 82 f., 850, Feist 67, 541, 572, Pedersen Tochar. 227.

Pages : 84-85

PIET : 1146

140. au̯ei- (əu̯ei-)

English : ‘bird’

German : ‘Vogel’

Material: Sanskrit víḥ, vḗḥ m. 'bird' (Gen. vēḥ, Acc. vim), Avestan vīš same (G. Pl. vayąm, also with thematic cases from St. vaya-), Middle Persian vāi, vāyandak 'bird', Sanskrit vayas- n. 'poultry, bird', vāyasa-ḥ 'bird, crow'; verbal Avestan ā-vayeiti 'flies here' (of deities), Sanskrit vēvīyatē 'flutters'.

Greek αἰετός 'eagle', Attic ἀετός, αἰβετός • ἀετός • Περγαῖοι Hesychius (αϝι̯-ετός), Albanian vi-do, vito, vidheze 'dove';

Latin avis f. 'bird' (including auca 'bird, especially goose'; back-formation from the diminutive aucella from avicella; wrongly in WH. I 79) = Umbrian avif Acc. Pl. 'aves' (aviekate D. Sg. 'auspicate', aviekla 'augural'); Welsh hwyad, Cornish hoet, Breton houad 'duck' from au̯i̯etos (Pedersen KG. I 55). Armenian hav 'bird, rooster, hen' may indeed have a suggested -h, but it could also belong to pəu̯- to pōu̯- 'young one' (Slavic pъta 'bird', etc.).

Ref : WP. I 21, WH. 84, 850.

See also : Im Zusammenhang damit stehen höchstwahrscheinlich die Worte für ‘Ei’, s. unter ōu-.

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PIET : 1140

141. au̯es-

English : ‘to shine; gold’, etc.

German : ‘leuchten’, bes. vom Tagesanbruch

Derivative: ă̄us-, u̯es-, us-; (ă̄)us-os- f. 'dawn'; aus-tero- 'eastern' (from a form aus-, or to be understood as aus-[e]s-tero- belonging to the s-stem, see Brugmann II² 1, 327, according to which this -tero- formation perhaps only emerged through imitation of directional words based on adverbs like Old Norse vestr, nor-ðr); auso- 'gold'.

Material: Sanskrit uṣā́ḥ f. acc. uṣā́sam, gen. uṣásaḥ 'dawn', Avestan ušå, acc. ušå̊ŋhəm, gen. ušaŋhō the same (ušas-tara- 'eastern'), alongside Sanskrit gen. sg., acc. pl. uṣáḥ, Avestan Locative sg. uši-[δå̊, see demā- 'build'] either from a form us-, or as us-s- to the s-stem; Sanskrit uccháti = Avestan usaiti (us-sk̂éti) 'shines forth (from the morning)', perfect Sanskrit uvāsa, aorist avasran 'they shone'; uṣar-, usr 'dawn, early morning', uṣar-búdh- 'early awake', usrá- 'morning, reddish', also figuratively 'cow', m. 'bull' (Frisk, Nominalbildung 3);

u̯es-, u̯ōs- in Sanskrit vasar-hán- 'striking in the early morning', vāsará- 'morning', m. 'day' (cf. also the root-related r/n-stem u̯es-r-, u̯es-n- 'spring' under a special keyword);

Greek Homeric ἠώς (āusōs), gen. ἠοῦς (ἠόος), Attic (with accent shift) ἕως, Doric ἆώς, ἀFώρ, with vowel gradation Aeolic αὔως 'dawn' (proto-Greek αυ[σ]ώς), Boeotian ἄα and Aἰαίη (ἀαίη); ἄγχαυρος 'near the morning', αὔριον 'tomorrow' (αυσρ-); Homeric ἦιε Φοῖβε 'morning shining'; ἠι-κανός 'rooster' (āusi- 'singing in the early morning');

Latin aurōra f. 'dawn' (for ă̄usōsā); auster (aus-t(e)ro- = Germanic austra-) 'south wind', austrālis 'southern'; probably also aurum, Sabine ausom 'gold' as 'reddish'; Lithuanian áuksas (k unexplained), Old Lithuanian ausas, Old Prussian ausis 'gold';

maybe Tocharian A wäs 'gold', but cf. Armenian os-ki 'gold', Finnish vas-ki 'copper'; perhaps Vesuvius (different under eus- 'burn').

Middle Irish fāir ‘sunrise’, Welsh gwawr ‘dawn’, Breton gwere laouen ‘morning star’ (u̯ōsri-, Pedersen KG. I 82);

Germanic austrō in Anglo-Saxon ēastre ‘spring goddess’, ēastron Pl. ‘Easter’ = Old High German ōst(a)ra, ōstarūn; on the other hand with Indo-European -t(e)ro-, Old High German ōstar ‘eastern’ and Adv. ‘eastward’, New High German Österreich, Old Norse austr n. ‘east’ and Adv. ‘eastward’, Anglo-Saxon Comparative ēasterra ‘more eastern’, thus Ostrogothae, older Austrogoti as ‘the eastern Goths’; Old High German ōstan ‘from the east’, Anglo-Saxon ēaste f. ‘east’, Old Norse austan ‘from the east’; āusōs in Anglo-Saxon ēarendel ‘morning star’, Old High German MN Orendil;

Lithuanian aušrà f. ‘morning red’, aũšta ‘it dawns’, Latvian àust the same; Lithuanian auštrìnis (vėjas) ‘northeast wind’, Latvian àustra f. ‘dawn’, àustrums m. ‘east’; in the ablaut Žemaitian apýūšriai m. ‘dawn’;

Old Church Slavonic za ustra ‘morning’ (through utro, jutro ‘morning’ from aus(t)ro- see Trautmann 19, Mikkola Proto Slavic Greek 179 and Berneker 462 f. m. Lithuanian, including Brückner KZ. 46, 212, who derives a Slavic usto ‘shine’ from Polish ŭścić ‘to shine’), ustrъ ‘summer’ (see Pedersen IF. 5, 69).

Compare the ablaut J. Schmidt KZ. 25, 23 f., Hirt Abl. 134, 147, Reichelt KZ. 39, 69.

Maybe Albanian (en auster), nester, nesër ‘tomorrow’ by Andi Zeneli

Ref : WP. I 26 f., WH. I 86, 87 f., Trautmann 19, Specht Dekl. 10, Wackernagel-Debrunner Sanskrit Greek Ill 213 und 281 f., Kretschmer Gl. 27, 231; Leumann IF. 58, 121 ff., Schwyzer Gr. Gr. I 349, 514, 557.

Pages : 86-87

PIET : 21

142. aug-

English : ‘to glance, see’

German : ‘glänzen; sehen’

Material: Greek αὐγή ‘brightness, ray, daylight; eye’, αὐγάζω ‘to shine, to illuminate; to see’, ἐρι-αυγής ‘very bright’;

Albanian agój ‘to dawn’, agume ‘morning glow, morning’ (cf. Persson Beitr. 369);

Note by Andi Zeneli:

Greek Illyrian αὐγή:

χροιά gAS λαμπρότης. καὶ φῶς vgAS: "Color (or hue) as G, brightness, and light as VG"

Greek Illyrian αὐγῶ:

αὐγάζομαι: "to shine, to illuminate, to dawn" (literally and metaphorically)

Albanian Albanian agój ‘to dawn’ identical with Greek Illyrian αὐγῶ ‘to dawn’

Albanian participle agum ‘dawned’ identical with Greek Illyrian participle m. αὐγῶν ‘dawned’

perhaps also Slavic iugъ ‘south’ (Fick KZ. 20, 168), Russian užinъ, užina

Note by Andi Zeneli:

Albanian definite form agu ‘the dawn’, indefinite form ag ‘dawn’ is identical with Albanian definite form jugu ‘the south’, indefinite form jug ‘south’ : Old East Slavic: югъ (ugŭ), Old Church Slavonic: Old Cyrillic script: югъ (jugŭ), where -u is the ancient locative of Illyrian au- which is placed after the noun. See 130. au-3 (au̯e); u̯ĕ- English : ‘from, away, of’.

Note by Andi Zeneli

Albanian agull ‘dawn, daybreak, semi-darkness, fog’

***Caeré***

(always called by the Greek writers Ἄγυλλα). Albanian agull ‘bronze colour’. One of the most considerable cities of Etruria, and universally acknowledged to have been founded by the Tyrrhenian Pelasgi (*Dion. Hal. i. 20*; *iii. 60*). It

was situated near the coast, to the west of Veii. Ancient writers seem puzzled to account for the change of name which this city is allowed to have undergone, the Romans never calling it anything but Caeré, except Vergil ( **Aen. viii. 478**). Strabo relates that the Tyrrheni, on arriving before this city, were hailed by the Pelasgi from the walls with the word Χαῖρε, according to the Greek mode of salutation; and that, when they had made themselves masters of the place, they changed its name to that form of greeting. Other variations of this story may be seen in Servius (ad Aen. viii. 597). According to one of them, given on the authority of Hyginus, the Romans, and not the Lydians, changed its name from Agylla to Caeré. All these explanations, however, are unsatisfactory. It has been supposed that Caeré might be the original name, or perhaps that which the Siculi, the ancient possessors, gave to the place before the Pelasgic invasion. According to Müller (Die Etrusker, vol. i. p. 87), the two names for the place point to two different stems or races of inhabitants. This same writer makes the genuine Etrurian name to have been Cisra.

The earliest record to be found of the history of Agylla is in Herodotus (i. 167). That writer informs us that the Phocaeans, having been driven from their native city on the shores of Ionia by the arms of Cyrus, formed establishments in Corsica, of which the Tyrrhenians and Carthaginians, jealous of their nautical skill and enterprising spirit, sought to dispossess them. A severe action accordingly took place in the Sea of Sardinia, between the Phocaeans and the combined fleet of the latter powers, in which the former gained the day; but it was such a victory as left them little room for exultation, they having lost several of their ships, and the rest being nearly all disabled. The Agylleans, who appear to have constituted the principal force of the Tyrrhenians, on their return home landed their prisoners and stoned them to death; for which act of cruelty they were soon visited by a strange calamity. It was observed that all the living creatures which approached the spot where the Phocaeans had been murdered were immediately seized with convulsive distortions and paralytic affections of the limbs. On consulting the oracle at Delphi, to learn how they might expiate their offence, the Agylleans were commanded to celebrate the obsequies of the dead and to hold games in their honour; which order, the historian informs us, was punctually attended to up to his time. We learn also from Strabo that the Agylleans always abstained from piracy, to which the other Tyrrhenian cities were much addicted. According to Dionysius, the Romans were first engaged in hostilities with Caeré under the reign of Tarquin the Elder, and subsequently under Servius Tullius, by whom a treaty was concluded between the two States (iii. 28). Long after, when Rome had been taken by the Gauls, the inhabitants of Caeré

rendered the former city an important service by receiving their priests and Vestals, and defeating the Gauls on their return through the Sabine territory; on which occasion they recovered the gold with which Rome is said to have purchased its liberation. This is a curious fact, and not mentioned by any historian; but it agrees very well with the account which Polybius gives us of the retreat of the Gauls (i. 6). In return for this assistance, the Romans requited the Caerites by declaring them the public guests of Rome, and admitting them, though not in full, to the rights enjoyed by her citizens. They were made citizens, but without the right of voting; whence the phrases, in Caeritum tabulas referre aliquem, "to deprive one of his right of voting," and Caerite cera digni, "worthless persons," in reference to citizens of Rome, since what would be an honour to the people of Caeré would be a punishment to a native Roman citizen. See Hor. Epist. i. 6, 62, with the commentators.

Ref : WP. I 25.

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PIET : 18

143. augh-, ugh-

English : 'nape'

German : 'Genick'

Material: Charpentier KZ. 46, 42 associates Sanskrit uṣṇíhā f. 'nape' (only plural) and Greek αὐχήν 'neck, strait'. In uṣṇíhā, the diminutive suffix -ihă̆-, Greek -ιχα-, is present. To be considered is ugh-s-n-íghā, the first gh has disappeared due to dissimilation. Opposed to ugh-s-no is au̯gh-en- in Greek αὐχήν; related here is Armenian awj 'throat', awji-k 'necklace'; Aeolic ἄμφην 'neck', Aeolic αὔφεν of the same must be separated, despite Schwyzer Gr. Gr. I 296; regarding Greek δάφνη: Cypriot δαύχνα 'laurel' is better WH. I 775 f. (see above p. 43 and Hoffmann Greek Dialect II 500, Meister Greek Dialect I 120).

Ref : WP. I 25, Adontz Mél. Boisacq 10.

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PIET : 19

144. au̯iĝ-

English : ‘a k. of grass, oat’

German : ‘Grasart, Hafer’

Material: Latin avēna ‘a type of grass, oats, grown only as animal feed’ (presumably with suffix exchange after arēna, terrēnus for avīna from au̯iĝ-snā); Lithuanian avižà, Latvian (Pl. f.) àuzas, Old Prussian wyse ‘oats’, Old Church Slavonic ovьsъ, Russian ovësъ ‘oats’ (s from z probably due to the final position in a consonant Nom. ovьz), but αἰγίλωψ ‘a wild grass type, festuca or the like’ hardly as αϝιγιλωψ here. According to Specht Decl. 298, rather Indo-European au̯i- should be considered alongside au̯es- (au̯esnā : avēna).

Ref : WP. I 24, WH. I 81, Trautmann 21.

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PIET : 1170

145. auqʷ(h)- : uqʷ(h)- und daneben wohl als andere Hochstufe u̯eqʷ(h)-

English : ‘cooking pot’

German : ‘Kochtopf, Wärmepfanne’

Material: Latin aulla, aula, vulg. ōlla 'pot, cauldron' from auxlā, diminutive auxilla (Faliscian olna in the ending according to urna); probably Albanian anë f. 'vessel' (from auqʷnā Jokl. Stud. 3); Sanskrit ukhá-ḥ m., ukhā́ 'pot, cooking pot'; Gothic aúhns m. (ukʷnós) 'oven', with grammatical change Old Norwegian ogn, Old Swedish oghn the same.

Alongside forms with presumably single-language labial: Greek ἰπνός, older ἰπνός ‘oven’ (according to Fick III^4 29, Oštir WuS. 5, 217, Güntert Abl. 25 from u̯eqʷ-nós; not uqʷnós, see Boisacq with Lithuanian), according to E. Fraenkel KZ. 63, 202 from ὐκϝνός through dissimilatory sound change (W. Schulze GGA. 1897, 908); Breton offen f. ‘stone trough’ despite Loth RC. 43, 410 hardly from uppā; Anglo-Saxon ofnet ‘small vessel’, ofen, Old High German ovan, Old Norse ofn ‘oven’ (also traceable back to ueqʷnos; the initial u̯- caused the development from -lv- to -f-, as in wulfa- ‘wolf’, while Gothic etc. auhns traces back to Indo-European uqʷ-nós; the loss of w- in Ofen must then, however, be explained by the influence

of this sister form uhna-). From the assimilated form Swedish omn, dialectal umn ‘oven’ is probably borrowed Old Prussian wumpnis ‘bakery oven’, umnode ‘bakehouse’. See Meillet MSL. 9, 137, Meringer IF. 21, 292 ff., Senn Germanic loanword-Studien, Falk-Torp under ovn, Weigand-Hirt and Kluge under Ofen.

For the factual aspect, see Meringer ibid., Schrader Reallex. 592 f.

Ref : WP. I 24, WH. I 84, 850, Schwyzer Gr. Gr. I 258.

See also : (vgl. S. 84 f. aug- : u̯eg-, ältest au̯eg-)

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PIET : 17

146. au-lo-s (: ēu-l-)

English : ‘tube, hole’

German : ‘Röhre, längliche Höhlung’

Material: Greek αὐλός m. ‘reed flute, elongated cavity’, ἔν-αυλος m. ‘riverbed’, αὐλών m. f. ‘mountain valley, gorge, trench, canal, strait’; Old Church Slavonic ulьjь, Lithuanian aulỹs and secondarily avilỹs ‘beehive’, originally the hollow in a tree where the swarm settles, Old Church Slavonic ulica f. ‘alley, street in enclosed settlements (narrow hollow way)’, Lithuanian aũlas f., Old Prussian aulinis ‘boot shaft’, Old Prussian aulis ‘shin’.

Armenian uł, ułi ‘way’ and (cf. the meaning ‘belly’ of Latin alvus) yłi ‘pregnant’ (with ablaut ū, Pedersen KZ. 39, 459; derivatives ułarkem and ylem ‘send’));

) The Armenian word with the ablaut level Indo-European ŭ̄. Whether with the same also Latvian ula, ulá ‘wheel hub’ (it would be the ‘tube-shaped hole’ in which the axle is inserted; Lidén IF. 19, 321).

Albanian hyell : ul ‘beehive’, ylber ‘rainbow’ by Andi Zeneli

New Norwegian aul, aule and (with Indo-European ēu- as the high grade to au-) jōl ‘angelica silvestris’, Old Norse (huann-) jōli ‘the hollow stem (of angelica archangelica)’, both plants are also called sløke in Norway, whose basic meaning is likewise ‘reed’ (Falk-Torp 474 and 1492 under jol and the ship name jolle also brought in by Schroeder for the Germanic ablaut 58 f.).

Here also with Latin rearrangement from aul- to alu̯- alvus m. f. ‘cavity, bulge, abdomen, belly’, alveus ‘elongated depression, cavity; tub, trough, vessel; beehive; riverbed’, although the time and extent of the rearrangement are still entirely unclear (see Thurneysen IF. 21, 177, Sommer Hdb.2 78).

Ref : WP. I 25 f., WH. I 34 f., anders Banateanu REtlE 1, 122.

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PIET : 20

147. au̯o-s

English : ‘grandfather’

German : ‘Großvater mütterlicherseits’

Material: Armenian *hav*, Genitive *havu* 'grandfather'; Latin *avus* 'grandfather, ancestor'; feminine Latin *avia* 'grandmother' (see most recently Leumann-Stolz5 204), doubtfully Greek *αἶα* as 'primordial mother earth' (cf. Brugmann IF. 29, 206 ff., Schwyzer Gr. Gr. I 473; different view by Jacobsohn Phil. 67, 484 f., Kretschmer Glotta 5. 307); *avītus* 'grandfatherly, ancestral' is likely formed after *marītus*; old i-stem in Lithuanian *avýnas* 'mother's brother';

i̯o-derivation Old Prussian *awis* 'uncle', Old Church Slavonic *ujь* the same (ujka 'aunt'), Old Irish *(h)áue* 'nephew', Middle Irish *ó(a), úa* the same; en-stem: Gothic *awō* 'grandmother', Old Norse *afi* 'grandfather', *āi* 'great-grandfather', Old English *ēam*, Old Frisian *ēm*, Old High German *ōheim*, New High German *Oheim, Ohm* (according to Osthoff PBrB. 13, 447 *awun-haimaz* 'the one living in the grandfather's home'), according to R. Much Germanic 205 from *auhaim*: Proto-Indo-European *au̯os ḱoimos* 'dear grandfather', cf. Welsh *tad cu* [*tatos koimos*] 'grandfather'), Latin *avunculus* 'mother's brother' (probably a caressing diminutive of *avō, -ōnis*); Welsh *ewythr*, Cornish *euitor*, Breton *eontr* 'uncle' (*au̯en-tro*).

That our root originally referred to maternal grandparents is made likely by the words for 'maternal uncle or aunt', see Hermann GGN. 1918, 214 f.

Since Armenian *hav* could also go back to *pap-*, *au̯os* would be only North-West Indo-European. Whether Hittite *ḫu-uḫ-ḫa-aš* (ḫuḫḫaš) 'grandfather', Lycian *χuga* 'maternal grandfather' belongs here seems rather to suggest an Anatolian origin.

Ref : WP. I 20 f., WH. 88 f., 851, Pedersen Lyk. u. Hittite 25 f., Risch Mus. Helv. 1, 118 ff.

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PIET : 16

148. aus-

English : ‘to draw (water), ladle’

German : ‘schöpfen’

Material: Greek ἐξαύω ‘scoop, draw out’ (Simplex αὔω), ἐξαυστήρ • name of a measure, καταῦσαι • to empty out, to submerge, καθαῦσαι • to disappear (Asper after the former present tense αὔω from αὔσω, Sommer Greek Lautst. 2 f.) and the like with the lowest grade us- ἀφ-ύω, ἀφ-ύσσω (the latter from the aorist ἀφύσσαι) ‘scoop’, ἀφυσμός • drawing out, Suidas and ἀρύω ‘scoop’, originally ϝᾱρ (: Sanskrit vār ‘water’)ὕ[σ]ω ‘scoop water’, ἀρυστήρ ‘scoop vessel’.

Old Norse ausa ‘scoop’, austr ‘the scooping, wake’, Low German ūtoesen ‘to scoop out’, Swabian Öse ‘scoop vessel’.

Latin hauriō, -īre, hausī, haustum ‘scoop’, then also ‘slurp, gulp, endure’, poetically ‘wound’, with secondary h as occasionally in humerus.

Ref : WP. I 27 f., WH. I 637, 869, W. Schulze Kl. Schr. 190 f., Schwyzer Gr. Gr. I 644[4].

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PIET : 1024

149. ba$^{x}$b-, bha$^{x}$bh-, pa$^{x}$p-

English : ‘to swell’

German : ‘schwellen’

Comments: (like baxmb-, see there)

Material: Sanskrit pippala-ḥ ‘berry, sacred fig tree’, pippalaka-ḥ ‘nipple’. piplu-ḥ ‘mark on the body’ (probably originally ‘blister, vesicle’); Latin papula ‘blister, vesicle’, papilla the same, ‘nipple’; Lithuanian pãpas ‘nipple, teat’, popà ‘ulcer’, pupuolo ‘thick bud’ (u can be a reduction stage to a, or assimilation to the following uo, but can also originate from the root form pup-).

Unshifted or new creation: Swedish-Norwegian dialectal pappe ‘woman’s breast’, Middle English pappe, English pap ‘nipple’; alongside u-forms, see under p(h)ŭ- ‘to inflate, swell’.

Also, alongside the Lall- and children's words combined under baba-, such as English baby, there are Middle High German buoben Pl. ‘female breast’, West Flemish babbe ‘swelling’ (Indo-European bh or b unchanged in onomatopoeic word), which will belong to our circle from the idea of inflated cheeks.

Ref : WP. II 107.

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PIET : 83

150. baba-

English : ‘barbaric speech’

German : Schallwort, Lallwort für unartikuliertes undeutliches Reden

Comments : ebenso bal-bal-, bar-bar- mit vielfachen Dissimilationen

Material: Sanskrit bababā-karōti from the crackling of fire; Greek βαβαῖ, παπαῖ ‘an exclamation of wonder and joy, exclamation of surprise or amazement, bless me, doubled, hurrah!’ (from which Latin babae, papae the same, as babaecalus approximately ‘dandy, fop’ from βαβαίκαλος), βαβάζω ‘chatter, speak indistinctly’ (the sound idea of βαβράζω ‘chirp’ is different); Latin babit (gloss.) ‘boasts’,

babiger (gloss.) ‘dumb’; Italian babbo ‘father’ (Welsh baban ‘child’ is an English loanword); Albanian bebë ‘newborn child’; English baby ‘child’, Swedish dialectal babbe ‘child, little boy’ (see also under bāxmb- ‘swell’), Middle High German bābe, bōbe ‘old woman, mother’ (for buobe ‘boy’ see under bhrātēr ‘brother’); Lithuanian bóba, Old Church Slavonic baba ‘old woman’; Serbian-Church Slavonic bъbl’u, bъbati ‘stammer’, Serbian bòboćem, bobòtati ‘chatter with teeth’ etc.; Latvian bibināt ‘babble, murmur’, Old Prussian bebbint ‘mock’.

Phrygian baba, Albanian baba ‘father’ by Andi Zeneli

balbal- (babal-, bambal-, from which bam-b-, bal-b- and the like):

Sanskrit balbalā-karōti 'stammers'; Bulgarian blaból’ъ, bъlból’ъ 'chatters', Lithuanian balbãsyti 'prattles', Serbo-Croatian blàbositi 'stammers', Russian bolobólitъ 'chatters, babbles', Czech beblati 'stammers'; Latin babulus 'chatterer'; New High German babbeln, pappeln, English babble, Norwegian bable, Swedish babbla, Old Icelandic babba 'chatters';

Latin balbus 'stammering, babbling', balbūtiō 'I stammer', Sanskrit balbūthá-ḥ name (actually 'stammerer'), Czech blb 'fool', blblati, bleptati 'to stammer, to stutter'; Serbian blebètati, Lithuanian blebénti 'prattles'; Greek βαμβαλύζω (from which Latin bambalō), βαμβακύζω 'I have teeth chattering', βαμβαίνω 'I stammer'.

Albanian belbëzoj 'I stammer' by Andi Zeneli

With -r-: Sanskrit barbara-ḥ ‘stammering’, plural designation for non-Aryan peoples (if here r goes back to Indo-European r and Sanskrit l in balbalā goes back to Indo-European l), Greek βάρβαρος ‘non-Greek, of unintelligible language’ (from which Latin barbarus) ‘βαρβαρόφωνος ‘of unintelligible language’ (hardly from Weidner Gl. 4, 303 f. from a Babylonian barbaru ‘foreigner’), Serbian brboljiti, brbljati ‘to babble’ (see also under bher- ‘to hum’), Latin baburrus ‘stupid, inept’, Greek βαβύρτας • ὁ παράμωρος Hesychius (regarding Latin burrae see WH. I 124). Perhaps also here is Sanskrit bāla-ḥ ‘young, childish, simple’, possibly also the Slavic family of Russian balákatь ‘to chatter’, balamútь ‘chatterer, troublemaker’. - Possibly also Greek βάζω ‘to speak, chatter’, βάξις ‘speech’, βάσκειν • λέγειν, κακολογεῖν Hesychius;

but Greek βάσκανος ‘cursing, bewitching; speaking ill of, slanderous; envious’, βασκαίνω ‘bewitch, envy’ are as a magic word borrowed from a northern

language, such as Thracian or Illyrian, from a present tense form bha-skō ‘speak, discuss’ (φάσκω; this also in Hesychius βάσκω) (Kretschmer, Introduction, p. 248 f.); Latin fascinum ‘curse, bewitching: the male member, primarily as a means against bewitching’, fascināre ‘to enchant, bewitch’ are borrowed from Greek and only etymologically adjusted in popular usage to Latin fārī etc.

According to Specht, Decl. p. 133, related here is Latin Oscan bl-ae-sus ‘lisping, babbling’; differently WH. I p. 107 f.

Ref : WP. II 105 f., WH. I 90, 94, Trautmann 24 f.

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PIET : 81

151. badi̯os

English : ‘gold, brown’

German : ‘gelb, braun’

Comments: (only Latin and Irish; perhaps from a non-Indo-European Old European language).

Material: Latin badius ‘chestnut brown’; Old Irish buide ‘yellow’ (cf. for phonetics Old Irish mag ‘field’, Gen. muige; Gaulish Bodiocasses because of the o rather for boduo-, about which under bhaut- ‘to strike’). Greek βάδιος, βάδεος comes from Latin.

Ref : WP. II 105, WH. I 92.

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PIET : 80

152. baitā oder paitā

English : ‘goatskin’

German : ‘Ziegenfell, daraus gefertigter Rock’

Material: The relationship of Greek βαίτη 'tent or cloak made of (goat) skin' to Gothic paida f. 'tunic, undergarment', Old Saxon pēda 'cloak', Anglo-Saxon pād 'mantle', Old High German pfeit 'shirt, shirt-like garment' is determined in such a way that the Germanic word is borrowed from the Greek word; from Germanic again Finnish paita and perhaps Albanian petkë, petëk 'clothing'; Greek βαίτη is probably a Thracian loanword. Or do the Albanian forms go back to an Illyrian paitā.

Ref : WP. II 104, Feist 381 f., Bonfante Balto-Slavic 36, 141 f.

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PIET : 77

153. bak-

English : ‘stick, to hit’

German : ‘Stab als Stutze’, auch ‘stechen, stoßen, schlagen’

Material: Latin baculum 'staff, stick' from bac-(c)lom, older bak-tlom; traces of -cc- in the diminutive bacillum, for which baccillum is repeatedly transmitted, cf. also imbecillus '(without support) weak, fragile' from -baccillos. Pisani (REtIE. 3, 53) connects baculum as bat-lo-m to battuo, which he sees as an Oscan-Umbrian loanword (from bakt-).

Greek βάκτρον, βακτηρία, βακτήριον 'stick, staff', βάκται • ἰσχυροί Hesychius (opposite of imbecillus), probably also βακόν • πεσόν Hesychius

Greek βάκλα • τύμπανα (i.e., 'bludgeon') Hesychius, otherwise 'club, cudgel, stick', is probably borrowed from Latin.

Middle English pegge, English peg 'pin, peg', New High German pegel 'stake'; but Middle Dutch pegel 'mark on a vessel for liquids (consisting of a ring or small tap)', Anglo-Saxon pægel m. 'wine jug', English pail 'bucket' from Middle Latin pagella 'column, measure'.

Lithuanian bàkstelėti 'to push, poke', Latvian bakstît 'to poke' (or to the sound word Lithuanian bàkst).

On the other hand, Old Irish bacc (New Irish bac) 'hook, crook', Welsh bach 'corner, hook', Breton bac’h 'hoe, stick' (from 'handle, crutch of the stick'), are reborrowings in Insular Celtic or already in Latin from baculum.

Ref : WP. II 104 f., WH. I 92.

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PIET : 78

154. bal-, balbal-

English : ‘to shake, dance’

German : ‘wirbeln, sich drehen’

Material: Sanskrit balbalīti 'whirls', balvá- 'crooked'; Greek (in Sicily) βαλλίζω 'dance', from which Latin ballāre 'to dance' is borrowed.

Ref : WP. II 109, WH. 1, 95, Wackernagel Sanskrit-Greek I 181.

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PIET : 0

155. bal-bal-

See also : s. unter baba-

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PIET : 0

156. ba$^{x}$mb-

English : ‘a k. of noise’

German : Nachahmung für dumpfe, dröhnende Schalleindrücke

Material: Greek βόμβος m. (from which Latin bombus) 'dull sound', βόμβῡξ, -ῡκος 'fleas', βομβύκια 'buzzing insects', βομβύλη 'narrow-necked vessel' (as 'gurgling'),

βομβυλιός or -ύλιος 'bumblebee' (and 'narrow-necked vessel'); via βαμβαίνω 'chatter with the teeth; stammer, lisp' see under baba-;

Albanian bumbulit 'it thunders'; Germanic with sound shift prevented by neologism Old Icelandic bumba 'drum', Danish alt bomme, bambe 'drum', Dutch bommen 'to boom' (cf. also New High German bum bum; somewhat similarly New High German bammeln, bimmeln 'to ring, sound'); Lithuanian bambė́ti 'to hum', in ablaut biм̃pti the same, biм̃balas, biм̃bilas 'horsefly'; Russian-Church Slavonic búbenъ, bubonъ 'drum', Russian bubnítь 'to chatter, prattle', Polish bęben 'drum'.

Ref : WP. II 107, Trautmann 26, WH. I 111.

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PIET : 0

157. ba$^{x}$mb-, bha$^{x}$mbh-, pa$^{x}$mp-, pha$^{x}$mph-

English : ‘to swell’

German : ‘schwellen’

Comments: Onomatopoeia, taken from the puffed cheeks, psychologically different from baxmb-, bhaxmbh- as a direct imitation of a heard dull sound.

Material: Sanskrit bimba-ḥ -m ‘disk, sphere, hemisphere’, bimbī f. ‘momordica monadelpha’ (a cucurbitaceous plant; bimba-m ‘its red fruit’); Greek βέμβιξ ‘top, water whirlpool; bumblebee’, for which based on a reduced form βάβαξ ‘chatterer’: βαβάκτης ‘dancer’; with bh (or ph): Greek πέμφιξ, -ῖγος ‘breath, storm, drop, blister’, πομφός ‘blister, boss of a shield’;

Lithuanian bámba ‘navel’, baм̃balas ‘potbelly’, buм̃bulas ‘knot on a stick, in yarn’, buм̃bulas, bur̃bulas ‘water bubble’, buм̃bulỹs ‘turnip’, bũmburas, puм̃puras ‘bud’; Latvian bãmba, buм̃ba ‘ball, sphere’, bemberis ‘pine cone’; bimbul’i ‘potatoes’, bumbulis, bur̂bulis ‘knot, knurl’, buм̃burs ‘ball, sphere, potato’;

Russian-alt. bubulja ‘raindrop’, today búblikъ (bąbъl-ikъ) ‘pretzel, ring’, Little Russian búben ‘little boy, kid’, Serbo-Croatian bùban ‘type of bean’, bȕbla ‘lump’, Czech boubel, bublina ‘water bubble’, Polish bąbel ‘water bubble’.

Unshifted baxmb- or shifted bhaxmbh- in Swedish dialectal bamb ‘belly’, Norwegian dialectal bamsa ‘to eat greedily, to gorge’, Danish (Jutland) bams ‘fat person’, New High German Bams ‘thick porridge’, Middle High German bemstīn ‘one who has a big belly’.

Shifted baxmb- or unshifted paxmp- in Swedish dialectal pampen ‘bloated’, Danish dialectal pampe ‘to boast’, Norwegian dialectal pempa seg (pampjan) ‘to fill oneself with drink’, Middle Dutch pampen ‘to stuff oneself’ (New High German pampfen), New High German pampe ‘thick porridge’.

With tenuis: Latin pampinus '(bud, eye) fresh shoot of the vine, vine tendril'; Lithuanian pampstù, pampaũ, paḿpti 'to swell', pamplỹs 'potbelly', pùmpa 'knob, water lily', piḿpilas m. 'penis', Latvian pàmpt, pempt, pumpt 'to swell', pampali 'potatoes', pimpala 'the male member', pumpe 'hump, bump' (the u-forms are to be understood as a contamination with pup-);

Old Bulgarian pupъ 'navel', Russian pup 'navel', púpyš 'bud, bulge', Polish pęp 'peg';

Old Icelandic fīfl 'giant; fool, simpleton', fimbul- strengthening prefix, Anglo-Saxon fīfel 'sea monster, giant' (pempelo-), Old Icelandic fimbul-, fambi 'arch-fool'.

Alongside with external Germanic tenuis Danish fomp, Norwegian dialect fump, famp 'fat clumsy person'.

With tenuis aspirate Armenian pʿampʿušt 'bladder'.

Ref : WP. II 108 f., WH. I 122, Niedermann WuS. 8, 87 f., Trautmann 26, 205.

See also : S. auch ba$^{x}$b- the same

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PIET : 84

158. band-

English : ‘drop’

German : ‘Tropfen’

Material: Sanskrit bindú-ḥ 'drop' (probably from bandú-ḥ under the influence of índu-ḥ 'drop'), related to Cornish banne, banna, Breton banne 'drop' (from which Middle Irish banna, bainne 'drop, milk' is borrowed), genuine Irish buinne 'gushing, flood'; Illyrian FIG Bindus (Bendus), Apulian fons Bandusiae

Ref : WP. II 110, Petersson Heterokl. 204 f., A. Mayer Gl. 29, 69 ff.

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PIET : 88

159. bar-bar-

See also : s. unter ba-ba-

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PIET : 0

160. bata-

English : ‘murmur, babble’

German : onomatopoetisch für läppisches Lallen oder Erstaunen

Material: Sanskrit bata interjection of astonishment 'ach, weh', batá-ḥ 'weakling'; Old Breton bat, New Breton bad 'stupor, dizziness', bada, badaoui 'to talk thoughtlessly', bader, badaouer 'fool', Cornish badus 'lunatic', Greek βατταρίζω 'to stutter', βαττολογέω 'to babble nonsense' (cf. Blaß-Debrunner7 p. 40 appendix).

Ref : WP. II 105.

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PIET : 79

161. bau

English : ‘sound of barking’

German : Nachahmung des Hundegebells, Schreckwort

Material: Greek βαὺ βαὺ ‘dog barking’, βαΰζω ‘to bark, to revile’, Βαυβώ ‘specter, Hecate’; Latin baubor, -ārī ‘to bark’; somewhat differently used in Lithuanian baũbti ‘to bellow’ from cattle, baũbis cattle god as ‘bellower’, Serbian bau bau ‘scare word’, baùkati ‘to frighten’, etc. Greek βαυβάω ‘to sleep’ is, like βαυβών ‘penis’, a folk etymological cover word.

Ref : WP. II 104, WH. I 99, W. Oehl IF. 56, 119.

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PIET : 0

162. bdel-

English : ‘to suck’

German : ‘saugen, zullen’

Material: Greek βδάλλω ‘to suck’, βδέλλα ‘leech’; New High German zullen ‘to suck on a teat’, zulp ‘sucking cloth’, Dutch tullen ‘to drink’, New High German tulken ‘to suck, to drink in large drafts’ Kretschmer KZ. 31, 423; very uncertain due to similar Germanic words like Norwegian tūna ‘to drink a lot’ and the like (see Falk-Torp under tylde). If the connection is correct, the Indo-European initial sound was bd-, or the Greek β- is a prefix shortened from πι- = ἐπὶ, perhaps in children's language (‘to suckle’).

Ref : WP. II 119.

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PIET : 2045

163. bē, bā

English : ‘sheeps bleating’

German : Nachahmung des Schaflautes

Material: Greek βῆ, Latin bēbō, -āre 'to bleat, from a little goat', bālāre and Late Latin bēlāre 'to bleat', New High German bäh, Slavic (e.g., Little Russian) békati 'to bleat', Latvian bę̃, bęku, biku interjection 'bleating', Old Icelandic bekri 'ram', Swiss bäckeln from the chamois; similarly, Old Irish béiccithir 'to roar', Welsh

beichio 'to moo', perhaps also Sanskrit bēkurā 'voice, tone', all individual language innovations.

Ref : WP. II 121, WH. I 95, 99.

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PIET : 0

164. bed-

English : ‘to swell’

German : ‘schwellen’

Material: Sanskrit badva-m ‘troop, heap; a certain high number’; Old Church Slavonic (etc.) bedro ‘thigh’; Armenian port (bodro-) ‘navel, belly, center’.

Perhaps also related: Swedish dialectal patte ‘woman's breast, teat’, Icelandic patti ‘small child’, English pat ‘small lump (of butter)’; the forms with Germanic b-, older Danish arsbatte ‘buttock’, Swedish dialectal batt ‘small heap’ would then show the same final sound variation as b(h)eu-, b(h)ŭ- ‘to inflate, swell’, with the root b(h)ed- (:b(h)u-d-, -t-) having a common origin in the notion of inflated cheeks.

Latin bassus ‘thick, fat, obese’, Romance ‘low’, remains distant.

Ref : WP. II 109, WH. I 98, 477, 851, Kretschmer Gl. 22, 258 f.

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PIET : 86

165. bel-1

English : ‘to cut off’

German : ‘ausschneiden, graben, höhlen’

Material : Perhaps Armenian pelem ‘to dig, to excavate’, at most also Middle Irish belach ‘cleft, pass, way’ and Celtic bolko-, -ā in Welsh bwlch m. ‘gap’, Breton boulc’h id., Middle Irish bolg f. (the g as in tolg id.)

Reference: WP. II 110; regarding the non-existent Sanskrit bāra ‘opening’, see Wackernagel and Debrunner KZ. 67, 171 f.

Ref : WP. II 110; über nicht existierendes Sanskrit bāra ‘Öffnung’ s. Wackernagel u. Debrunner KZ. 67, 171 f.

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PIET : 89

166. bel-2

English : ‘strong’

German : ‘stark’

Material : Sanskrit bála-m n. ‘power, strength, force’, bálīyān ‘stronger’, báliṣṭha-ḥ ‘the strongest’; Greek βελτίων, βέλτερος ‘better’, βέλτιστος, βέλτατος ‘best’ (the -τ- through reshaping from βελῖων, βέλιστος after φέρτερος, etc.); Latin dēbilis ‘powerless, weak’; Old Church Slavonic boljьjь ‘greater’, bolje adv. ‘more, plus’ and ‘better’. Uncertain Dutch-Low German-Frisian pal ‘immovable, firm’.

With extended grade Sanskrit bālá-ḥ ‘young, childish’, m. ‘boy, child’, f. ‘girl’.

Ref : WP. II 110 f., WH. I 326 f.

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PIET : 90

167. bend-, bn̥d-no-

English : ‘spike, needle’, etc.

German : ‘vorspringende Spitze’

Comments: perhaps in the following Celtic and Germanic words:

Material: Middle Irish benn 'horn, peak' (bn̥d-no- or bend-no-), bennach 'pointed', Welsh bann m. 'elevation, peak, horn (bn̥d-no-)', Breton ban 'eminence, projection, height', Gaulish ande-banno-: French auvent 'canopy' (lit. 'big horn'), Jud Rom. 49, 389 f., Gaulish dialect lacus Bēnācus, if from Bennācus, 'the horned one' (Sirmione), from benno- (Indo-European bend-no- or bn̥d-no-); West Flemish pint 'point', Middle Dutch pint 'penis', Middle High German (Middle Dutch) pinz 'awl', Old English pintel 'penis' (English pintle also 'peg'), Norwegian pintol 'penis', to which probably with ablaut New High German-Bavarian pfouzer, pfunzer 'pointed club'; with the Celtic forms corresponding n-suffix (penn- from bend-n-) Old New Dutch pin 'peg', Middle Dutch pin, pinne 'peg, point, nail, stake', Middle High German pfinne f. 'nail', Old English pinn 'peg, nail, pin', Old Norse pinni m. same meaning, ablautend pann- in East Frisian penne = pinne, Low German pennen 'to lock a door (with a bolt)', Old English on-pennian 'to open', English pen 'to close', Old English penn m. 'pen, enclosure'.

Ref : Johansson KZ. 36, 347 f. (auch gegen Entlehnung von Pinne aus Latin pinna, an welcher

Kluge[11] festhält).

WP. II 109 f.

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PIET : 87

168. b(e)u-1, bh(e)u-

English : expr. sound of hitting

German : schallnachahmend für dumpfe Schalleindrücke, z. B. Uhuruf, dumpfer Schlag u. a.

Material: New Persian būm ‘owl’; Armenian bu, buēč ‘owl’ (without sound shift in the sound word), Greek βύᾱς (būas) m., βῦζα (būza) f. ‘eagle owl’, βύζειν (būzein) ‘to scream like an eagle owl’, Latin būbō ‘eagle owl’, Bulgarian buh ‘eagle owl’, Russian búchatь ‘to scream dully and long-lasting’; Lithuanian baublỹs ‘bittern’, baũbti ‘to bellow dully’, bubenù ‘to drone dully’; Latin būtio ‘bittern’, būteo ‘a type of falcon’; Greek βοή (boē) ‘call’, βοάω (boáō) ‘to scream’ (hence Latin

boāre ‘to call’), βωστρέω (bōstréō) ‘to call for help’ (βοϝαστρέω), seem to be formed from such bŭ̄- as rhyming words to γοή (goē), γοάω (goáō) (cf. root gŏ̄u-).

With final gutturals: Sanskrit búk-kāra-ḥ ‘roar of a lion’, bukkati ‘to bark’ (Avestan bučahin- ‘one who has the howling, hissing’, buxti- ‘howling, hissing’), Greek βύκτης (būktēs) ‘howling’.

Perhaps Middle Irish *bōchna* 'sea' ('*roaring surf*'; cf. boukaniā); Lithuanian *bùkčius* 'stammerer', Latvian *bũkšķêt* 'to sound dull'; Slavic *buk-* (from a high-grade *bouk-*) in Russian-Church Slavonic *bučati* 'to roar', Serbian *bûčēm*, *búkati* 'to roar', *búčīm*, *búčati* 'to rage (of the sea)'; *būk-* in Russian *byk* 'bull'; through alleged *bŭ̄k-* in Old Church Slavonic *bъčela*, *bьčela* 'bee' (cf. Russian *byčátь* 'to hum, of bees'), see below *bhei-* and WH. I 555; nasalized Polish *bąkać* 'to speak softly, murmur', *bąk* 'bittern', old *būbō*; in application to a dull sound, Russian *búkatь*, *búchatь* (*bouk-s-*) 'to push, to strike, so that it resounds', *buch* 'thud!', Serbian *búhnuti* 'to break out', *bušiti* 'to hit, to throw, to fall with a crash', Lithuanian *bukùoti*, Latvian *baũkš* 'designation of a sound produced by a strong blow or fall', presumably also *buka* 'punch' (also Lithuanian *bukùs* 'blunt' here as 'having become blunt by striking'); Middle High German *buc* 'blow, thrust' (without sound shift due to constant parallel new formations), *puchen*, *buchen*, New High German *pochen*, Dutch *beuken* 'to hit, to thrust', Swedish *boka*, *bauka*, *buka* 'to hit, to dig, to delve' like Old Icelandic *bauka*; this a different word, see also WH. I under *faux*, English *to poke* 'to thrust, to stab', Norwegian *pok*, *pauk* 'rough club', perhaps Middle Irish *būalaim* 'to hit' (*bougl...*, or to *bhāu-d-* 'to hit').

Ref : WP. II 112 f., WH. I 111, 119, 124, 470.

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PIET : 0

169. b(e)u-2, bh(e)ŭ̄-

English : ‘to swell, puff’

German : ‘aufblasen, schwellen’

Comments: Explosive sound of the puffed-up cheek, as well as pu-, phu, see there; concurrent original creations intersect the phonetic law development, so that, for

example, Germanic forms with pu- can be explained from Indo-European bu-, but also from unshifted Indo-European or new pu-. From the concept of the puffed-up cheek develop the meanings ‘to swell up, roundly puffed up (then also concave) of various kinds’, also ‘to make swell, stuff’ and ‘blow, cough and the like’. Originally different are the sound roots b(e)u-1 for muffled sound impressions and bu- ‘lip, kiss’.

Material: Greek βῦ was said for the large one; and Sophron said βύβα instead of full and large EM; presumably also βουνός ‘hill’ (dialectically), βουνιάς ‘a kind of beet’, βουνίζω ‘heap up’, βούνιον ‘a plant of the umbel family’; redupl. βουβών ‘groin, glands next to the pubic area, especially in a swollen pathological state’; New Icelandic pūa ‘to blow, breathe’.

Reduplicated like βύβα, βουβών also Lithuanian bubsù, bubsė́ti ‘to raise blisters’ (from water or fermenting dough), Middle Dutch bubbeln ‘to raise blisters, to bubble’, Swedish bobba ‘swelling, pimple, insect’, bubba ‘louse’ and ‘globeflower’ and similar (with Indo-European bh or with sound shift prevented by neologism from b), Old Norse bȳfa (bhūbhiōn-) ‘big, lumpy foot’, Norwegian dialect būve, būva ‘thick, clumsy person, bogeyman’.

With certain bh-: Sanskrit bhū́-ri-ḥ ‘abundant, much, mighty’, compound bhū́yas-, bhávīyas-, superlative bhū́yiṣṭha-ḥ, Avestan būiri- ‘abundant, complete, perfect’, compound adverb baiyō ‘(more, temporally =) longer, for longer than’, superlative bōištəm ‘most abundantly’; Armenian bavel, bovel ‘to suffice’; Lithuanian būrỹs ‘group (of houses), flock (of sheep, birds, also rain)’, Latvian bũra ‘group (of people)’;

without r-suffix: Old Church Slavonic bujь (bhou̯i̯o-) ‘wild, cruel, foolish’, Russian bújnyj ‘impetuous, wild, luxuriantly growing’; possibly here Low German bö, böje, Dutch bui ‘squall, gust of wind, shower’; Greek φόα • ἐξανθήματα ἐν τῷ σώματι Hesychius; with lengthened grade bhōu- Greek-Ionic φωΐδες, Attic φῴδες ‘blisters’; Greek φαῖσιγξ, φαῦστιγξ ‘blister, bubble’ (with derivation əu beside ōu).

The root bheu- meaning ‘to become, arise’ is likely derived from ‘to swell’, cf. the meaning of Sanskrit prábhūta-ḥ ‘abundant, numerous’ (: bhávati) with that of bhū́ri-ḥ.

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Extensions with l are perhaps: Sanskrit buri-ḥ, buli-ḥ (unverified) ‘buttock, female pudenda’ = Lithuanian bulìs (also bùlė, bulẽ) ‘buttocks’, Greek βυλλά • βεβυσμένα

Hesychius, Middle Dutch poll ‘head, top, treetop’ (bulno-), Middle Dutch pull, poll ‘(swollen) pod, shell’, English pulse ‘legume’; ablaut Middle Dutch puyl ‘sack’, puyla ‘swelling’; with bh-: Gothic ufbauljan, only in the participle ufbaulidai ‘the arrogant ones, the proud’, Old High German paula f. ‘blister’, Anglo-Saxon bȳle, Old High German pūlla, Middle High German biule ‘bump’, Old Norse beyla ‘hump, excrescence’, Old Swedish bolin, bulin ‘swollen’; Old Irish bolach ‘bump’ (bhulāk-, possibly bhol- to bhel- ‘swell’); Armenian boil, genitive plural buliç ‘crowd, quantity, herd’, Serbian búljiti ‘to stare, to goggle’.

Dental expansions: Greek βύτανα • κόνδυλοι, ὀι δὲ βρύτανα Hesychius (but βυτίνη • λάγυνος ἤ ἀμίς. Ταραντινοῖ Hesychius, the source of the Germanic-Romance kin of New High German Bütte, Latin buttis ‘cask’, corresponds to Greek πῡτίνη ‘basket flask’, cf. pŭ- ‘to inflate’); probably related to Polish buta ‘pride’, bucić się ‘to boast’.

Sanskrit budbuda-ḥ ‘water bubble, bubble’, Greek βυζόν • πυκνόν, συνετόν, γαῦρον δὲ καὶ μέγα Hesychius (budi̯o-, roughly ‘inflated’ but cf. below βύζην p. 101); Norwegian pūte ‘pillow’, pūta ‘fat woman’, Swedish puta ‘to be inflated’, puta ‘pillow’ (dialect ‘cunnus’; with the same application perhaps Greek βύττος • γυναικὸς αἰδοῖον Hesychius), English to pout ‘to protrude, to pout the lips, to sulk’ (‘to swell’), pout ‘a type of haddock, gadus barbatus’, Anglo-Saxon æle-pūte the same (capitō, literally ‘big head’), Dutch puit ‘frog’;

with Germanic -d- (-þ-): Low German puddig 'swollen', Anglo-Saxon puduc 'swelling, wart', Middle English Low German podde 'toad' and with yet unresolved semantic development Anglo-Saxon pudd 'water ditch', Middle English podel, English puddle, New High German dialectal Pfudel 'mud puddle', as well as (with Germanic t) Norwegian dialectal pøyta, Westphalian pōt (pauta) 'puddle, pool'; as a convex bulge perhaps also Anglo-Saxon pott, Old Frisian, Middle Dutch pot 'pot, jar (different in Kluge11 under Pot); cf. Armenian poytn, Genitive putan 'pot, soup pot, jug' from beud-n- or boud-n-.

With Germanic b-: Old High German būtil, Middle High German biutel ‘bag, pouch’; Icelandic budda ‘bag, purse’, Anglo-Saxon budda ‘dung beetle’, Middle English budde ‘bud’ and ‘beetle’, budden ‘to bud’ (‘to swell’), English bud ‘bud’, to bud ‘to bud’, Middle Dutch buddich ‘thick, swollen’, New Low German budde ‘louse, grub; bogeyman’; Middle Dutch buddelen, bod(d)elen ‘to blister, to foam’, Norwegian dialectal boda ‘to roar, to bubble, from water’; Old Norse boði ‘breaker, surf’; Middle High German butte, New High German Hagebutte;

besides with Germanic -tt-: Middle Dutch botte, Dutch bot ‘bud’, Middle High German butze ‘lump, mucus; goblin, scary figure’, New High German Butze(n), Butz ‘scary figure; lump, mucus, crowd; core housing’, etc., Low German butt ‘plump, blunt, coarse’, Middle High German butzen ‘to swell’;

besides with -t- after a long vowel or diphthong Middle High German buzen ‘to swell up, protrude, stand out (of the belly, the eyes)’, Old High German bōzo ‘flax bundle’, Middle High German bōze ‘the same; ridiculous person, boy’;

perhaps Lithuanian budėlẽ ‘a type of mushroom’, Slavic bъdъla in Czech bedla ‘mushroom with gills’, bedly Pl. ‘small mushrooms in the mouth’; from Armenian here besides poytn (see above) also ptuł, Gen. ptłoy ‘fruit’ and ptuk, Gen. ptkan ‘green branch, shoot’ and ‘papilla, nipple’.

Old Irish buiden ‘band’, Welsh byddin, Breton bodin have a root u and also belong here.

Labial extension: Anglo-Saxon pyffan ‘to blow out’, English puff ‘to blow, to puff, to be puffed up’, Norwegian puffa, Low German puffen.

Guttural extensions: Latin *bucca* ‘puffed up, stuffed cheek’; Middle High German *pfūchen*, New High German *(p)fauchen* (may also contain unshifted Indo-European *p*, cf. Lithuanian *pũkšti* ‘to wheeze, to pant’); Swedish *puk* ‘swelling, tuber’, Old Norse *poki* m. ‘bag, sack’, English *poke* the same, New High German dialect *Pfoch* ‘bag’, Anglo-Saxon *pohha, pocca* ‘sack, bag’, English *pocket* ‘pocket’, Middle Low German, New Low German *pogge, pugge* ‘frog, toad; swelling in the abdomen in cows and mares’, Anglo-Saxon *pocc* ‘blister’, New High German (actually Low German) *Pocke*, dialect *Pfoche* ‘blister’; Old Norse *pūki* m. ‘devil’, Anglo-Saxon *pūca, pūcel*, English *puck* ‘goblin’ (originates from Germanic, see Irish *pūca* ‘ghost’, perhaps also Latvian *pūk’is* ‘dragon’); high-grade Low German *pōk* ‘stunted person’, Norwegian dialect *pauk* ‘small, weak person, boy’ (via Gothic *puggs* ‘bag, purse’, Old Norse *pungr*, Anglo-Saxon *pung* the same and *scaz-(p)fung* ‘purse’, however see Feist 385).

With Germanic b: Middle English, New English big (bugja-) ‘thick, large, inflated’; Norwegian dialectal bugge ‘powerful man’, Middle English bugge (English bug) ‘bogeyman; beetle, bug; scarecrow’, New High German dialectal bogg(e) ‘nose blower, blotch on fruit, scarecrow’. Here presumably Germanic buh- (Indo-European bhuk-) in Old High German buhil ‘hillock’, Old Icelandic bōla f. ‘bump, shield boss’ (buhlōn-) and bŭk- (Indo-European bhŭg-) in Swiss Bücki ‘barrel’, English buck ‘washing tub’ and Old Icelandic "būkr" ‘belly, body’,

Anglo-Saxon būc ‘belly, jug’, Old High German būh, New High German Bauch, along with Latvian bugarains ‘humpy’, buga ‘hornless cow’, budzis ‘bump, unripe fruit’; but Lithuanian baũžas ‘hornless’, bužỹš ‘scarecrow, specter’, būžỹs ‘bug, louse’, búože ‘club, needle head’ (úo probably from ōu, see above p. 99 φωΐδες) may contain Baltic ž as an individual language formant and be based on the unextended root.

s-extension:

Greek βῡνέω (βῡνέσω, for the υ: see Schwyzer Greek Grammar I 692), βύω (βυσω), βεβυσμένος, βυστός ‘to stuff full’, βύστρα, βύσμα ‘plug’, βύζην (βυσ-δην) ‘pressed, full’; Albanian mbush ‘to fill up’; Middle Irish būas ‘bag, pouch, belly’ (bhousto-, compare Old Icelandic beysti ‘ham’), Old Norse pūss ‘bag, pouch’, Icelandic pose, Anglo-Saxon pusa, posa, Old High German pfoso ‘bag’; with the original meaning ‘to blow, inflate, swell’, Old Swedish pȳsa ‘to snort’, Middle High German pfūsen ‘to snort, sneeze’, sich pfūsen ‘to puff up’, New High German dialectal pfausen, Anglo-Saxon pos ‘cold, waterfall’, English pose ‘cold’, Middle Low German pūsten ‘to snort’, pūster ‘bellows’, New High German pusten (actually Low German) dialectal pfausten, Old Norse pūstr ‘slap’ (like French soufflet from souffler); Norwegian pūs ‘swelling’, peysa, pūsna ‘to swell’, Swiss pfūsig ‘swollen’, New High German Pfausback, with Low German initial Pausback (beside Bausback with Germanic b-, see below); Norwegian dialectal pusling ‘dwarf, imp’, Swiss Pfosi ‘dwarf, clumsy, stupid person’ (‘short and thick’); Norwegian pūs, pøysa ‘mud puddle’, Old Norse pyss the same (in place names).

With Germanic b (= Indo-European bh, partly perhaps unshifted or new b): Anglo-Saxon bōsom (Germanic būs-mo(n)-), Old High German buosam, Middle High German buosem, buosen, New High German Busen, Middle High German būs ‘inflatedness, swelling fullness’, būsen ‘to revel’, New High German bausen ‘to drink, to swell’, Baus ‘abundance, tumor, inflation’, Bausback, Bausch ‘swelling, bulky pillow, padded chest’, Middle High German būsch ‘bulge, padding’, Old Norse busilkinna ‘plump-cheeked woman’, Norwegian baus ‘proud, arrogant, fierce, hot-tempered’, Old High German bōsi ‘hard-hearted, bad’, New High German böse, Middle English bōsten, New English to boast ‘to brag, to boast’ (‘to swell up’), New High German beysinn ‘thick, wide, and large (of clothes)’, būstinn the same, Old Icelandic beysti ‘ham’, New High German dialectal Baust ‘bulge’, bauste(r)n ‘to swell’, Old High German biost, New High German Biest-milch (actually ‘thick milk’), Anglo-Saxon bēost, bȳsting, English beastngs, biestings the same, Norwegian dialectal budda (buzdōn-) the same (it is more uncertain whether

Swedish dialectal buska ‘fresh, fermenting beer’ and the thus associated beuza- Old High German bior, Anglo-Saxon bēor ‘beer’ as ‘the foaming, bubbling’ are to be included; for other interpretations of beer see Kluge11 and Weigand-Hirt).

Russian búchnutь ‘to swell, to gush’, Slovenian bûhnem, búhniti ‘to swell, to puff up’, búhor ‘water bubble’, Kashubian bucha ‘arrogance’ (bauṣā).

Related is probably also the following group, whose meaning ‘to gush forth’ may have developed from ‘to swell up’: Old Icelandic bysia ‘to pour out with great force’; Norwegian dialect bøysa ‘to rush forth’; Swedish busa ‘to startle, rush forth’; East Frisian būsen ‘to be violent, to roar, to storm’ (and ‘to live in luxury’, cf. above Middle High German būsen ‘to revel’), būsterig ‘stormy’, Old Church Slavonic bystrъ ‘sharp’, Russian býstryj ‘fast, sharp-sighted; torrential from the current’ (bhūs-ro-).

Ref : WP. II 114 f., Trautmann 28, 39.

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PIET : 94

170. bis-(t)li-

English : ‘gall’

German : ‘Galle’

Material : Latin bīlis (variants *bislis*, *bistlis*) f. ‘bile’; Welsh bustl m., Old Cornish bistel, Breton bestl (bis-tlo-, -tli-) ‘bile’; Gallo-Romance bistlos (Wartburg).

Ref : WP. II 111, WH. I 105 f.

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PIET : 91

171. blat-

English : ‘to chat’

German : ‘plappern u. dgl. Schallbedeutungen’ sowie ähnliche Schallworte schwer bestimmbaren Alters

Material: Latin blaterō, -āre ‘to babble, to talk foolishly; also of the cries of a camel, ram, frog’, blatiō, -īre ‘to babble, to chat’;

Middle Low German plad(d)eren ‘to chat, to talk’, New Low German pladdern ‘to splash, to sprinkle’, Swedish pladder ‘idle chatter’, Danish bladre ‘to engage in idle chatter’, earlier also ‘to splash’, with lacking sound shift in the sound word.

Similar sound words are Low German plapperen (New High German plappern), Middle High German plappen and blappen, Old High German blabizōn ‘to babble’ and Middle Low German plūderen ‘to babble’ (Middle High German plūdern, New High German plaudern).

Compare with somewhat similar meanings bhlĕd- ‘to bubble up, to chat’, bhel- ‘to sound’ and bal-, bal-bal- under baba- (e.g., Lithuanian blebénti with the New High German plappern similar formation).

Ref : WP. II 120, WH. I 109.

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PIET : 2047

172. blē-

English : ‘to bleat’

German : ‘blöken’

Comments: Imitation of the sheep sound with various guttural extensions; in Germanic with a lack of sound shift due to constant re-imitation.

Material: Greek βληχάομαι ‘to bleat,’ βληχή ‘the bleating’; Russian (etc.) blekati (old), blekotátь ‘to bleat’; Middle Low German bleken, blöken ‘to bleat, bark’ (from this New High German blöken), Norwegian dialect blækta (blēkatjan) ‘to bleat’; Albanian bl’egërás ‘the same.’

Ref : WP. II 120 f., WH. I 95.

See also : Compare also bhlē- ‘to howl’ etc.

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PIET : 0

173. blou- (bhlou-), plou-

English : ‘flea’

German : ‘Floh’

Comments: With k- and s-suffixes and taboo rearrangement and initial sound changes.

Material: With p: Sanskrit plúši-, Armenian lu (plus-), Albanian plesht, Latin pūlex (pusl-ex), Indo-European plouk- in Old High German flôh, Anglo-Saxon fléah.

With b (or bh): Afghan vraža, Greek ψύλλα (blusi̯ā), Balto-Slavic blusā in Lithuanian blusà, Latvian blusa, Old Prussian Blus-kaym, Russian-Church Slavonic blъcha, Serbo-Croatian bùha, Russian błochá.

Ref : Meillet MSL. 22, 142, 539 f., Trautmann 35, Specht Dekl. 42 f., 203, 235.

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PIET : 76

174. bol-

English : ‘tuber’

German : ‘Knolle, runde Schwellung’

Material: Armenian bołk ‘radish’, Greek βολβός ‘onion’ (also βόλβιτος, dissimilated Attic βόλιτος ‘dung’, possibly originally from goats or horses), βῶλος,

βῶλαξ ‘clod of earth’; Sanskrit bálba-ja-ḥ ‘Eleusine indica, a type of grass’, if ‘emerging from root tubers’, Latin bulbus ‘onion, bulb’ is borrowed from βολβός.

Reduced grade or with assimilation to the vowel of the second syllable Armenian palar ‘pustule, bulb’.

Ref : WP. II 111 f., WH. I 122.

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PIET : 92

175. brangh-, brongh-

English : ‘hoarse’

German : ‘heiser’

Material: Greek βράγχος ‘hoarseness’, βραγχάω ‘I am hoarse’, Old Irish brong(a)ide ‘hoarse’; but the Greek aorist ἔβραχε ‘cracked’ probably remains distant.

Ref : WP. I 683 f., II 119.

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PIET : 0

176. breuq-

English : ‘to jump’

German : ‘springen, schnellen’

Material: Perhaps they unite as Greek βροῦκος, βρεῦκος (βραῦκος), βρύκος 'locust' (βροῦχος likely from βρῦχω 'to gnash with the teeth'), and Slovenian bŕknem, bŕkniti, bŕkam, bŕkati, bŕcati 'to kick with the feet, to lash out, to flick away with

the fingers', Russian brykátь 'to kick with the hind legs', Little Russian brykáty 'to frolic around playfully, to run', etc.

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Ref : WP. II 119, Specht Indo-European Dekl. 251 f.

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PIET : 0

177. bronk-

English : ‘to lock’

German : ‘einschließen, einengen’

Material: Gothic anapraggan 'to press hard' from pranga- 'narrowing' in Old Swedish prang 'narrow alley', Middle English prange 'narrowness', English dialect proug 'table fork', Middle Low German prangen 'to press', pranger 'stake', Middle High German pfrengen 'to squeeze', Old High German pfragina 'barrier', from Lithuanian brañktas m. 'pole wood', Latvian brankti (Lithuanian loanword) 'closely fitting'.

Maybe Albanian pranga ‘pole to be chained, chains’ by Andi Zeneli

Ref : WP. II 119, 677 f.. Feist 43, Kluge[11] unter Pranger.

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PIET : 2046

178. bu-

English : ‘lip, kiss’

German : ‘Lippe, Kuß’

Comments: As an imitation of the kissing sound, the breaking of the sucking lip closure inwards, thus actually different from bu-, bhu- ‘to blow up’ with normal outward bursting.

Material: New Persian bōsīdan ‘to kiss’; Albanian buzë ‘mouth’; Middle Irish bus, pus ‘lip’, busóc, pusóc ‘kiss’ (probably related to Gaulish personal name Bussumāros and buđđutton ‘little mouth, kiss’); New High German Buss ‘kiss’, bussen ‘to kiss’, Busserl ‘kiss’, English buss, Swedish (with regular sound shift) puss ‘kiss’; Lithuanian bučiúoti ‘to kiss’, buč the sound of the kiss, an imitative interjection; Polish buzia ‘little mouth, muzzle; kiss’.

Maybe Albanian puth ‘kiss’ by Andi Zeneli

Ref : WP. I 113 f., WH. II 98.

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PIET : 0

179. bhā-1, bhō-, bhə-

English : ‘to shine’

German : ‘glänzen, leuchten, scheinen’

Material: Sanskrit bhā (in composition) 'shine, light, brilliance', bhā́ti 'shines, appears', bhā́ti-ḥ 'light', bhā́na-m n. 'the shining, appearance' (cf. Old Irish bān 'white', Anglo-Saxon bōnian 'polish'), bhānú-ḥ 'light, ray, sun' (: Old Saxon banu-t), bhā́ma-ḥ 'light, shine'; Avestan bā- 'to shine' only with ā- (avå̄ntəm 'the equal'), frā (fra-vāiti 'shines forth') and vi- (vi-bā- 'shine', Benveniste Balto-Slavic 32, 86 f.), vīspō-bām(y)a- 'all-glittering', bāmya- 'light, shining', bānu- m. 'light, ray'; Armenian banam (bhā-n-) 'open, uncover' (if originally 'show, make visible'), aor. ba-tʿsi, cf. Greek φαίνω and Albanian bâj;

Greek πεφήσεται ‘will appear’, bhə-n- in the Present tense φαίνω (φανι̯ω instead of φά-νω Schwyzer Gr. Gr. I 694) ‘make visible, show’, φαίνομαι ‘appear, seem, shine’ (ἐφάνην, Aor. ἔφηνα); φᾰ́νερός ‘visible, evident, clear’, φανή ‘torch’; φάσις ‘rising of a star’ (see also under bhā-2), φάσμα, -ατος ‘appearance, vision, omen’ (cf. πεφασμένος); ἀμφαδόν, ἀμφάδιος ‘evident’ (ἀνα-φ-); φάντα • λάμποντα Hesychius (to φᾱμι = Sanskrit bhā́ti); cf. ἀργύ-φεος, ἄργυφος ‘bright white’;

Albanian Geg bâj, Tosk bënj (= φαίνω) ‘make, do’ (originally probably ‘bring to appearance’);

Old Irish bān ‘white’, oíb f. (opi-bhā) ‘appearance, beauty’;

Old Saxon banut ‘fomes’; Anglo-Saxon bōnian ‘polish’ (i.e., ‘make shiny’), Low German (and from it New High German) bōnen ‘scrub, polish’, Middle High German büenen ‘polish’ (whether Gothic bandwa, -wō ‘sign’, bandwjan, Old Icelandic benda ‘give a sign’ belong here - perhaps as a u̯-derivative of a participle bhā-nt- ‘shining’ - is questionable. Lithuanian see Feist 79 f.).

Upper Sorbian baju, bać so ‘imperceptibly burn, smolder’, Lower Sorbian bajom, bajaś se ‘smolder, flicker’;

Tocharian A paṃ ‘clear’ (bhəno-), pañi ‘beauty’, B peñijo same (Duchesne-Guillemin Balto-Slavic 41, 164); A pākär, B pākri, a-pākärtse ‘open, clear’; A pā-tsänk, B pa-tsäṅk ‘window’ (-tsänk etc. ‘to shine’), Van Windekens Lexique 78 ff.; B pate, A pāt (in composition) ‘appearance’ (bhā-ti-), Pisani Re. R. 1st. Lomb. 78, 2, 28.

s-extension bhō-s-: Sanskrit bhā́s- n. (Vedic also disyllabic), Instr. bhāsā́ ‘light, shine, glory, power’, subhā́s- ‘having beautiful shine’, bhā́-sati ‘shines’, bhā́sant- ‘shining’, bhā́saḥ n. ‘light’;

Greek φώσκει • διαφάνει Hesychius, διαφώσκω ‘begin to shine’ are perhaps (from πι-φαύσκω) remodeled after φῶς, likewise φωστήρ ‘shine, light’

It is uncertain whether Middle Irish basc ‘red’, Anglo-Saxon basu, baso ‘purple’ (bhəs-ko-, -u̯o-) are to be connected, with Gothic weina-basi ‘wine berry’, Old High German beri ‘berry’, originally ‘red berry’. Additionally, the full grade MN Old High German Buoso, Old Icelandic Bōsi etc.

u̯-Extension bhā-u-: Sanskrit vi-bhā́va-ḥ, vi-bhā́van- 'shining, appearing';

Greek Homeric φάε (φαϝε) 'shone, appeared', φαέθων, -οντος 'shining', φαεσί-μβροτος, Pindaric φαυσί-μβροτος 'shining for humans', φάος (Aeolic φάυος, Pamphylian φάβος) Attic contraction φῶς, Genitive φωτός, φάους, 'light, salvation', from which φαϝεσ-νός in Lesbian φάεννος, Ionic φαεινός, Attic φᾱνός 'shining', Homeric φαείνω 'I shine'; πιφαύσκω 'I cause to shine; show; announce'. Differently Specht KZ. 59, 58 f.

Is Germanic baukna-, in Old Frisian bāken 'sign, fire signal', Old Saxon bōkan 'sign, signal', Anglo-Saxon bēacen 'sign, banner', Old High German bouhhan 'sign' derived from such Germanic bau- according to taikna- 'sign'.

Note:

Albanian Geg me banë ‘to make’ Has derived from the Illyrian Greek Aorist Bana : Greek Aorist: ἔφᾱνᾰ similar to me pinë ‘drink’ by Andi Zeneli

Illyrian personal name Acra-banis, -banus u. a. (: Ἀριστοφάνης; Krahe Die Spr. d. Illyrier I 51 m. Lit.).

Albanian banas bërës ‘creator, maker’, Buzuku (banasi) basi by Andi Zeneli

ἄ́κρᾱ • (ákrā) f (genitive ἄ́κρᾱς); first declension ‘end, point, top, peak, extremity, a castle or citadel overlooking a town’.

Ref : WP. II 122 f., WH. I 454 f., Schwyzer Gr. Gr. I 694, 709.

Pages : 104-105

PIET : 2050

180. bhā-2

English : ‘to speak’

German : ‘sprechen’

Material: Sanskrit wahrscheinlich in sabhā ‘assembly’ (‘colloquium’; bhā- in Sanskrit, however, otherwise - except for bhánati, see below - only in the meaning ‘to shine, appear’);

Armenian ban (bhā-nis), Gen. -i ‘word, speech, reason, judgment, thing’, bay, Gen. bayi ‘word, expression’ (bhə-ti-s = Greek φάτις); bay particle ‘says’ (= φησί, also bam = φημί, bas = Lesb. φαι from bhāsi);

Greek φημί, Doric φᾱμί ‘say’, φήμη, Doric φάμᾱ ‘news, reputation, revelation’ (= Latin fāma; ἀφήμονες • ἄρρητοι, unmentioned, not named Hesychius and the encounter with Apuleius’ affāmen ‘address’ does not need to be an old equation); φάσκω ‘say, affirm, believe’ (also βάσκανος, Latin fascinum, see under baba

sound word), φάτις f. ‘rumor’, φάσις ‘speech, statement, declaration, denunciation’; with ablaut φωνή ‘voice’;

Latin for, fārī (from fā-i̯ō(r) = Church Slavonic baju, Anglo-Saxon bōian) ‘to speak’, fācundus ‘eloquent’, fātum ‘utterance, prophecy, fixed world order, fate’, fāma ‘talk, rumor, tradition’ (Denom. Oscan faamat roughly ‘calls’), fābula ‘speech, story’ (bhā-dhlā), fās actually ‘utterance, especially divine or judicial; divine law’, probably from (ne)fās est with infinitival fās (s-stem) ‘it is (not) to be spoken’ (differently EM 333); hence diēs fāstus ‘day for the praetor’s pronouncement’, fāsti ‘the list of these days, calendar’; as a derivative from a participle bhə-tó-s, Latin fateor, -ērī, fassus ‘to declare publicly, admit’ = Oscan fatíum ‘to speak’, Latin Fātuus, a surname of the ‘prophesying Faunus’;

Old Icelandic bōn, bøn ‘request, prayer’, Anglo-Saxon bäen ‘request, entreaty’ (bhā-ni-s; or with ō-intonation like Greek φωνή); Anglo-Saxon bōian ‘to boast’ (like Latin fōr from fā̯i̯ōr, Slavic bajǫ);

Russian-Serbian-Church Slavonic baju, bajati 'to tell, discuss, heal', Church Slavonic basnь 'fable, incantation', Old Church Slavonic balьji, Gen. -ьję 'doctor'.

Based on a present tense bh-en-, there is Sanskrit bhánati 'speaks'; on bhən-u̯- (or on Germanic transformation after spannan) Old High German bannan reduplicated verb 'to order under threat of punishment, decree, to ban', Anglo-Saxon bannan reduplicated verb 'to summon, order', Old Icelandic banna weak verb 'to forbid', from which Old High German ban, pl. banna 'order under threat of punishment' (New High German Bann, Bannwald), Anglo-Saxon gebann, Old Icelandic bann n. 'prohibition, ban'.

Tocharian A pā-, pā-ç- 'to beg' (Van Windekens Lexique 87 f.).

According to Kuiper (AO. XII 262) here (bhə-s-) Sanskrit bhiṣákti 'heals', bhiṣáj- 'doctor', New Avestan -biś- 'healing'; via Avestan bišazjā̃ compare Kuiper Nasalpras. 44 f.

Ref : WP. II 123 f., WH. I 437 f., 450, 458 f., 525 f., Schwyzer Gr. Gr. I 674 f.

Pages : 105-106

PIET : 2051

181. bhabhā

English : ‘bean’

German : und anklingende Worte für ‘Bohne’, u. zw. ‘Saubohne’

Comments: cf. regarding the subject Hoops Waldb. 350, 400 f., 464 f., Hehn Kltpfl.8 221, 570, Schrader RL.2 159 f.

Material: Latin faba (Faliscian haba) ‘bean’ (including the personal names Fabius, Fabidius, etc. and the island Fabāria), Russian etc. bobъ, Old Prussian babo the same. Probably a reduplicated babbling word and related to Greek φακός m. ‘lentil’: Albanian bathë f. ‘broad bean’ (bhaḱā). Also, Old Icelandic baun, Anglo-Saxon bēan, Old High German bōna ‘bean’ (Baunonia Frisian island according to Pliny) probably arose through dissimilation from baþnā to ƀaunā.

Ref : WP. II 131, WH. I 436.

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PIET : 109

182. bhăd-

English : ‘good’

German : ‘gut’

Material: Sanskrit bhadrá-ḥ ‘pleasant, happy, good’, n. ‘happiness, welfare’, sú-bhadra-ḥ ‘glorious’ = Avestan hu-baδra- ‘happy’; Gothic batiza ‘better’, batista ‘best’, Old Icelandic betre, betstr, Anglo-Saxon bet(e)ra, betst, Old High German bezzir(o), bezzist, New High German besser, best; also the adverb of the comparative Old Icelandic betr, Anglo-Saxon bet (batiz), Old High German baz (bataz, petrified neuter ‘benefit’); Old Icelandic bati m. ‘improvement, welfare’, Frisian bata m. ‘advantage’, Middle High German bazze the same; Gothic gabatnan ‘to gain benefit’, Old Icelandic batna ‘to become better’, Anglo-Saxon batian, Old High German bazzen the same; with ablaut Gothic bōta f. ‘benefit’, Old Icelandic Anglo-Saxon bōt ‘improvement, compensation’, Old High German buoz(a) f. ‘improvement, penance’.

Ref : WP. II 151 f., Feist 83, 103, 174, J. Weisweiler Buße (1930).

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PIET : 2075

183. bhag-1

English : ‘to divide’

German : ‘zuteilen; als Anteil bestimmen oder (ursprüngl. medial) als Anteil, als Portion erhalten’

Material: Sanskrit bhajati 'distributes' = Avestan bag- (bažaṯ) 'to be designated as a portion', Sanskrit bhaga-ḥ 'wealth, happiness', Avestan baga-, baγa- n. 'portion, lot, especially favorable'; Sanskrit bhaga-ḥ 'distributor, lord, epithet of Savitar and another Āditya' = Avestan baγa- 'lord, god', New Persian baɣ 'god' (formally also = Greek -φάγος); Proto-Indo-Iranian (Mitanni) Placename Bagarriti (= bhaga-rīti- 'stream of blessings'), GN Bagbartu (= bhaga-bhr̥t- 'bestower of blessings'), Asia Minora folk name Βαγαδά(Ϝ)ονες (= bhaga-dā-u̯on- 'bestowing wealth'), Kretschmer KZ. 55, 95, Gl. 18, 232; Sanskrit bhaktá-m 'meal' = Avestan baxta- participle 'assigned as a portion'. n. 'determined portion, destiny, especially misfortune'; Sanskrit bhakšati 'enjoys, consumes' = Avestan baxšaiti 'has or gives a portion', desiderative Sanskrit bhikšate 'begs'.

Phrygian Βαγαῖος • Ζεὺς Φρύγιος Hesychius (possibly of Iranian origin); or whether it relates to Greek φηγός ‘oak’, see under bhāgó-s; Greek φαγεῖν ‘to eat’, στο-φάγος ‘grain-eating’, etc.; regarding Greek φαγόνες • σιαγόνες, γνάθοι Hesychius possibly here (Much Zfdt Wtf. 2, 283) Old Saxon (kinni-) bako, New High German Backe; Slavic bogъ ‘portion’ in Old Church Slavonic ubogъ, nebogъ ‘poor’, bogatъ ‘rich’, Old Church Slavonic bogъ ‘god’ (original or Iranian loanword); GN Daždi-bogъ ‘bestowing wealth’; Tocharian A pāk, B pāke ‘portion’, A pāçiṃ ‘treasure’.

Ref : WP. II 127 f., W. Schulze KZ. 60, 138 = Kl. Schr. 469.

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PIET : 937

184. bhag-2

English : ‘sharp’

German : ‘scharf, auch vom Geschmack’

Material: Cretan φάγρος ‘whetstone, sharpening stone’, ἀκόνη, φοξός ‘pointed’ (from φαξός after λοξός ‘slanting’) is compared by Lidén Armenian-stem 57 ff. with Armenian bark (which could be φάγρος) ‘bitter, sharp in taste; fierce, angry’, but bark could also belong to Indo-European bhorg$^{w}$o-s.

Ref : WP. II 128.

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PIET : 0

185. bhāgó-s

English : ‘beech’

German : ‘Buche’

Grammar : f.

Material: Greek φηγός, Doric φᾱγός (f.) ‘oak’ (cf. Specht KZ. 66, 59); Latin fāgus (f.) ‘beech’; Gaulish bāgos in Old Norse Bāgācon, Bāgono-; Old High German buohha ‘beech’ (bōkōn-, cf. silva Bācenis ‘Harz’ in Caesar and Middle Latin Bōcōnia ‘Rhön’), Old Icelandic bōk (f.), Anglo-Saxon bōc, bēce (bōkjōn-), also Gothic bōka (f.) ‘letter’, Old Icelandic bōk, Anglo-Saxon bōc, Old High German buoh (f. n.) ‘book’, Old High German buohstap ‘letter’, literally ‘beech staff for inscribing’.

New Icelandic beyki (n.) ‘beech forest’ is (due to bæki etc.) a variant spelling of bøki, a late collective form of bōk; similarly, New Icelandic beykir ‘cooper’ might be explained in the same way. Old Icelandic buđkr, bauđkr ‘medicine chest’ is unclear to me; according to Cleasby-Vigfusson 85b, it is supposed to be a loanword from Middle Latin apotheka ‘container’. Slavic buza- : bъzъ- ‘elder’ in Russian buz (m.) : Slovene bɛz, Russian dialect boz are probably distant; likewise,

Kurdish būz ‘a kind of elm’, which goes back to an older vūz (from Indo-European u̯igós). Middle High German būche, biuche ‘lye’, biuchen, būchen ‘to boil or wash in lye’ belong more likely to the root bheug(h)- ‘to clean, sweep’.

An Indo-European coexistence of bhāug- (: bhəug-: bhŭg-) and bhāg- is extremely unlikely; see W. Schulze KZ. 27, 428 = Kl. Schr. 55. Perhaps, according to E. Leumann (KZ. 57, 190), it is related to Avestan baga- ‘share, lot’, hence ‘lot tree’, as symbols were inscribed on its branches.

Ref : WP. II 128 f., WH. I 445 f., 863 f., E. Passler in ‘Frühgesch. u. Sprachw.’ (Wien 1948).

Pages : 107-108

PIET : 100

186. bhăgh-

German : ‘Schlamm, Sumpf’

See also : s. bhŏgh-.

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PIET : 0

187. bhāghú-s

English : ‘elbow, arm’

German : ‘Ellbogen und Unterarm’

Material: Sanskrit bāhú-ḥ m. ‘Arm, especially forearm; in animals forefoot’, Avestan bāzāu-š ‘Arm’, Gen. bāzvō (Armenian bazuk from Iranian); Greek πῆχυς, Aeolic-Doric πᾶχυς ‘elbow, forearm’, Old Icelandic bōgr, Accusative PL bōgu ‘arm, shoulder’, Anglo-Saxon bōg ‘shoulder, arm; branch’, Old High German buog

(New High German Bug) ‘shoulder, hip, animal's withers’; Tocharian A B poke, B pauke ‘arm’.

Ref : WP. II 130.

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PIET : 108

188. bhar- : bhor- : bhr̥-

English : ‘bristle, stubble, sharp point’

German : ‘Hervorstehendes, Borste, Spitze, Borstenähre, Grannenkorn’

Material: With vocal formants:

Gothic baíra-bagms ‘mulberry tree’, English black bear-berry ‘uva ursi’, Norwegian bjørneber ‘Rubus caesius’ are reinterpreted based on the bear's name from bara- ‘shrub’ = ‘thorny shrub’;

from Proto-Slavic bъrъ (bhor-) come Russian dialect borъ, Kirghiz bor, Gen. bru ‘type of millet’, Serbo-Croatian bär the same.

Further developed with g are:

Old Irish bairgen f. ‘bread’ (barigenā or barigonā), Welsh etc. bara m. the same (barag-, cf. Latin farrāgō ‘mixed fodder’).

With formant -ko-:

Middle Irish barc ‘spear shaft’, Welsh barch f. ‘spear’, Slavic bьrkъ in Serbo-Croatian brk ‘tip, sprout, mustache’, Czech brk ‘quill, flight feather’, also probably Russian bérce, bérco ‘shin’, dialect ‘stake’ (Berneker 119).

Perhaps related (with consonant strengthening) to brokko- ‘badger’, Middle Irish brocc, Welsh Middle Brythonic broch etc., if originally ‘pointed snout, pointy’ to Latin (Celtic) broccus ‘with prominent teeth’, Gaulish broccos ‘tip, pointed’, French broche ‘skewer’ etc. It is unclear to what extent Middle Irish brocc ‘dirt’, Gaelic brocach ‘spotted’, Welsh broch ‘anger, noise, foam’, Breton broc’hed ‘evil (= stung)’ are due to secondary semantic shifts or belong to different roots. Notable

is the Polish (Venetian-Illyrian) river name Brok, which perhaps means ‘badger river’.

Ref : WP. II 134, 163, 164, WH. I 455 f.

Pages : 108-109

PIET : 0

189. bharu-, -u̯o-

English : ‘fir-tree, tree, forest’

German : ‘Nadelbaum, Baum, Wald’

Material: Old Icelandic bǫrr m. ‘tree’, Anglo-Saxon bearu, Gen. bearwes m. ‘forest, bush’, Old High German bara-wāri ‘forest warden, priest’; Slavic borъ in Russian-Church Slavonic borъ, Pl. borove ‘fir, fir forest’, Serbo-Croatian bȍr, Gen. bȍra ‘pine’, Czech bor m. ‘pine forest’.

Ref : WP. II 164, Trautmann 26 f., Hoops Waldbäume 362.

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PIET : 120

190. bhares- : bhores-

English : ‘point, stubble’ (with formants)

German : ‘Emporstehendes, Spitze, Borste’

Comments: With s-extension

Material: bhars-

Latin fastigium (bharsti-) ‘tip, summit, slope’, perhaps related to fastus, -ūs m. ‘arrogance, pride’ (tu-stem), and fastīdium ‘disgust, weariness, pride’ (from fasti-tīdium, related to taedium); see also Pisani Rc. R. Ist. Lomb. 76, 2, 17 f.;

Old Irish barr ‘tip, summit, foliage’, Welsh Cornish bar, Breton barr same, British personal name Cuno-barros ‘proud as a battle dog’, Gaulish barros ‘bush, treetop’ (M.-L. 964).

bhors-

Middle Irish borr ‘proud, swollen’, Middle Welsh bwrr same, Cornish bor ‘fat’;

Old High German parrēn ‘stand rigidly upright’, parrunga ‘pride’, Old Icelandic barr- ‘needle, pine tree’, Anglo-Saxon bærs, bears, Middle High German bars, New High German Barsch, Old High German bersich ‘perch’; ablautend Swedish agh-borre (borzan, Indo-European bhr̥s-) the same; Low German (from which New High German) barsch (bhors-ko-) ‘rough, strict, harsh’; Middle English burre, borre ‘burr, roughness in the throat’, English bur(r) the same, Danish-Swedish borre ‘burr’, Swedish sjö-borre ‘sea urchin’, Norwegian dialect borren, byrren ‘proud’.

bhr̥sti-, bhorsti-:

Sanskrit bhr̥ṣṭí-ḥ f. 'point, tip, edge, corner' = Germanic bursti- in Old Icelandic burst f. 'bristle, roof ridge', Anglo-Saxon byrst f. 'bristle', Old High German burst, borst m. n., bursta f. 'bristle', Middle High German burste 'brush' (from the plural of burst 'mass of bristles'); Slavic bъrstı̯o- in Russian boršč̆ь 'hogweed', boršč̆ 'beet soup', etc.

With the suffixes -dho-, -dhā-:

bhrezdh-:

Old English breord, breard m. ‘edge, shore, surface’ (brerdaz), alongside briord (brerdia), Old Swedish brædder, modern Swedish brädd, etc.

bhrozdh-:

Albanian breth, bredhi ‘fir’; Old Irish brot ‘thorn’, Cornish bros, Breton broud ‘same’, cf. Middle Irish brostaim ‘to prick’ from bhros-t- (Loth RC. 42, 70), incorrectly O’Rahilly Ériu 13, 169 f.; Old High German brart ‘edge, corner, foremost part’, Swedish dialect bradd.

bhr$_e$zdh-, bhr$_o$zdh-:

Middle Irish brataim 'plunder, rob' (along with bratán 'salmon') = Welsh brathu 'sting, bite, pierce'; bhrozdh- or bhr̥zdh- related to Germanic bruzd- in Old High German brort 'edge, border', Anglo-Saxon brord m. 'point, germ, blade', West Saxon brerd (brozdi-), Anglo-Saxon bryrdan 'to incite, provoke', Old Icelandic broddr 'point, grain germ, blade', Old High German gibrortōn 'to frame'; = Balto-Slavic bruzdā- in Old Church Slavonic brъzda, Russian brozdé 'bridle', Lithuanian bruzdùklis, archaic 'bridle', today 'peg, gag'. On the other hand, Lithuanian brìzgilas, Old Prussian bisgelan 'bridle' is probably borrowed from Proto-Germanic ƀriʒđila- (Anglo-Saxon brigdels 'bridle', bregdan 'to braid'). Differently, Specht Decl. 142.

Ref : WP. II 131 ff., WH. I 461 f., 546.

Pages : 109-110

PIET : 110

191. bhardhā

English : ‘beard’

German : ‘Bart’

Material: Latin barba ‘beard’ (assimilated from far-ba);

Old High German bart, Anglo-Saxon beard ‘beard’ m., from which Old High German barta, Old Saxon barda, Old Icelandic barða ‘axe, hatchet’, because the iron stands like a beard on the handle; from the Germanic.

Old Church Slavonic brady ‘axe, hatchet’;

Old Church Slavonic brada ‘beard’, Russian borodá the same, also ‘chin’, Sanskrit bráda, Accusative brâdu ‘beard’, etc.;

Old Prussian bordus ‘beard’ (unclear according to Trautmann 27);

Latvian bàrda and (see zd below) bārzda, Lithuanian barzdà, Accusative baržd̃ą ‘beard’;

Latin barbātus, Old Church Slavonic bradatъ, Lithuanian barzdótas ‘bearded’.

The Lithuanian and partly Latvian -zd- is probably caused by the analogy of the Baltic correspondence (barzdā) with Old Church Slavonic brazda, Russian borozdá ‘furrow’.

Just as Slavic bъrъ ‘millet’ (see under bhar- ‘bristle ear’), Indo-European bhar-dhā ‘beard’ is also based on bhar- ‘bristle, stand up’, alongside the extension bhares- the same

Ref : WP. II 135, WH. I 96, Specht Dekl. 87.

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PIET : 112

192. bharek$^{w}$- oder bh$_{e}$rek$^{w}$-

English : ‘to stuff’

German : ‘vollstopfen, zusammendrängen’

Material: Greek φράσσω, φράττω (φρακι̯ω from bhr̥k$^{w}$-) ‘enclose, fence in, compress’, φρακτός ‘enclosed’, with secondary γ: Aorist ἐφράγην (Schwyzer Greek Grammar I 760), φραγμός etc., epic φάρχμα from φάρκσμα, δρύ-φ[ρ]ακτος ‘wooden barrier’, also φύρκος; τεῖχος Hesiod;

Latin farciō, -īre ‘(to) stuff (full), fatten’, fartus ‘stuffed, dense’, perhaps frequ-ēns, -tis ‘crowded full, numerous, frequent’;

Middle Irish barc f. ‘onslaught (esp. of waves)’; however, Middle Irish barc f. ‘fortress’ probably comes from Gallo-Romance bar(i)ca ‘wooden house’ (cf. Bollelli L’It. dialect 17, 147 f.);

Tocharian A prākär, B prākre ‘firm’ (Van Windekens Lexique 100).

Ref : WP. II 134 f., WH. I 456 f., Loth RC. 38, 303 f. Zweifel bei EM 332.

Pages : 110-111

PIET : 0

193. bhares-

English : ‘barley’

German : ‘Gerste’

Material: Latin far (i.e., farr), farris n. 'spelt; groats, flour' from far(o)s, far(e)zes (or fars, fars-es) = Oscan far, Umbrian far; Latin farīna 'flour' (from farrīna), farreus = Umbrian farsio, fasiu 'farrea'; Gothic bariz-eins (= Latin farīna) 'of barley', Old Icelandic barr m. 'grain, barley', Anglo-Saxon bere 'barley' (bar(a)z-, or bar(i)z-); but Slavic barsina- in Old Church Slavonic brašьno 'food', Serbo-Croatian brȁšno 'flour', Russian bórošno 'rye flour', according to Jokl Miletič-Festschrift (1933) 119 ff. rather to bher-1 'carry'.

Ref : WP. I 134, WH. I 455 f., 864.

See also : Vgl. auch bhares- S. 109.

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PIET : 102

194. bhasko-

English : ‘bundle, heap’

German : etwa ‘Bund, Bündel’

Material: Macedonian βάσκιοι • δεσμοὶ φρυγάνων and βασκευταί • φασκίδες (this is the real Greek sound form), ἀγκάλαι Hesychius; perhaps from here Greek φάσκωλος ‘leather sack’;

Latin fascia ‘band, strip, strip of land’, fascis ‘bundle, bundle, package; the bundle of rods with an outstanding axe as a sign of ruler's authority’;

Middle Irish basc ‘necklace’, Breton bascauda ‘bronze washing tub’ (perhaps originally an earthenware vessel formed and fired over a woven basket-like frame), Welsh baich ‘burden, load’, Middle Breton bech, New Breton beac’h the same;

Gallo-Romance ambi-bascia ‘load’, Old Lyonnais ambaissi ‘measure for the bundles’ (Jud Rom. 47, 481 ff.).

Ref : WP. II 135 f., WH. I 97, 459 f.

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PIET : 114

195. bhāso- oder bhēso-

English : ‘a k. of a large bird of prey’

German : ‘größere Raubvogelart’

Material: Sanskrit *bhāsa-ḥ* 'a certain bird of prey'; Greek *Homeric Attic phḗnē* 'a type of eagle, probably *Vultur monachus*', from *bhās-nā* or *bhēs-nā*; *bhānā* (related to *bhā-1*) is also possible.

Ref : WP. II 135.

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PIET : 113

196. bhāt- : bhət-

English : ‘to hit’

German : ‘schlagen, stoßen’

Material: Latin *fatuus* 'foolish, insipid in taste' (perhaps 'struck on the head, dull'); borrowed from Latin *battuō, -ere*, later *battō* 'to strike, beat, stamp', from which was reborrowed Welsh *bathu* 'to strike coins'; compare also Gaulish *anda-bata* 'blind fighter, gladiator who fights with a helmet without openings' with ā: Russian *batъ* 'oak stick, cudgel', Sanskrit *bátati* 'to strike, beat', perhaps also (with ă) Russian *bótatь* 'to trample, rock' etc.; perhaps older Danish *bad* 'battle, damage', Middle Dutch *bat* 'damage, misfortune', New High German *Blutbad* 'bloodbath'.

The relationship to *bhāu-t-* (see below) is unclear; should *bhu̯āt-* be assumed instead of *bhāt-* or does a root *bhā-* with different formative elements underlie it, which perhaps is present in Latin *fāmex, -icis* 'blood suffusion' (*blood swelling caused by a blow*).

Ref : WP. II 126 f., WH. I 46, 99, 452, 464.

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PIET : 0

197. bhău-1 : bhŭ-

English : ‘to hit’

German : ‘schlagen, stoßen’

Material: a) With present-forming -d-:

Latin fūstis (bhūd-sti-s) ‘stick, club’ (= Gaulish būstis in Provençal bust ‘tree stump’ etc.), fūsterna ‘knurled piece’;

Old Irish bibdu ‘guilty, enemy’ (bhe-bhud-u̯ōts), Middle Irish búalaim ‘strike’ from bhāud-l- ... (or boug-l- ... related to New High German pochen as mentioned on p. 98); probably also Old Irish bodar ‘deaf, stunned, confused’, Welsh byddar ‘deaf’ (budaro-);

Old Icelandic bauta (-aða) ‘strike, thrust’, Anglo-Saxon bēatan (bēot), Old High German boz(z)an (biez or weak verb) the same, Middle High German boz, bōz, būz m. ‘blow’, New High German Amboß, Anglo-Saxon býtel ‘hammer’, Middle Dutch botel the same, Middle High German bæzel ‘mallet’, Old Icelandic bøytill ‘stallion’s mating organ’; Old Icelandic butr ‘short piece of a tree trunk’; with expressive tt: Low German butt ‘blunt, clumsy’ (hence the fish name Butte), Middle High German butze ‘cut-off piece, lump’, Anglo-Saxon buttuc ‘end, piece of land’, Norwegian dialect butt ‘stump, block’ (also wooden tub). But Anglo-Saxon bytt ‘bottle, barrel’ comes from Latin buttis ‘cask’, likewise Welsh both ‘bottle’;

Old Icelandic beysta ‘knock, strike’ (bhaud-sti-, cf. Latin fūstis); with -sk- suffix perhaps Middle High German būsch ‘club, blow’ (bhūd-sko-), perhaps different from būsch ‘bunch, bulge’, see above p. 101.

b) with t-formant:

Albanian mbüt, mbüs ‘suffocate, drown’, Scutari dialect müs ‘kill’, cf. përmismë ‘struck down’; Latin confūtō, -āre ‘strike down, suppress’, refūtō, -āre ‘drive back, refute’ (with ū from unstressed au), probably also fūtuō, -ere ‘to have intercourse’; Old Irish fo-botha (butāt) ‘threatened’, verbal noun fubthad; Gothic bauþs ‘deaf, mute’.

Ref : WP. II 125 ff., WH. 1 259 f., 573 f.

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PIET : 151

198. bhāu-2

See also : s. bhā-1

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PIET : 0

199. b(h)e1 und b(h)eĝh

English : ‘outside, without’

German : ... ‘außer, außerhalb, ohne’

Material: Sanskrit bahiḥ (-š) 'outside, from outside, beyond' (m. Abl.); Old Prussian bhe 'without' (Prep. m. Acc.), Lithuanian bè 'without' (Prep. m. Gen. , and nominal prefix), Latvian bez 'without' (Prep. m. Gen. , and nominal prefix); Old Church Slavonic bez etc. (dialect also be) 'without' (Prep. m. Gen. , and nominal prefix). Also here Lithuanian be 'still' ('besides'), bèt 'but, rather' (formation like ne-t 'but'), bẽs, Latvian bẽst 'perhaps, maybe' (bhe + est, Endzelin Stud. balt. 7, 32 f.). Possibly also here Old Irish bés 'perhaps', reconstructed from béis : bhe-esti.

Ref : WP. II 137, Trautmann 28, Endzelin Latvian Greek 497 f.

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PIET : 3037

200. bhĕ2, bhŏ

English : a k. of particle

German : Partikel bes. der Beteuerung und Hervorhebung

Material: Avestan bā, bāt̃, bē, bōit̃ (the latter, like Lithuanian beĩ, probably with an intensifying particle id) particles of affirmation and emphasis, bāδa ‘indeed’ (‘whether to Sanskrit baḍham’ Bartholomae Wb. 953); Armenian ba, bay emphasizing particles;

Gothic ba conditional particle (related forms: i-ba, i-bai ‘whether’, subjunctive ‘that not’, ni-ba, ni-bai ‘not at all’, subjunctive ‘if not’, ja-bai ‘if’, Old High German ibu, oba, Middle High German ob(e) ‘if, whether’, etc., see Kluge11 422);

Lithuanian bà ‘yes, indeed’, ben ‘at least, only’, east Lithuanian bè (= Old Prussian bhe), beĩ (see above) ‘and’, bè, bà, bès, baũ question particles, Old Prussian beggi ‘for; because; since, then’.

Old Church Slavonic (etc.) bo ‘for’, i-bo ‘and for’, u-bo ‘also’, ne-bo-nъ ‘indeed’; ablaut forms Little Russian ba ‘yes, indeed’, Czech Polish ba ‘indeed, forsooth’.

μπα
Greek
Etymology

Onomatopoeic. Compare to Italian ba.

Interjection

μπα • (ba)

(colloquial) wow (interjection denoting surprise)

Μπα, για κοίτα ποιος ήρθε!

Ba, gia koíta poios írthe!
Wow, look who came!

(colloquial) nope, nah, bah (casual interjection denoting 'no' or 'not')

Νομίζεις ότι θα έρθει; Μπα, σιγά μην έρθει!

Nomízeis óti tha érthei? Ba, sigá min érthei!
Do you think she'll come? Nah, as if she will!

(colloquial) an interjection denoting indignation or discomfort:

Μπα, τον παλιάνθρωπο, τι μου έκανε!

Ba, ton paliánthropo, ti mou ékane!
The bugger, see what he did to me!

(colloquial) an interjection denoting irony, often preceded with α (a):

Είναι εγκληματίας; Α μπα, ιδέα σου!

Eínai egklimatías? A ba, idéa sou!
So he's a criminal? No, you think!?

Albanian pa shiko ‘look’, pa ‘without’

Μπαμπέσης (babesis)

Greek

Etymology

Albanian i pabesë, with progressive assimilation of the /b/.

Hyphenation: μπα·μπέ·σης

Noun

μπαμπέσης • (bampésis) m (plural μπαμπέσηδες, feminine μπαμπέσα)

cunning, deceptive, untrustworthy person

Antonym: μπεσαλής (besalís)

Albanian i pa-besë ‘without honour’, Albanian pa ‘without, not’

bah

## French

### Etymology

Not well-attested in texts, but of imitative origin nevertheless. Sense 2 is a denasalized version of ‘ben’.

### Interjection

bah

1. No.

   Bah, bah, bah !

   No, no, no!
2. An exclamation to fill space, often used as an intensifier; well, err, um

   Synonym: ben

   Tu veux jouer aussi ? — Bah, ouais.

   Do you want to play too? — Well, yeah.

bah

## Dutch

### Etymology

Exclamatory

Hyphenation: bah

### Interjection

bah

An exclamation of disapproval, contempt or disgust: bah, yuck

bah

## English

### Etymology

Early 19th century, probably borrowed from French bah.

### Alternative forms

baugh (archaic)

### Interjection

bah

1. (sometimes humorous) Expressing contempt, disgust, or bad temper.

bah

## German

### Alternative forms

bäh

### Etymology

Exclamatory

### Interjection

bah

boh

Galician

Interjection

boh

1. indicates disdain, contempt, contradiction or incredulity
   —Éche un gran presidente, non crees? —Boh! Que vai ser!
   —He is a great president, don't you think? —Bah! No way!

Ref : WP. II 136, Trautmann 22 f.

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PIET : 2920

201. bhē- : bhō-

English : ‘to warm, fry’

German : ‘wärmen, rösten’

Material: Old High German bāen, bājan, New High German bähen (bhēi̯ō) ‘to warm by wrapping, to toast bread’, also with Indo-European -to-Suffix Old Icelandic bað ‘steam bath’, Old Saxon bath, Anglo-Saxon bæþ, Old High German bad ‘bath’; also Norwegian dialect bara ‘to clean with warm water’, Swedish bara ‘to warm up’.

From this, with g-extension bhōg-

in Greek φώγω ‘to roast, to fry’, Anglo-Saxon bacan, bōc, Old High German bahhan, Old Icelandic baka, -aða the same, Middle High German sich becheln ‘to warm oneself, to sun oneself’; alongside with intensive consonant-sharpening Old High German backan, New High German backen;

Greek-Illyrian βαγαρόν • χλιαρόν; Laconian (Hesychius) (cf. Blumental IF. 49, 175);

Also perhaps (as ‘intense desire’) Russian bažítь, bažátь ‘to wish, to hunger after’, Czech bažiti, perf. zabahnouti ‘to long for something’.

Maybe Albanian babëzi ‘greed’ a Slavic loanword.

Ref : WP. II 187.

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PIET : 2104

202. bhebhru-, bhebhro-

See also : s. bhe̯r- ‘braun’

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PIET : 0

203. bhedh-1

English : ‘to pierce, dig’

German : ‘stechen, bes. in die Erde stechen, graben’

Material: Latin fodiō, -ere, fōdī ‘dig’, fossa ‘the ditch’, fodicāre ‘to poke repeatedly’;

Gaulish bedo- ‘canal, ditch’ (Wartburg I 313), Welsh bedd, Cornish bedh, Breton béz ‘grave’; Gaulish bodīca ‘fallow field’ (M.-L. 1184);

Gothic badi n. ‘bed’, Anglo-Saxon bedd the same, Old High German and others betti ‘bed, garden bed’, Old Norse beðr m. ‘undercarpet, feather bed’ (Indo-European bhodhi̯o-), originally ‘a place dug into the ground’, cf. New High German Flußbett, Beet, English bed also ‘garden bed’;

Lithuanian bedù, bedžiaũ, bèsti ‘to stab, bore, dig’, badaũ, badýti ‘to stab, thrust’, bãdas ‘hunger’, bẽdrė f. ‘pit’, Old Prussian boadis ‘stab’, em-badusisi ‘he sticks, they stick’;

Old Church Slavonic bodǫ, bosti (s-Aor. basъ) ‘to stab’, bodl’ m. ‘spine’ (bod-lь);

Tocharian A pat-, pāt- ‘to plow’;

perhaps also Hittite píd-da-i (can also be read pádd-da-i) ‘makes a hole in the earth’, cf. Pedersen Hittite 77.

Perhaps related Greek βόθρος, βόθῡνος m. ‘pit’, Schwyzer Greek Grammar I 262, note 2. Differently Petersson Heteroclitics 128 ff.

Probably connected to Celtic-Germanic bodu̯o-, -ā ‘battle’ in Gaulish personal name Ate-boduus, -uā, Boduo-gnātus, Old Irish bodb f. ‘crow, battle goddess in the form of a crow’; Old Icelandic boð f. (badwō), Gen. bǫðvar, Anglo-Saxon beadu f., Old Saxon Badu-, Old High German Batu- (in personal name) ‘battle’.

Ref : WP. I 126 ff., 188, WP. I 99, 521 f., 866, Trautmann 29.

Pages : 113-114

PIET : 2054

204. bhedh-2

English : ‘to bow, bend’

German : ‘krümmen, beugen, drücken, plagen’

Material: Sanskrit bā́dhatē ‘urges, presses, torments’, Desid. bī́bhatsatē ‘is averse to something, feels disgust’, jñu-bā́dh- ‘knee bending’; Albanian bint, med. bindem ‘I bend myself’, bashkr ‘together’, bashkonj ‘unite, coalesce’; Gothic bida ‘prayer’, Old High German beta f. ‘request’, Gothic bidjan (sec. -bidan) ‘to ask, to pray’, Old Icelandic biđja, Anglo-Saxon biddan, Old High German bitten, Old Icelandic knē-beðr m. ‘knee pad’, Anglo-Saxon cnēow-gebed n. ‘prayer’ (cf. Sanskrit jñu-bādh-); Lithuanian bodùs ‘disgusting’, bodė́tis ‘to feel disgust’; Tocharian B peti, A poto ‘veneration’.

Ref : WP. II 130 f., 140, 185, WH. I 461, 495, Feist 89 b; anders Kluge[12] 60.

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PIET : 0

205. bheg-, bheng-

English : ‘to break’

German : ‘zerschlagen, zerbrechen’

Material: Sanskrit *bhanákti*, Perf. *babháñja* 'to break' (reformed only later according to the 7th class), *bhaŋga-ḥ* 'break; wave' (cf. Lithuanian *bangà* 'wave'), *bhañji-ḥ* 'breaking, bending, crooked path, step, wave'; Armenian *bekanem* 'I break', *bek* 'broken'; but Phrygian *βεκός* 'bread', originally 'piece' has an unexplained *k*; Old Irish *bongid*, *-boing* 'breaks, harvests, conquers' verbal noun *búain* (*bhog-ni-*), enclitic *-bach*, *-bech* (*bhogo-m*), Thurneysen Grammar 447, 461; passive preterite *-bocht*, perhaps = *bocht* 'poor'; the nasal-less preterite *buich* probably has a secondary *u* (cf. Old Irish *mag* 'field', dat. *muig*: *mages*), so it is not necessary to connect it to *bheug(h)-* 'to bend'; Middle Welsh *di-vwng* 'unyielding'; regarding the meaning 'to conquer', cf. Old Irish *maidid for nech* 'it breaks over someone' = 'he is conquered'. *Boimm* 'bite' from *bhog-smn̥* in Middle Irish also points to *o*.

Lithuanian *bangà* ‘wave, multitude, heavy rain’, *prabangà* ‘excess’, Latvian *buogs* ‘dense crowd’, related to Lithuanian *bangùs* ‘rapid, intense’ (of streams and downpours), *bingùs* ‘brave’ (of horses), *bengiù, bengiaũ, beñgti* ‘to finish’, *pabangà* f. ‘completion’; Prussian *pobanginnons* ‘moved’; in the sense of ‘to finish,’ forms with *ei*, *ai* arise due to ablaut dislocation (cf. Endzelin Latvian Greek 60) in Latvian *beĩgas* Pl. ‘end, decline’, Lithuanian *pabaigà* the same, *beigiù* and *baigiù* ‘end’, Latvian *bèidzu* the same; since Latvian *buoga* also means ‘stony place’, Russian *búga* ‘flooded forest area’ probably also belongs here; differently for *beig-* (related to *bhei-* ‘to strike’) see Kuiper Nasal Present 184.

The following forms should be excluded due to their ending and meaning and are likely to be interpreted as sound words:

Germanic bang- ‘to hit’ in Old Icelandic banga ‘to hit’, bang ‘noise’, English bang ‘to knock, to hit’, with ablaut Middle High German, Middle Dutch bungen ‘to drum’; Low German bengel ‘club, lout’ = New High German Bengel, English dialectal bangle ‘club’, Old Norse nickname bǫngull.

In addition, with intensive consonant sharpening:

Germanic bank- in Old Swedish banka, ablaut bunka ‘to hit, to knock’, Old Bavarian bunken ‘to knock, to strike’, Middle Dutch bunken, Dutch bonken ‘to hit, to beat’.

Latvian bungã ‘drum’, bunga ‘blow’ likely stem from Middle Dutch.

Ref : WP. II 149 f., WH. I 503, 541, Trautmann 26.

Pages : 114-115

PIET : 2072

206. bhēgh- : bhōgh-

English : ‘to resist’

German : ‘streiten’

Material: Gaulish bāgaudae 'insurgent guerrillas' (suffix as in alauda, bascauda), Old Irish bāgaid 'fights, boasts, threatens', bāg f. 'fight', Middle Welsh bwyo (bāg̯-) 'to strike', kymwy (: Middle Irish combāg cf.) 'quarrel', -boawc = Middle Irish bāgach 'warlike'; if Welsh bai 'fault', beio 'to blame' belongs here, it must contain Indo-European bhəgh-.

Old High German *bāgan* (bāgēn) means ‘to quarrel, fight’; Old Icelandic *bāga, bægja* means ‘to oppose, resist’; Old High German *bāga* means ‘quarrel, fight’; Old Saxon *bāg* (masculine) means ‘boasting’; Middle High German *bāc*, -ges (masculine) means ‘loud shouting, quarrel’; Old Icelandic *bāge, bāgi* means ‘opponent’; *bāgr* means ‘difficult, troublesome, obstructive.’ If the Germanic group is not borrowed from Celtic, one must assume a vowel alternation (Ablaut) *Germanic* ē : *celt.* ā (Indo-European ō);

Latvian *buôztiês* means ‘to get angry’ (bhōgh-), according to Endzelin KZ. 52, 118;

Russian *bazel* means ‘shouter’, *bazgala* means ‘malicious’ (according to Scheftelowitz KZ. 54, 242);

Perhaps Tocharian B *pakwāre* means ‘bad’ (adverb), A *pkänt* means ‘obstacle’ (bhəgh-), according to Van Windekens Lexique 85, 96.

Ref : WP. II 130.

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PIET : 2056

207. bheg$^{w}$-

English : ‘to run’

German : ‘davonlaufen’

Material: Hindi *bhāg*- 'to flee'; Greek *φέβομαι*, *φοβέομαι* 'to flee, to be afraid', *φόβος* 'flight, fear', *φοβέω* 'I scare off', *φοβερός* 'frightening, fearful'; full-grade Lithuanian *bė́gu*, *bė́gau*, *bė́gti* 'to run, to flee', *bėgas*, *bẽgis* m. 'flight, running', Latvian *bêgu*, *bêgt* 'to flee', with ablaut causative *boginù*, *bogìnti* 'to make something flee, to move quickly'; Slavic *běgǫ* in Russian *běgu* (Infinitive *běžátь*), Little Russian *bihú* (Infinitive *bíčy*) 'to run', along with the neologism Old Church Slavonic *priběgnǫ*, *priběgnǫti* etc. 'to flee', as well as Old Church Slavonic *běžǫ*, *bežati* 'to flee' etc.; Tocharian A *pkänt* (pkät) 'distant, separated' (Van Windekens Lexicon 96).

Maybe Albanian beh ‘appear’ by Andi Zeneli

Ref : WP. II 184 f., Trautmann 29, Meillet Slave commun$^{2}$ 220, 235, Schwyzer Gr. Gr. I 717.

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PIET : 2070

208. bhei-

English : ‘bee’

German : ‘Biene’

Comments: with n-, k-, or t- extension
Material: The short form is still present in Old Icelandic *bȳ-fluga*, Alemannic *bī*, Bavarian *beij*; alongside forms with *n* (scarcely borrowed from the weak declension), such as Old High German *bini* n. 'bee', ablaut *bīa* f. (bī-ōn- = Anglo-Saxon *béo*, English *bee*), *bīna* (New High German dialectal *Bein*); Old Church Slavonic *bъčela*, *bьčela* the same (*bhikelā*); Welsh *bydaf* 'beehive', Old Prussian *bitte*, Lithuanian *bìtė*, *bitìs*, Latvian *bite* 'bee'.
Gaulish *bekos* 'bee' (M.-L. 1014), Old Irish *bech* m. 'bee', Gaelic *speach* 'sting', Welsh *beg-eg(y)r* 'drone' differ in vowel (taboo distortion).

Ref : WP. II 184 f., WH. I 555 f., Specht Dekl. 46.

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PIET : 103

209. bheid-

English : ‘to prick, pierce’

German : ‘spalten’

Material: Sanskrit *bhinádmi* (participle *bhindánt-* = Latin *findēns*, *bhinná-* alongside *bhittá-* = Latin *fissus*), *bhḗdāmi* ‘I split, carve, break, etc.’, *bhidyátē* ‘is split’; likely Greek *φείδομαι* (reduplicated aorist in Homeric *πεφιδέσθαι*) ‘to be stingy with something, to act sparingly; to spare; to avoid something’ (basic meaning partly perhaps ‘to separate myself from something = to avoid it’, but especially ‘to cut off a little, to be stingy, to cut off just a little of something’); Latin *findō*, -ere, *fidī* (likely aorist like Sanskrit optative *bhidēyam*, Anglo-Saxon *bite*, Old High German *bizzi* ‘you bit’), *fissum* ‘to split’, *fissum* (neuter), *fissūra* (feminine) ‘split’.

Gothic *beitan* 'to bite', Old Icelandic *bīta* 'to bite; to penetrate (as with a sword, etc.)', Old Saxon and Anglo-Saxon *bītan*, Old High German *bīzzan* 'to bite' (cf. Sanskrit *bhḗdati*, Greek *φείδομαι*); causative form Old Icelandic *beita* 'to make bite, to graze', Anglo-Saxon *bætan* 'to curb, to chase', Old High German and Middle High German *beizen* 'the same, to bite', Old Icelandic *beizl* 'bit, bridle' (*baitislan*), Anglo-Saxon *gebǣtu* N. Pl., *gebǣtel* n. 'bit'; Old Icelandic *biti* m., Anglo-Saxon *bita* m. 'bite', Old High German *bizzo* m., *bizza* f. 'bite, wedge';

Gothic *baitrs* 'bitter' ('biting in taste'); with ablaut, Old Icelandic *bitr* 'biting, sharp, painful', Anglo-Saxon *biter*, *bitter*, Old Saxon and Old High German *bittar* 'biting, sharp, bitter'; Old Icelandic *beiskr* 'sharp, bitter' (*bait-skaz*); Gothic *beist* 'sourdough' (bhei[d]-sto-); Anglo-Saxon *bitela* 'biting', *bitel* 'beetle', English *beetle*; Old Icelandic *beit* n. 'ship' (originally 'hollowed-out dugout' from Old Icelandic *bite* 'beam'), Anglo-Saxon *bāt* m. 'boat', Middle English *bōt*, from which New High German *Boot* was borrowed and possibly Old Icelandic *bātr* for the same; Middle Dutch *beitel*, *bētel* 'chisel', Middle High German *beizel* 'sting' (cf. Sanskrit *bhēdurá-ḥ*, *bhēdirá-ḥ* 'thunderbolt').

It seems possible that *bheid-* is an extension of *bhei(ə)-* meaning 'to strike'.

Ref : WP. II 138 f., WH. I 500 f.

Pages : 116-117

PIET : 2059

210. bheidh-1

English : ‘to advise, force’

German : ‘jemandem zureden, zwingen’, med. ‘sich einreden lassen, vertrauen’

Material: Greek πείθομαι ‘I let myself be persuaded, I follow’ (Aorist ἐπιθόμην, Homeric πεπιθεῖν, πιθέσθαι; Perfect πέποιθα ‘I trust’), Active (secondary) πείθω, Aorist ἔπεισα ‘I persuade, I convince’, πειθώ, -οῦς ‘Persuasion’, πιστός (for φιστος) ‘reliable, faithful, trusting’, πίστις, -ιος, -εως ‘Faithfulness, trust’, Homeric ἐν πείσῃ ‘in appeasement’ (πειθ-σ-);

Albanian bē f. ‘oath, vow’ (bhoidhā = Old Church Slavonic bĕda ‘necessity’), Eastern Geg per-bej ‘curse’ (related neologism bese f. ‘belief, contract, faithfulness’);

Latin fīdō, -ere, fīsus sum ‘I trust, I confide’ (fīsus is the perfect participle), fīdus ‘reliable’; foedus (bhoidhos), in Ennius fīdus (bheidhos) n. ‘alliance’, fidēs ‘confidence, faith’, Dius Fidius ‘God of oaths’; Umbrian combifiatu (bhidhiā-) ‘let him trust completely’; regarding Oscan Fiisiais, Umbrian Fise, Fiso, Fisovio- see WH. I 494.

Gothic *baidjan* 'to compel,' Old Icelandic *beiđa*, Anglo-Saxon *bædan*, Old High German *beitten* 'to urge, to demand' = Old Bulgarian causative *běždǫ*, *běditi* 'to compel,' *poběditi* 'to conquer,' *běda* f. 'distress'; here also likely Gothic *beidan* 'to wait,' Old Icelandic *bīđa*, Anglo-Saxon *bīdan*, Old High German *bītan* the same, Swiss *beite* = Old High German *beitten*, but in the meaning 'to wait.' Basic meaning 'to endure' from 'to trust' or 'to compel oneself.'

Ref : WP. II 139 f., 185 f., WH. I 493 f.

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PIET : 2060

211. bheidh-2

German : ‘binden, flechten’

See also : s. bhidh-.

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PIET : 0

212. bhei(ə)-, bhī-

English : ‘to hit’

German : ‘schlagen’

Material: Avestan byente 'they fight, strike' (H. Lommel KZ. 67, 11);

Armenian bir 'large stick, club' (bhi-ro-);

Greek φῑτρός m. 'tree trunk, log', φῑμός m. 'gag, muzzle';

Venetic personal name φohiio-s-, Illyrian a folk name Βοιοί 'the fighters' (: Russian boj), Greek-Illyrian Placename Βοῖον ὄρος, a folk name Βοιωτοί, Celtic-Illyrian a folk name Boii; Messapian βίσβην 'pruning sickle', βισβαῖα 'pruning shears' Hesychius;

Latin perfinēs 'you may break through' Hesychius;

Old Irish ben(a)id ‘strikes’ (bi-na-ti), ro-bīth ‘was struck’, bīthe ‘struck’, fo bīth ‘because’ (= ‘under the blow’), Breton benaff ‘cut’, Old Welsh etbinam ‘I cut to pieces’, without n-infix Breton bitat ‘to trim’, Welsh bidio ‘to trim a hedge’, bid ‘thorn hedge’, Middle Irish fid(h)b(h)a ‘sickle’ = Old Welsh uiidimm ‘lignismus’, modern Welsh gwyddyf ‘sickle’ = Gallo-Latin vidubium ‘hoe, mattock’ (vidu-bion ‘woodcutter’), compare Middle Irish personal name Faíl-be ‘wolf slayer’ (vailu-bios); Old Irish binit f. ‘lab, bedstraw’ (‘cutting’, bi-n-antī), Middle Irish bian ‘skin, pelt’, Old Irish bīáil ‘axe’, Old Welsh bahell, modern Welsh bwyell, Breton bouhazl (bhiia̯li-), Old Irish bēimm n. ‘blow’ (bhei-smn̥), Cornish bommen, Gaulish biliā ‘tree trunk’, French bille;

Old Icelandic bīldr ‘arrowhead, fleam’ (bhei-tlo-); Old High German bī(h)al ‘axe’ (bheiə-lo-), hence probably Germanic bilja- and not biþla- in Old High German, Anglo-Saxon bill n., Old Saxon bil ‘sword’, Middle High German bil, billes ‘stonecutter’, New High German Bille f. ‘hoe’, Middle High German billen ‘to hew’, Old High German bilōthi, bilidi, New High German Bild; Old High German billa f. ‘sourdough’; with the suffix -li- Anglo-Saxon bile m. ‘beak’, a variant of English bill;

Old Church Slavonic bijǫ (bьjǫ) biti ‘to strike’, Sanskrit bi̯jêm bi̯ti, Russian bьju bitь, from which with the suffix -dhlo-: Russian-Church Slavonic bilo n. ‘clapper’, Sanskrit bi̯lo ‘crossbar of a rake’, Czech bidlo ‘pole’, Russian bílo ‘mallet’; bítva ‘battle, blow’ (: Messapic βίσβη), Old Church Slavonic bičь ‘whip’ (from Slavic New High German Peitsche); with ablaut Old Church Slavonic u-bojь m. ‘murder’, Sanskrit bôj, Gen. bo̯ja ‘battle’, Russian Czech boj (: Illyrian Boii).

Ref : WP. II 137 f., WH. I 503 f., 506, Trautmann 33, Lidén KZ. 61, 12, Karstien KZ. 65, 154 f.

See also : S. oben unter bheid-.

Pages : 117-118

PIET : 2058

213. bheig$^{w}$-

English : ‘to shine’

German : ‘glänzen’

Material: Old Persian bigna- 'brilliance' in the personal names Bagā-bigna-, Ἀρια-βιγνης; Greek φοῖβος 'pure, shining', φοιβάω, φοιβάζω 'to purify', ἀφοίβαντος 'soiled' (bhoig$^{w}$-o-), ἀφικτός, ἀφικτρός (bhig$^{w}$-) 'impure'.

Concerning Φοῖβος Ἀπόλλων, see Kretschmer Gl. 15, 199.

Ref : WP. II 138, Schwyzer Gr. Gr. I 299.

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PIET : 0

214. bhel-1, balto-Slavic auch bhelə-

English : ‘shining, white’

German : ‘glänzend, weiß’, auch von weißlichen Tieren, Pflanzen und Dingen, wie Schuppen, Haut usw.

Comments: Related to bhā-1 in the same way as stel- is to stā- 'to stand', del- 'to split' to dā(i)- 'to divide'.

Material:

Sanskrit bhālam n. 'brightness, forehead', sam-bhālayati 'looks' (with lengthened grade); balākā 'a type of crane' with b- after baká-ḥ 'a type of heron';

Armenian bal 'paleness, whiteness';

Greek φαλός 'white' Hesychius, φαλύνει 'brightens' Hesychius, φαλι(ϝ)ός 'shining, white, white-fronted', φαληρός, Doric -ᾱρός the same, φαληρίς, Doric -ᾱρίς 'whitish hen', φαλακρός 'bald', παμφαλάω 'look around shyly'; βαλιός 'white, white-spotted' is probably an Illyrian loanword;

Illyrian balta 'swamp', from which Latin blatea f., 'clod of mud', Adalm. balta 'swamp lake'; Ligurian bolā 'swamp' (M.-L. 1191b), river name Duria Bautica (from Baltica), perhaps also mare Balticum (Venetian-Illyrian) 'Baltic Sea' (Einhard, 9th century), cf. Bonfante Balto-Slavic 37, 7 f.

Albanian: balë 'forehead' (Old Prussian ballo the same), balásh 'pale horse or ox', baltë f., balt m. 'mud, swamp, clay';

φάλα ἡ μικρὰ κάρα ‘small head’, Hesychius : Sanskrit bhālam n. 'brightness, forehead' by Andi Zeneli

Latin: fulica (cf. Old High German belihha) and fulix f. 'coot' (bholik- with dialectal u); but whether fēlēs, -is f. 'cat, marten, weasel' belongs here is doubtful because of mēlēs, -is f. 'marten, badger';

Celtic: belo- 'bright, white' in Welsh beleu (bheleu̯o-) 'marten', Old Irish oíbell m. 'glow, heat' (f. 'spark, glowing coal') = Welsh ufel m. 'spark, fire' (opi-bhelo-), Middle Irish Bel-tene 'festival of May 1st' (= bonfire), Gaulish place names (Apollo) Belenos, (Minerva) Belisama (superlative), place name Belenā: French Bienne, Swiss Biel; Old French baille 'pallor' (hence Middle Breton baill the same) could go back to an ablauting Gaulish bali̯o-, cf. French place name Bailleuil: Bali̯o-i̯alon; Gaulish belsa 'field' from belisā;

Gothic: bala m. 'blaze' (from Belisarius's horse), English dialect ball 'horse with a white blaze' (hence Welsh bal the same), Middle English balled, English bald, Danish bældet 'bald', Old High German belihha (cf. Latin fulica), New High German Belche 'coot', mountain name Belchen (for the suffix see Brugmann's Grundriß II 1, 511, Specht Dekl. 213 f.), lengthened grade Old Icelandic bāl 'flame', Anglo-Saxon bǽl 'pyre' (bhēl-).

On the other hand, Germanic pōl- in Anglo-Saxon pōl, English pool, Old High German pfuol ‘muddy pool’, ablautend Dutch peel (pali-) ‘morass’, Anglo-Saxon pyll, English pill (puli̯a-, old bl̥i̯o-) probably borrowed from Venetic-Indo-European (see above bolā); differently Petersson Heterokl. 205;

Lithuanian bãlas ‘white’ and ‘snowdrop’, balà f. ‘white anemone’ and m. ‘swamp, moor, muddy pool’, balù, balaũ, bálti ‘to turn white’; Latvian lengthened grade bãls ‘pale, wan’; Old Prussian ballo f. ‘forehead’ and balo ‘swamp’ in Old Norse;

Old Church Slavonic lengthened grade bělъ ‘white’ (bhēlo-), f. ‘splint in wood’, Polish dialect biel f. ‘swampy forest’, Russian dialect bil ‘swamp’; ablautend bala (bhōlā) in Russian bala-ružina ‘puddle’, Little Russian balka ‘depression’;

Lithuanian báltas (bholətos), Latvian baĨts ‘white’, see N Baltiņa ezers;

Slavic substantive neuter adj. bolto- (bholəto-) ‘swamp, pond, lake’ in Old Church Slavonic blato ‘lake’, Croatian blȁto ‘lake, mud’, Russian bołóto ‘swamp’;

Lithuanian bá’lnas ‘white’ (with stress accent, Indo-European bholənos), balañdis ‘baptism’, balánda ‘goosefoot’, Russian lebedá, Serbian lobòda the same;

Slavic bolna f. (with a circumflex, Indo-European bholnā) in Czech and Slovak blána 'skin, membrane', Russian bołoná 'sheath, growth on trees', bółonь f., 'sapwood', originally identical with Czech blana 'meadow', Polish błoń f., błonie n. id., Russian bołonьje n. 'low-lying meadows'; perhaps Tocharian B palsk-, pälsk, A päl(t)sk 'to think' (to see, cf. Sanskrit sam-bhālayati); whether here also Greek φελλός (bhel-so-), 'cork, cork oak', φελλεύς 'stony ground', ἀφελής 'even', φολίς 'scale (of a reptile)'.

Note:

Andi Zeneli

βαλιός

ά, όν,

A spotted, dappled, ἔλαφος, λύγκες, E.Hec.90, Alc.579 (both lyr.); πέρδιξ AP7.203 (Simm.).

2 parox., βαλίος, as name of one of Achilles' horses, Piebald, Dapple, Il.16.149, al., cf. E.IA 222.

II swift, Opp.C.2.314, Tryph.84, Nonn. D. 9.156, al.

Frisk Etymological English

Grammatical information: adj.

Meaning: spotted, dappled (E.), swift (Opp.; after ἀργός).

Other forms: with diff. accent (Schwyzer 380, 635) Βαλίος name of a horse of Achills (Il.).

Derivatives: From this βαλία ὀφθαλμία H.?

Origin: XX [etym. unknown]

Etymology: Cf πολιός and other colour adjectives in -ι(F)ός (Schwyzer 472, Chantraine Form. 123). As b- is rare in PIE one thought of a loanword; Solmsen KZ 34, 72ff. (Thracian/Phrygian), Pok. 118 and Grošelj Živa Ant. 3, 203 (Illyrian), Schwyzer 68 n. 3 (Macedonian?). - Real Greek would be φαλιός.

βαλία

ὀφθαλμία, καὶ τὸν βάλιον πηρόν (Cret.), Hsch.

Βαλία:

ὀφθαλμία. καὶ τὸν βάλιον πηρόν· Κρῆτες

βουβάλιες:

οἱ βούβαλοι (Hdt. 4,192,1). ἢ ἀστράγαλοι

βουβάλιον:

γυναικὸς κοσμάριον (Diph. fr. 59 Nicostr. fr. 33) καὶ ἄγριος σικυὸς παρὰ Ἱπποκράτει

βούβαλος:

δορκάδιον. καὶ μέγα καὶ πολύ

βαλίαν:

κατάστικτον gAS ποικίλον (Eur. Hec. 90). (Κρῆτες.) ταχύ. ἐλαφρόν (πηρόν, βάλιον)

Βαλιαρίδες:

νῆσοι αἱ περὶ Κύρνον. αἱ δὲ αὐταὶ καὶ Γυμνησίαι

βαλικιώτης:

συνέφηβος. Κρῆτες

βαλιῶται:

πρόγονοι

Ref : WP. II 175 f., WH. I 108 f., 559 f., W. Schulze Berl. Sbb. 1910, 787 = Kl. Schr. 111, Trautmann 25, 29 f., Specht Dekl. 116 f.

See also : Hierher ferner bhel-2; bheleg-; bhlei-, -g-, -k-; bhlendh-; bhles-; bhleu-, -k-, -s-; bhlēu̯o-; bhl̥ndho-; bhləido-.

Pages : 118-120

PIET : 129

215. bhel-2

English : ‘in names of henbane’

German : in Bezeichnungen des Bilsenkrautes

Comments: Probably identical to bhel-1.

Material: Gaulish (Illyrian) belinuntia f., βελένιον n. ‘Apollinaris’, to the name of Apollo Belenos (see above bhel-1);

Anglo-Saxon beolone (bhelunā), Old Saxon bilene, lower grade older Danish bylne (Germanic bul-n-), bølme, Swedish bolmört, New High German dialect bilme; but Old High German bil(i)sa is probably a Celtic loanword (cf. Provençal belsa);

Slavic belena-, belenā in Russian - Church Slavonic belenъ m., Russian belená f., Slavic belnъ m. in Slovenian blèn, Old Czech blén, lower grade Slavic bьlnъ in Serbian bûn.

Ref : WP. II 180, WH. I 99 f., Trautmann 30, Kretschmer Gl. 14, 97, Specht Dekl. 140.

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PIET : 136

216. bhel-3, bhlē-

English : ‘to grow, spread, swell’

German : ‘aufblasen, aufschwellen, sprudeln, strotzen’

Material: Sanskrit bhāṇḍa- n. 'pot, vessel' (bhāln-da); according to Thieme (ZDMG. 92, 47 f.), Avestan barə-s-man- 'bundle of twigs', Sanskrit bársva m. pl. 'swelling, gums' (loanword from Avestan barsman 'cushion'); cf. below Old High German bilorn.

Armenian bełun 'fertile' (: Greek φάλης), bełn-awor same (: Greek φαλλός), Adontz, Mél. Boisacq 9.

Greek φαλλός, φάλης 'penis' (φαλλός from bhl̥nós or bhelnós; cf. Old Irish ball, New High German Bulle); in addition φάλλαινα (formation like λύκαινα), φάλλη 'whale' (cf. the Latin ballaena, probably borrowed through Illyrian mediation; also Middle High German bullich refers to large fish species; identical is φάλλαινα 'moth', see above Z. 1 for ἀφελής and related terms; for ὄφελος see below under phel-; according to Persson Beitr. 299 also φλόμος (φλόνος) 'mullein, plant with thick woolly leaves', as bh(e)lo-mo-s.

Presumably Phrygian βάμ-βαλον, βά-βαλον ‘αἰδοῖον’ Hesychius, also βαλλιόν ‘penis’; Thracian a folk name Τρι-βαλλοί.

Latin follis ‘leather pouch; windbag, balloon; bellows, purse’ (bhl̥nis or bholnis, cf. the Germanic words with -ll- from -ln-);

Welsh bâl f. ‘elevation, mountain peak’ (bhl̥ā);

zero grade Old Irish ball m. ‘limb, body part’, then ‘part, place, spot’ (also on the body), thus perhaps also Welsh ball ‘epidemic’; Welsh balleg ‘sack, purse’; ablauting bol, boll in Welsh dyrn-fol ‘glove’, arfolli ‘to become pregnant’, ffroen-foll ‘with flared nostrils’ (: φαλλός); reduced grade with suffix -ko- and a meaning like Old High German bald (see below): Irish bale ‘strong’, Welsh balch, Breton balc’h ‘proud, arrogant’.

bhl̥- (bhel-) in Old Swedish bulin, bolin 'swollen', bulde, bolde, byld 'swelling, ulcer'; Old Icelandic bulr, bolr m. 'tree trunk, body', Middle Low German bole f. 'plank' (New High German Bohle); Old Icelandic boli 'bull', Anglo-Saxon bula id., bulluc 'young bull', English bull, Middle Low German New High German Bulle (as bull-ōn = Greek φάλλων from a St. bulla- = φαλλό-ς); Hessian bulle 'vulva'; Old Icelandic bolli m. 'drinking bowl' ('spherical vessel'; Middle Irish ballán 'drinking vessel' probably from the North), Anglo-Saxon bolla m. 'bowl', hēafodbolla 'skull', Old Frisian strotbolla 'larynx', Old Saxon bollo 'drinking bowl', Old High German bolla f. 'water bubble, fruit bladder or knot of flax', Middle High German bolle f. 'bud, spherical vessel', Old High German hirnibolla 'skull', New High German Bolle, Roßbollen, Middle High German bullich, bolch 'large fish such as cod' (cf. φάλλαινα), also cf. Old High German bolōn, Middle High German boln 'roll, throw, hurl' and with the meaning swollen = 'thick, large', Swedish dialect bål, bol 'thick and large, strong, very bold', Old Icelandic poet. bolmr 'bear'; probably related to Old Icelandic bulki 'ship's cargo', Swedish Danish bulk 'hump, lump';

to a heteroclitic paradigm bhelr̥, Gen. bhelnés points Old High German bilorn m. f. 'gums' (bilurnō 'swelling, bulge'), if not from beluznō; Germanic bel-n- also in Hessian bille 'penis' (: bulle), Middle Low German (ars-)bille, Dutch bil 'buttock', Swedish fotabjälle 'ball of the foot, toe ball';

ablauting Old High German ballo, balla, New High German Ball, Ballen, Old High German arsbelli m. pl. 'buttocks', Anglo-Saxon bealluc m. 'testicle' (bhol-n-), Old Icelandic bǫllr 'ball, sphere, testicle'; Old Icelandic bali 'elevation along the riverbank; small elevation on flat ground'; with formative -to- and the meaning 'swollen' = 'high-spirited, bold', Gothic bal-þaba adv. 'boldly', balþei f. 'boldness', Old Icelandic ballr 'terrible, dangerous', baldinn 'defiant', Anglo-Saxon beald 'bold, daring', Old High German bald 'bold, daring, quick', New High German bald adv.; also Anglo-Saxon bealdor 'prince, lord', Old Icelandic GN Baldr.

With gradation level bhōl- probably Norwegian bøl 'in heat, of the sow' (ablauting bala 'to be in heat').

Root form bhlē-:

Greek φλήναφος 'chatter, talkative', φλην-έω, -άω 'to be talkative'; ἐκωφλαίνω like φαίνω from bhā-, aorist ἐκφλῆναι 'to gush forth';

Latin flō, flāre ‘to blow’ (probably from bhlə-i̯ō), but flēmina ‘varicose veins’ is probably a loanword from Greek φλεγμονή; Norwegian dialect blæma ‘skin blister’; Old Swedish blæmma same; Old High German blāt(t)ara, Old Saxon blādara ‘blister, blister’, Anglo-Saxon blǣdre same, reduplicated form Old Icelandic blaðra ‘blister, blister’, Old High German etc. blat ‘leaf’; Old Icelandic blā- in compounds ‘excessively, very’; with predominant meaning ‘to blow’ Old High German i̯o-present blājan, blāen ‘to blow, to swell, to inflate’, Anglo-Saxon blāwan ‘to blow’ (the w from the perfect), Old High German blāt, Anglo-Saxon blæd ‘blowing, breath, gust of wind’, Old Icelandic blǽr ‘gust of wind’; with -s- Gothic ufblēsan ‘to inflate’, Old Icelandic blāsa ‘to blow, to pant, to inflate; impersonal: to swell up’, Old High German blāsan ‘to blow’, blāsa ‘bladder’, blāst ‘blowing, breath’, Anglo-Saxon blǽst, Old Icelandic blāstr (blēstu-) ‘blowing, breath, snorting, anger’;

Latvian blèņas ‘pranks’ comes from the Russian loanword blèdis ‘fraudster’.

Possibly related here Gothic blōþ ‘blood’, see bhel-4.

Ref : WP. II 177 f., WH. I 515, 524 f.

See also : Dazu bhel-4 ‘blühen’ usw. und die Erweiterungen bhelĝh-, bhlĕd-, bhleg$^{w}$-, bhlei-, bhleu- ‘schwellen’ usw.

Pages : 120-122

PIET : 132

217. bhel-4 und bhlē-, bhlō-, bhlə-

English : ‘leaf; bloom’

German : ‘Blatt, Blüte, blühen; üppig sprießen’

Comments: likely derived from *bhel-* meaning "to swell" in the sense of "vegetative luxuriance" and "swelling = bud."

Material: Greek *phýllon* "leaf" (bhu̯l̥iom), Latin *folium* likewise; Middle Irish *bileóc* "small leaf" (from bile: bhelḭo-); likely related to Old Irish *bile* n. "tree";

*bhlē-*, usually *bhlō-* in: Latin *flōs, -ris* m. "flower"; *flōreō, -ēre* "to bloom"; Oscan *Fluusaí* "Flora," *Fluusasiaís* "for Flora," Sabine *Flusare* "Floral."

Middle Irish *blāth* m. "blossom, flower," Welsh *blawd*, Cornish *blodon* "blossom" (*bhlō-t-*), Middle Breton (with *-men-* suffix) *bleuzven*, New Breton *bleuñ(v)enn* likewise, with s-derivation Middle High German *bluost* "blossom," New High German *Blust*, Anglo-Saxon *blōstma, blōsma, blōstm* "flower," Old Norse *blōmstr* likewise, Dutch *blōsen* "to bloom" (= Middle Dutch *blōsen* "to blush," cf. *bhles-* "to shine").

Gothic *blōma* m., Old High German *bluomo* m. 'flower', Old Icelandic *blomi* m. same meaning, *blōm* collective 'flower'; Old High German *bluojen, bluowen*, Old Saxon *blōjan*, Anglo-Saxon *blōwan* 'to bloom'; Old High German *bluot* f. 'the blooming, blossom' = Anglo-Saxon *blēd* f. 'shoot, branch, flower, fruit'; but Gothic *blōþ* n., Old Icelandic *blōð*, Old Saxon, Anglo-Saxon *blōd*, Old High German *bluot* 'blood', likely related to *bhelē-* 'to gush'. With *ē*: Anglo-Saxon *blǣd* m. 'breath', n. 'blister', f. 'blossom', Old High German *blāt* 'blossom' (also compare Anglo-Saxon *blǣd*, Old High German *blāt* 'life, breath' and *bhel-* 'to blow up'); with *ə*: Old High German *blat*, Old Saxon *blad*, Anglo-Saxon *blæd*, Old Icelandic *blað* n. 'leaf'; Tocharian A. *pält* same meaning.

Ref : WP. II 176 f., WH. I 518 f., Schwyzer Gr. Gr. I 351.

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PIET : 2100

218. bhel-5 , meist mit -ĝ- (-k̂-) Suffix: bh$_e$ləĝ-, bh$_e$lə-n-ĝ-, bheleĝ-; bhl̥k̂-

English : 'balk'

German : 'Bohle, Balken'

Material: Simple bhel- in Sanskrit *bhuríjāu* Du. 'arms, pole arms'; Gaulish *balākon* '(wall) projection', Welsh *balog* 'battlement' (M.-L. 890). With guttural extensions: Greek *φάλαγξ*, -γγος f. 'trunk, beam; battle line', *φάλαγγαι* 'planks' (if

only with secondary nasal transfer from other nouns in -γξ, then *φαλαγ-* = Sanskrit *bhurij-*; but perhaps with *bhelə-ĝ-* only a parallel ĝ-extension from a n-stem *bheln-*); with -k-: *φάλκης* m. ‘beam, plank in a ship’. Latin *fulciō*, -īre, *fulsī*, -tum (bhl̥k̂iō) ‘to support’ (literally ‘by means of a beam’); *fulcrum* (*fulc-lom*) ‘support, framework, resting place’.

Perhaps also *sufflāmen* 'brake shoe, brake beam, brake chain' (flăg- = Indo-European bhləĝ-smen); Old Icelandic *bialki* (belkan-) 'beam'; ablautend (balkan-): Anglo-Saxon *balca, bealca*; Old High German, Old Saxon *balko* 'beam'; Old Icelandic *balkr* 'partition, section', *bǫlkr* 'section'; zero-grade. Anglo-Saxon *bolca* m. 'gangplank'; but Old High German *bloh(h)*, Middle High German *bloch*, New High German (Low German) *Block* 'log, plank' contains Indo-European *u*, thus derived from Indo-European *bhluko-*, or, if with Germanic consonant strengthening, from *bhlugo-*, corresponding to Middle Irish *blog* 'fragment', possibly further connected to Gothic *bliggwan*, Old High German *bliuwan*, New High German *bleuen* 'to strike', from Indo-European *bhleu̯-ono-*; see under *bheleu-*.

However, the following terms likely belong to bhelĝh- 'to swell,' stemming from a semantic connection to 'thick, swelling':

Lithuanian *balžiena* ‘longitudinal beam on the harrow’, *balžíenas* ‘crossbeam’

Latvian *bàlžiêns*, *bèlziêns* (masc.) ‘support’

East Latvian *bòlgzds* (masc.) ‘support structure on a flat wooden sled’

Latvian *pabàlsts* (masc.) ‘support, handle, grip on the plow’, *bàlzît*, *pabàlstît* ‘to support’

Russian (Olonets Gov.) *bólozno* ‘thick board’

Slovene *blazína* ‘roof beam, crossbar of the sled, sideboard’

Kashubian *błozno* ‘crosswood connecting the sled runners’

Ref : WP. II 181 f., WH. I 559, Trautmann 25 f.

Pages : 122-123

PIET : 139

219. bhel-6

English : ‘to sound, speak’

German : ‘schallen, reden, brüllen, bellen’; Schallwurzel

Material: Sanskrit *bhaṣá*-ḥ ‘bellend’ (bhel-s-), *bhāṣatē* ‘speaks, talks, chats’; *bhaṇḍatē* (Dhatup.) ‘speaks, mocks, blames’ (bhel-n-dō), *bháṇati* ‘speaks, talks’ (bhel-nō) are according to Kuiper Proto-Munda 32 f. non-Indo-European. Old Icelandic *belja* ‘to roar’, Middle Dutch *belen* ‘to bellow’; Old Icelandic *bylja*, *bulda* ‘to threaten, to drone’, *bylr* ‘gust of wind’, Anglo-Saxon *bylgan* ‘to roar’, Middle High German *boln* ‘to shout, to roar’; with Germanic *ll*- (consonant strengthening in the sound root), Old High German *bellan* ‘to bark’, Anglo-Saxon *bellan* ‘to roar, to bark, to grunt’; Old High German *bullōn* ‘to howl (from the wind), to bark, to roar’, Icelandic-Norwegian *bulla* ‘to babble, to chatter’; Old Icelandic *bjalla*, Anglo-Saxon *belle*, English *bell*, Middle Dutch *belle* ‘bell, small bell’, New High German (actually Low German) *Bellhammel* ‘lead ram (with a bell)’.

with Germanic *ld*- (likely from a *dh*-present and perhaps comparable with Lithuanian *bìldu* since the latter most likely contains Indo-European *dh*), Danish *baldre*, Norwegian dialect *baldra*, Swedish dialect *ballra* ‘to make noise’; Middle Dutch, Dutch *balderen* (dialect), Danish *buldre*, Swedish *bullra*, Middle Dutch, Dutch *bulderen, bolderen*, Middle High German *buldern*, New High German *poltern*; Old Prussian *billit* ‘to say, speak’, Lithuanian *bìlstu, bilaũ, bìlti* ‘to start speaking’, *bīlu, biloti* ‘to speak’, *bilóju, -óti* ‘to say, speak’, *byl-aũ, -óti* (dialect), *bylà* ‘speech, conversation, discourse’, Latvian *biĵstu, biĵžu, biĵst* (in dialects) ‘to speak, address’, *biĵdêt* ‘to address’; Latvian *biĮ̃ĮâT* (from *biļņa*) ‘to cry’; with the formative *-so*- Lithuanian *baĩsas* ‘voice, tone’; Tocharian A and B *päl-, pāl*- ‘to praise’ (Van Windekens Lexicon 89).

Ref : WP. II 182, WH. I 516, Trautmann 25.

See also : Hievon abgeleitet bhlē- ‘blöken’.

Pages : 123-124

PIET : 2102

220. bh(e)lāg-

English : ‘weak, ridiculous’

German : etwa ‘schlaff, albern’

Material: bhlāg- or bhlōg- in West Russian błáhyj ‘bad, ugly’ (from which Latvian blāgs, Lithuanian blõgas ‘feeble, weak’ is borrowed), błažić ‘to romp’, Greek Russian blagój ‘stubborn, ugly’, dialect blažnój ‘foolish’, Polish błagi ‘bad, worthless’; unlikely connected to Greek φελγύνει • ἀσυνετεί, ληρεῖ Hesychius, as the Slavic word points to a heavy base, the Greek to a light one; see under (s)p(h)elg-. Here also (apparently with expressive gemination) the Latin flaccus ‘flaccid’.

Ref : WP. II 183 f., 680, WH. I 507 f.

Page : 124

PIET : 0

221. bheld-

English : ‘to knock, hit’

German : ‘pochen, schlagen’

Comments: Perhaps originally a d-present tense form of the sound root bhel-

Material: From the Germanic, probably related to Middle Dutch bolte(n) (‘bolt, arrow’), Old High German bolz, New High German Bolz, Bolzen, Anglo-Saxon bolt (‘bolt, arrow’), Swedish bult (‘bolt’) (bhl̥d-), possibly also New High German Balz, verb balzen and bolzen, Norwegian dialect bolt (m.) (‘male forest bird; tomcat’), New High German Bolze (‘tomcat’); Norwegian dialect bolta (‘to rumble, rush forward’), older Danish bolte (‘to roll’), Swedish bulta (‘to knock’), Swedish dialect bultra (‘to roll, frolic’), Norwegian dialect bultra (‘to make noise, frolic’), derived Norwegian dialect baltra (‘to roll, frolic’).

Lithuanian beldù, -éti and béldžiu, bélsti (‘to knock, tap’), ablaut bildu, bildė́ti (‘to rumble, make noise’), báldau, -yti (‘to knock, knock heavily’), baldas (‘pestle’); Latvian beĵzt (‘to strike’) (perhaps a contamination of belžu = Lithuanian béldžiu with telz- (‘to strike’), according to Mühlenbach-Endzelin Latvian-German dictionary 278).

Ref : WP. II 184, WH. I 560 f.

Page : 124

PIET : 0

222. bheleg-

English : ‘to shine’

German : ‘glänzen’

Comments: Extension of bhel- the same
Material: bhelg-: Sanskrit *bhárgas*- n. 'radiant brilliance' (bhelgos); *Bhṛ́gavaḥ*, Pl. 'mythical priests of the lightning fire'; Latvian *baĨgans* 'whitish'; perhaps from here Old Church Slavonic *blagъ* 'good', Russian (old and modern) *bólogo* Adv. 'good', originally 'light' (contrast to 'dark': 'evil'); Tocharian AB *pälk*- 'burn, shine, heat up', A *pälk*, B *pilko* 'glance', A *polkāṃts* 'celestial body' (: Lithuanian *bãlgans*), B *empalkaitte* 'negligent' (Negation + *palk*- 'shine' beside *pälk*-).

bhleg-: Greek φλέγω ‘burn, scorch, set on fire’, φλεγέθω ‘scorch, set on fire; intransitive burn, be in flames’, φλέγμα (n.) ‘burn; inflammation; phlegm’, φλεγμονή (f.) ‘inflammation; passion; heat’, φλεγύας (adj.) ‘fiery red’; ἀετός ξανθός (Hesiod) (adj. ‘fiery red’); φλόξ, φλογμός ‘flame’;

Latin flagrō, -āre ‘to flame, blaze, burn’, to which flamma ‘flame’ probably belongs as flagmā; Oscan Flagiuí roughly ‘to the one who causes lightning’; alongside flăg- (reduced-grade bhlegró-, bhlegmā́ or because of φλογμός, φλόξ rather bhlogmā) stands the zero-grade bhl̥g-, Latin fulg- in Latin fulgō and fulgeō, -ēre, fulsī ‘to flash, shimmer, shine’, fulgor, -ōris ‘flashing, shimmer, brilliance’, fulgus, -uris ‘lightning, shimmer’, fulmen (fulgmen) of the same root;

Middle Irish imblissiu ‘star of the eye’ (m̥bhi-bhl̥g-s-, Vendryes RC. 40, 431 f).

Old High German *blecchen* (*blakjan*), Middle High German *blecken* 'to become visible, to reveal', New High German *blecken* 'to show the teeth'; Old High German *blecchazzen*, Middle High German *blecken* 'to flash', Middle Dutch/New Dutch *blaken* 'to flame, to glow', Anglo-Saxon *blæcern*, *blacern* 'candlestick', Old Icelandic *blakra* 'to blink'; here probably as 'burned (cf. New Dutch *blaken* from the sooty lamp flame), sooty', Anglo-Saxon *blæc* 'black', neuter 'ink', Old High German *blah* the same; nasalized Germanic *blenk*-, *blank*- in Middle High

German/New High German *blinken*, Middle High German *blinzen* (*blinkatjan*), New High German *blinzeln* (alongside with Germanic *g* older Danish *blinge* 'to blink' and the like, cf. Falk-Torp and *blingse*); Old High German *blanch*, Middle High German *blank* 'shining, gleaming, white', New High German *blank*, Anglo-Saxon *blanca* m. 'horse' (originally of bright color, cf.:) Old Icelandic *blakkr* 'pale', poetic 'horse' ('dun, grey'), Old Swedish *blakker* 'pale, dun', but also 'black, dark' (borrowed into French *blanc*, Italian *bianco*). From this nasal form also Prussian *blingis* 'lead white'.

Lithuanian *blágnytis* 'to sober up; to brighten', Old Lithuanian *blinginti* 'to shine'. A variant with -ĝ- perhaps in Latvian *blãzt* 'to shimmer', *blãzma* (*blãĝ-ma*) 'reflection in the sky'.

Ref : WP II 214 f., WH. I 510 f. 865, Pedersen Tocharian 162, 218, Van Windekens Lexique 17, 98, EM. 398.

See also : Neben bheleg- steht gleichbedeutendes bhereĝ-, s. dort.

Pages : 124-125

PIET : 2103

223. bheleu-

English : ‘to hit; weak, ill’

German : ‘schlagen, durch Schlagen kraftlos machen, schwach, krank’

Material: Old Cornish

bal f., pl. -ow: 'Disease', Middle Breton baluent;

Gothic balwa-wēsei: 'wickedness', balwjan: 'to torment';

Anglo-Saxon bealo: 'evil, wicked';

Old Icelandic bǫl, Dative bǫlve: 'misfortune';

Old High German balo, Genitive balawes: 'ruin, destruction';

Gothic bliggwan (bleuu̯an): 'to strike';

Old High German bliuwan, New High German bleuen (same meaning);

Middle English blowe: 'blow, strike';

Old Icelandic blegðe m. (blauu̯iðan-): 'wedge';

Old Bulgarian bolъ: 'sick person', bolе́ti: 'to be sick'.

See also under bhel-5 for New High German Block and others.

Ref : WP. II 189, Hirt Indo-European Greek II 150, Feist 79, 100, Specht Dekl. 133.

See also : Daneben eine Wzf. bhlēu- : bhləu- : bhlū-, s. dort.

Page : 125

PIET : 148

224. bhelĝh-

English : ‘to swell’

German : ‘schwellen; Balg (aufgeblasene Tierhaut), Kissen, Polster’

Comments: (Extension of bhel- ‘to inflate’ etc.)

Material: Sanskrit barhíš- n. ‘straw, sacrificial straw’ = Avestan barəziš- n. ‘cushion, pillow’, New Persian bāliš ‘pillow’; Sanskrit upa-bárhaṇa-m, upa-bárhaṇī f. ‘blanket, cushion’;

Whether with aspiration-diss. against the formant -ha- hence Sanskrit bárjaha-ḥ ‘udder’

Irish bolgaim ‘to swell’, bolg f. ‘blister’, bolg m. ‘sack, belly, husk, trousers’, Middle Irish bolgach f. ‘boil, blister, pustule; pox’, bolgamm ‘gulp’, Welsh bol, bola, boly ‘belly, sack’, bul ‘seed husk’ (pl. of boly), Breton bolc’h ‘flax pod’, Vannetais pehl-en (from pehl-) the same, Gaulish bulga ‘leather sack’ (from which Old High German bulga ‘leather water container’); Gaulish Belgae ‘the angry ones’;

Gothic balgs m. ‘bladder’, Old Icelandic belgr m. ‘stripped animal skin, bladder, belly’, Old High German Middle High German balg ‘bladder, sheath, bellows, sword sheath’, Anglo-Saxon bielg, byl(i)g ‘bladder, bag’, English belly ‘belly’, bellows ‘bellows’ (Germanic ƀalʒi- m., cf. Old Prussian balsinis; perhaps also Sanskrit barhiṣ-, Avestan barəziš- Indo-European -i-s- as an extension of this i-stem);

Old Icelandic participle bolginn ‘swollen’, causative belgja ‘to make swell’, Old Saxon Anglo-Saxon belgan st.-V. ‘to be angry’, Old High German belgan ‘to swell’, reflexive ‘to be angry’, Old Frisian participle ovirbulgen ‘angry’;

Old Icelandic bylgja ‘wave’, Middle Dutch bulge same; bul(h)stra- in Old Icelandic bolstr m. ‘cushion’, Anglo-Saxon bolster n. ‘cushion, pillow’, Old High German bolstar same, Dutch bolster ‘fruit bladder, husk’;

Old Prussian balsinis ‘pillow’ (bholĝhi-nos), pobalso ‘cushion’, Latvian pabàlsts m. ‘pillow’ (and ‘support’, see above p. 123); Slovene blazína ‘pillow, mattress, bed cushion; ball of the foot or hand’ (and ‘roof beam, crossbeam of the sled, stanchion’, see above p. 123), Croatian blàzina ‘pillow, cushion, feather bed’; Russian bólozenь m. ‘callus, bump, corn’ (but Russian dialect bólozno ‘thick board’). Likely related as Venetic-Illyrian loanword: Old Prussian balgnan n., Old Lithuanian balgnas, Lithuanian baĨnas ‘saddle’ (likely from ‘pillow’). Further Balto-Slavic forms see above p. 123.

Ref : WP. II 182 f., WH. I 122. Vgl. über Greek μολγός ‘Ledersack’ Vendryes Balto-Slavic 41, 134 f.

Pages : 125-126

PIET : 140

225. bhen-

English : ‘to hit, wound’

German : ‘schlagen, verwunden’; auch von durch den Schlag böser Geister bewirkter Krankheit (Avestan; vgl. zu diesem Aberglauben Havers IF. 25, 380 f.)

Material: Avestan *bąnayən* ‘they make sick’, *banta-* ‘ill, sick’; Gothic *banja* ‘blow, wound, ulcer’, Old Icelandic *ben*, Anglo-Saxon *benn* (f.), Old Saxon *beni-wunda* ‘wound’; Old Icelandic *bani* (m.) ‘death; murderer’, Anglo-Saxon *bana*, Old High

German and Old Saxon *bano* ‘manslayer, murderer’, Old High German *bano*, Middle High German *bane, ban* ‘death, ruin’; possibly also Middle High German *bane, ban* (f. and m.) ‘path, way’ as ‘cutting through a forest’ or ‘well-trodden path’; Middle Irish *epit* (f.) ‘sickle’ from eks-bhen-tī; Cornish *bony* ‘axe’; but Welsh *bon-clust* ‘slap’ contains *bon* ‘stick’.

Avestan *bata*-, if meaning ‘crushed, of grain’, could be related as *bhn̥-to*-, but due to the uncertain meaning, it is only mentioned with reservation.

Ref : WP. II 149, Feist 80.

Page : 126

PIET : 2071

226. bhend-

English : ‘to sing, rejoice’

German : etwa ‘singen, schön klingen, jauchzen’

Material: Sanskrit *bhandatē* 'receives joyful acclaim, is praised, shines', *bhándiṣṭhaḥ* 'most joyously shouting, loudest, best at praising', *bhandánaḥ* 'shouting', *bhandánā* 'cheerful tones, shouting' (meanings partially questioned); reduced grade: Old Irish, Middle Irish *bind* 'melodious', Old Breton *bann* 'tuneful'.

Ref : WP. II 151 f.

Pages : 126-127

PIET : 2074

227. bhendh-

English : ‘to bind’

German : ‘binden’

Material: Sanskrit *badhnā́ti*, later *bandhati* 'binds, ties, takes captive, joins together', Avestan *bandayaiti* 'binds', participles: Sanskrit *baddhá-*, Avestan (with prefix) *basta-*, Sanskrit *bándhana-* (neuter) 'the binding', *bandhá-ḥ* (masculine) 'the binding, bond', Avestan *banda-* (masculine) 'bond, fetter' (compare: Old Icelandic, Old Saxon *bant*, Old High German *bant* (neuter), New High German *Band*; Gothic *bandi*, Anglo-Saxon *bend* (feminine) for the same meaning; Lithuanian *bandà* 'cattle', see below); Sanskrit *bándhu-ḥ* (masculine) 'relative' (like Greek *πενθερός* 'father-in-law').

Greek πεῖσμα 'rope, cord' (from *πενθσμα, Schwyzer Gr. Gr. I 287, cf. Brugmann IF. 11, 104 f., also for πέσμα and πάσμα), πενθερός 'father-in-law' (*'connected through marriage'); here, according to Pedersen (REtIE. 1, 192), also πάσχω 'suffer' as 'be bound, entangled,' similar to Latin offendō 'encounter misfortune, stumble upon,' dēfendō 'release from entanglement'; πάθνη (late attested, but ancient), with a shift in aspiration, Homeric Attic φάτνη 'manger' (bhn̥dh-nā; under a meaning of 'woven basket' like Celt. benna 'wagon basket'); Thracian βενδ- 'bind' (cf. Kretschmer Einl. 236); Albanian besë 'agreement, faith, truce'; Latin offendimentum, offendix 'the chin strap on a priest's cap'; Gallic benna 'type of vehicle', Galatian Ζεὺς Βέννιος, Welsh benn 'vehicle' (from this, Anglo-Saxon binn, and through Romance mediation New High German dialect benne 'wagon box,' Dutch ben 'basket, trough'; bhendh-nā); Middle Irish buinne 'band, (arm) bracelet' (bhondhiā);

Gothic *bindan*, Anglo-Saxon *bindan*, Old Icelandic *binda*, Old High German *bintan* ‘to bind’, Gothic *andbundnan* ‘to be loosened’, Gothic *bandi*, etc. see above; Lithuanian *beñdras* ‘partner, comrade’ (formative related to Greek *πενθερός* meaning close by), *bandà* ‘herd of cattle’ (literally ‘the tied cattle’). Here also Gothic *bansts* (masculine) ‘barn’ (bhondh-sti; compare in a different sense Old Frisian *bōst* ‘marriage bond’ from bhondh-stu- ‘binding’; Low German *banse* ‘grain room, barn’, Anglo-Saxon *bōs*, English *boose* ‘cattle stall’, Anglo-Saxon *bōsig* ‘manger’, Old Icelandic *bāss* (masculine) ‘storage room, cattle stand’ (band-sa-); Jutlandic *bende* ‘partitioned space in a cattle stall’ likely leaves no doubt about the relation of the above group with *bindan*.

Ref : WP. II 152, WH. I 102, Feist 79, 80 f., 93.



PIET : 2076

228. bhenĝh-, bhn̥ĝh- (Adj. bhn̥ĝhú-s)

English : ‘thick, fat’

German : ‘dick, dicht, feist’

Material: Sanskrit *bahú-* 'dense, abundant, much', comparative and superlative *baṁhīyas-*, *baṁhišṭha-* (equivalent to Greek παχύς); *bahulá-* 'thick, dense, extensive, large, abundant, much' (equivalent to Greek παχυλῶς, adverb in Aristotle, if this is not a later formation); *báṁhatē* (unattested) 'increases', *bháṁhayatē* 'strengthens, fortifies';
Avestan *bązah-* (neuter) 'height, depth', *bąšnu-* (masculine) the same, Baluchi *bāz* 'much', *baz* 'dense';
Greek *παχύς* 'thick, dense, fat' (comparative *πᾰσσων*), *πάχος* (neuter) 'thickness' (emerged as *πάχος* instead of *πέγχος* due to Avestan *bązah-*), *πάχετος* 'thick; thickness'.

Old Icelandic *bingr* ‘heap’, Swedish *binge* the same, Old High German *bungo* ‘knob’, New High German *Bachbunge*; along with intensification through consonant sharpening: Old Icelandic *bunki* ‘stowed ship cargo’, Norwegian *bunka* (and *bunga*) ‘small heap, bump’, Dutch *bonk* ‘lump’, and the like; Latvian *bìezs* ‘dense, thick’, *bìezums* ‘thickness’; Latin *pinguis* ‘fat’ may have arisen from a cross of a *fingu-is* = παχύς (Greek "thick"), *bahú-* (Sanskrit "large") with a word related to *opīmus* (Latin "rich, fertile"), πίων (Greek "fat"); Tocharian B *pkante, pkatte* ‘size’ (Van Windekens Lexique 96); Hittite *pa-an-ku-* (panku-) ‘all, universal’.

Ref : WP. II 151, Couvreur Ḫ 177.

Pages : 127-128

PIET : 116

229. bher-1

English : ‘to bear, carry’

German : ‘tragen, bringen’ usw. (auch Leibesfrucht tragen; med. ‘ferri’), auch ‘aufheben, erheben’

Grammar : Die Wz. bher-, die ausnahmsweise sowohl ein themat. wie ein athemat. Präsens bildet, kennt, weil durativ, im Indo-European weder Aor. noch Perf.

Comments: Beside bher-, with thematic vowel bhere-, a heavy base bherə : bhrē- is seen.

Derivative: Nominal formations: bhóro-s, bhoró-s, bhorā́, bhor-mo-s, bher-isto-s, bher-ontī, bher(ə)-men-, bherə-tro-, bher-tŏr, bhr̥-ti-s, bhr̥-tia̯ā́.

Material: Sanskrit bhárati ‘carries’, Avestan baraiti idem (and ‘rides’), Old Persian barantiy 3rd pl. idem (= Armenian berem, Phrygian αβ-βερετ, Greek φέρω, Latin ferō, Old Irish biru, Albanian bie, Gothic baira, Old Church Slavonic berǫ); Sanskrit bhárti (as well as Greek φέρτε, Latin fert old unthematic form), bibhárti, bíbharti, bibhr̥máḥ, bibhrati (cf. the form ἐσ-πιφράναι ‘bring in’ probably derived from πίφραμεν = bibhr̥me), thematic abibhran, bibhramāṇa-ḥ and Avestan -bībarāmi;

Perfect babhāra and jabhāra (crossing of babhāra with jahāra from hárti);

Participle: Sanskrit bhr̥tá-ḥ, Avestan bərəte-; Supine: Sanskrit bhártum; Causative: Sanskrit bhāráyati = Iterative Avestan bāraya-;

Superlative: Avestan bairišta- ‘the one who cares for best, tends best’ (= Greek φέριστος ‘most excellent, best’, probably ‘most fruitful, most fertile’);

Sanskrit bhr̥tí-ḥ ‘carrying, maintenance, food, wage’ = Avestan bərətis ‘carrying’ (= Latin fors, Gothic gabaúrþs, Armenian bard); Sanskrit bhr̥tya̯ā́ ‘food, care’ (cf. Gothic baúrþei);

Sanskrit bhárman- n. ‘preservation, care; burden’ (= Greek φέρμα, Old Church Slavonic brěmę), heavy base in bharīman- n. the same; bharítra-m ‘arm’ (‘with which one carries’);

Sanskrit bhára-ḥ ‘acquiring, looting, gain, booty; burden’, New Persian bar ‘fruit’ (= Greek φόρος, Old Church Slavonic sъ-borъ); Sanskrit -bhará-ḥ ‘carrying, bringing, etc.’, Avestan -barō the same (= Armenian -vor, Greek -φορος, e.g., δύσφορος = Sanskrit durbhara-ḥ);

Sanskrit bháraṇa-m ‘carrying, bringing, procuring, maintaining’ (= Infinitive Gothic baíran); Sanskrit bhártar-, bhartár- ‘carrier’, prábhartar- ‘provider’, Avestan fra-bərətar- ‘a sub-priest’ (cf. Latin fertōr-ius, Umbrian arsfertur), feminine

Sanskrit bhartŕ̄, Avestan barəϑrī ‘carrier, maintainer, mother’; lengthened grade Sanskrit bhārá-ḥ ‘bundle, work, burden’, bhārin- ‘carrying’, bhā́rman- (n.) ‘bringing, service’, bhārya-ḥ ‘to carry, to nourish’ (== Old High German bāri or = bhōrio- in Greek φωριαμός); ba-bhrí-ḥ ‘carrying, carried’.

Armenian berem ‘I carry, bring’ (Aor. eber = ἔφερε, ábharat), beṙn, Gen. beṙin ‘burden, load’ (cf. Greek φερνή ‘dowry’), ber ‘yield, fruit, fertility’ and ‘movement, course’, -ber ‘bringing, carrying’, e.g. in lusaber ‘light-bringing, morning star’, secondary instead of -vor, e.g. lusa-vor ‘light-bringing’ (cf. Latin Lūci-fer, Greek λευκο-φόρος); bari ‘good’, barv-okʿ ‘good, best’; bard ‘pile; compound’, ablaut grade bhōr- in buṙn ‘hand, fist; power’;

Phrygian (κακουν) αββερετ (also αββερεται) ‘(malum) brought’;

gr φέρω ‘I carry’ (only present system, once participle φερτός; imperative φέρτε), med. φέρομαι ‘I move quickly’ (similarly Sanskrit bharatē, Latin ferrī, cf. above Armenian ber and below the Albanian), iterative φορέω ‘I carry, etc.’ (= Albanian mbaj); regarding φέριστος ‘the best’, comparative φέρτερος see above p. 128 and Schwyzer Gr. Gr. I 3002, 535, 538; regarding ὄφρα see Boisacq s.v. and p. 132;

φέρτρον, with thematic vowel φέρετρον ‘bier’ (Latin feretrum from the Greek); φέρμα ‘fruit, crop, offspring’; φερνή ‘dowry’, Aeolic with thematic vowel φέρενα f. the same;

φόρος ‘yield, tax’, -φόρος ‘bearing’, φορά: ‘carrying, ample yield, abundance’; ἀμφ[ιφ]ορεύς ‘vessel with two handles’;

φόρτος ‘burden, load’.

φαρέτρα ‘quiver’; δί-φρος ‘the part of the chariot that holds both the charioteer and the warrior’; φώρ ‘thief’ (= Latin fūr), ἴσφωρες • robbers, thieves. Laconians Hesychius; derived from φώρ is φωράω ‘to track the thief’, then generally ‘to track’, φωρᾶ: ‘house search’; φωριαμός ‘chest for storing clothes’ based on a bhōrios ‘portable’.

From the heavy base bh(e)rē- : Fut. -φρήσω, Aor. -έφρησα, -φρῆναι (with δια- ‘to let through’, with εἰσ- ‘to let in, to insert’, with ἐκ- ‘to bring out, to release, to let out’); paradigmatically joined with (ἐσ)-πι-φράναι (see above on Sanskrit bibhr̥máḥ).

Ligur. River name Porco-bera ‘fish-carrying’, Gando-bera ‘gravel-carrying’.

Messapic ma-beran, beram etc., tabara ‘priestess’ (to-bherā), Doric-Illyrian βερνώμεθα • κληρωσώμεθα. Laconians, Hesychius (in relation to Greek φέρνη ‘dowry’), uncertain ἀβήρ • οἴκημα στοὰς ἔχον, Hesiod.

Albanian bie (bherō), 2nd person plural birṙni ‘bring, carry, lead’, also ‘fall, fly, shoot’, ber, beronje ‘arrow’;

Note by Andi Zeneli:

yl-ber, ylberi ‘rainbow’ : beronjë ‘snake’, ber, beronje ‘arrow’

compound dz-bier, vdjer etc. ‘lose, destroy’, ndzjer ‘bring out’, zbjer ‘lose’; also bie in the sense of ‘fall’ (cf. φέρομαι etc.), to which dzborë, vdorë etc. ‘snow’ (prefix dz- and bhērā actually ‘falling down, debris’);

Note by Andi Zeneli:

Arbëresh bjerr, bora, bjerrur : Greek έφερα : v. Italian tr. perdere, CONTR. Arbëresh gjènj

Arbëresh bjerrur (i, e) agg. Italian perduto, perso, CONTR. Arbëresh gjètur
Albanian bora ‘snow’ has derived from the Aorist Arbëresh bora ‘I lost’ : Greek Aorist έφερα ‘to bear, convey (carry something from one place to another), to carry, fetch, bring (carry something here from somewhere else), to bring, cause (consequences, results)’ : ἤφερα ‘I brought’ from φέρω • (phérō), Locrian, Laconian φάρω (phárō) ‘to bring, bear, carry’

Similar formation to Albanian pordha ‘fart’ from the Aorist pordha ‘I farted’of pjerdh, pjerth ‘I fart’. See 1491. perd English : ‘to fart’

Albanian iterative bhoréi̯ō in Tosk mbanj, mbaj, older mba, Geg mba, mbaj ‘hold, keep, observe, carry’, northeastern Geg also used for carrying pregnant animals, with restored r also mbar, bar ‘carry, haul’; causative bhōrei̯ō in Greek-Albanian bonj, passive bonem concerning the mating of mares and cows, actually ‘make carry, make pregnant’, and dzbonj (etc.) ‘chase away, drive away, expel’ (‘make fall away, fly away’); mbarë ‘good, happy’, barrë ‘load’ (bhornā, cf. Gothic barn n. ‘child’); mberat ‘pregnant’, bark ‘belly’ etc., bar ‘grass, herb’ (bhoro- ‘yield’);

bir ‘son’ (bher-, cf. Gothic baur ‘son’), bijë, Greek cal. bilë ‘daughter’ (with diminutive suffix -ëlë, -ëjë);

burrë ‘man’ (cf. in meaning Old High German baro ‘man’; Albanian Gdf. bhornos, reduplicative stem alongside Gothic barn); presumably also mburr ‘praise’, mbur̄em ‘boast, be proud’.

Latin ferō, ferre ‘to carry’ (like Greek φέρω only present system), Umbrian fertu ‘fertō’ etc., Volscian ferom ‘ferre’, Marrucinian ferenter ‘feruntur’ (cf. from compounds ad-, afferō: Gothic atbaíra; efferō: ἐκφέρω, Old Irish as-biur); ferāx ‘fertile’; ferculum ‘litter, bier’, praefericulum ‘wide sacrificial vessel’; fertor ‘the carrier’, assumed from fertōrius ‘suitable for carrying’ and = Umbrian ař-fertur, arsfertur ‘flamen’; fertilis ‘fertile’, Paelignian fertlid Abl. Sg.; -fer in compounds secondarily instead of -for ‘carrying, bringing’; forda f. ‘pregnant’ (do- extension of the adj. bhoró-s ‘carrying’, see WH. I 527); fūr ‘thief’ (= Greek φώρ, see above; regarding Latin ū see WH. I 569); fors Nom. (= Indo-European bhr̥tis), forte Abl. ‘chance’ = Paelignian forte ‘fortūnae’; fortūna ‘chance, luck, fortune’ (from a tu-stem bhr̥-tu-s). Old Irish 1st Sg. biru, -biur, 3rd Sg. berid ‘to carry’, as-biur ‘say’, do-biur ‘give’, Welsh cymeraf ‘take’ etc.; Middle Irish bert m. ‘bundle, burden’, f. ‘deed, plan, birth’ etc., birit ‘sow’ = Sanskrit bháranti ‘carrying’;

Old Irish Middle Irish breth and (actually Dat. Accusative) brith, breith (Gen. brithe ‘the carrying, bearing (verbal noun to biru); birth; judgment’ (bhr̥tā); Welsh bryd ‘thought’ (rather bhr̥tu- than bhr̥ti-, see Lewis-Pedersen 345), Cornish brys ‘thought’, brys ‘womb’; Gaulish uergo-bretus official title, if for -britos;

Note by Andi Zeneli:

Brito-Martis ‘the name of Artemis, one year goddess of marriage, sweet goddess’

βρίτος:

ἔτος

Βριτόμαρτις:

ἐν Κρήτῃ ἡ Ἄρτεμις (Call. h. 3,190)

βριτύ:

γλυκύ. Κρῆτες

See 1303. merio-

English : ‘young man, woman’

Old Irish barn ‘judge’, Welsh Breton barn ‘judgment’ (probably bhornos, see above Albanian burre; Pedersen KG. I 51 assumes -r̥̄-, i.e. erə);

Old Irish brāth, gen. -o ‘court’, Welsh brawd ‘judgment’, Cornish bres the same, Breton breut ‘plea’, Pl. breujou ‘the assizes of justice’, Gaulish Brātu-spantium Placename, βρατουδε ‘ex judicio’ (bherə-tu-); Gaulish com-boros ‘collected together’, hence Middle High German kumber ‘rubble, heap of debris’, New High German Kummer.

Gothic baíran ‘carry, bring, produce, bear’ (bērusjōs ‘parents’);

Old Icelandic bera ‘carry, endure, bring, bear’, Anglo-Saxon Old High German beran ‘carry, produce, bear’, New High German gebären;

Gothic Old Icelandic Old High German Old Saxon barn, Anglo-Saxon bearn ‘child’; Gothic barms ‘breast’, Swedish Danish barm ‘breast, lap’, Old Icelandic baðmr ‘bosom’, Old High German Old Saxon barm ‘lap’, Anglo-Saxon bearm the same (= Greek φορμός see p. 137); Old High German baro ‘man’; Swedish medieval bjäre (ƀeron-), bare (ƀaron-) ‘(carrying, i.e.) luck-bringing magical being’; Old Icelandic Pl. barar, barir, bǫrur ‘bier’, Anglo-Saxon bearwe, English barrow, East Frisian barwe, Dutch berrie ‘bier’; extended Old High German -bāri, New High German -bar (e.g., fruchtbar = fruit-bearing, fertile), Anglo-Saxon bǣre (wæstmǣre ‘fertile’), Old Icelandic bǣrr ‘capable of bearing, bearable’; Old High German Old Saxon bāra, Anglo-Saxon bǣr f. ‘bier’ (also Old Icelandic bāra, Middle Low German bāre ‘wave’ perhaps from here as ‘the one that rises’, cf. below the group of Old High German burian ‘to rise’);

weak-stem Gothic baúr 'the born one', Old Icelandic burr, Anglo-Saxon byre 'son'; Gothic gabaúr n. 'collection, tax', gabaúr m. 'feast, banquet' (from gabaíran 'to gather'), Middle High German urbor, urbar f. n. 'rent from a property', m. 'tenant'; Old High German bor f. 'upper room, height', Old High German in bor(e) 'in the height, upwards', Middle High German enbor(e), New High German empor, Old High German burian, Middle High German bürn 'to raise'; here also Upper German borzen 'to protrude' = Anglo-Saxon borettan 'to swing' (Germanic -at̯an), hence New High German Bürzel and purzeln; Old High German giburian, Middle High German gebürn 'to happen, occur, legally fall due, be appropriate', Old Saxon giburian, Anglo-Saxon gebyrian, Old Icelandic byrja 'to be appropriate, belong to, befit', Old Icelandic byrja also 'to begin', originally 'to lift up', Anglo-Saxon byre, gebyre m. 'favorable opportunity, chance', Gothic gabaúrjaba adv. 'gladly',

gabaúrjōþus 'lust'; from the concept of 'elevated, high' arose the intensifying sense of Old High German bora-, e.g., in bora-lang 'very long', alongside zero-grade Old Saxon bar- in barwirdig 'very worthy'; presumably also Old Icelandic byrr m., Anglo-Saxon byre 'favorable wind', Middle Low German bore-los 'without wind' as '(the ship) carrying'.

Maybe Albanian mbrëmje ‘evening (fall)’ by Andi Zeneli

Gothic gabaúrþs f. ‘birth, descent, gender’, Old Icelandic burðr m. ‘carrying, giving birth, birth’, byrð f. ‘birth’, Anglo-Saxon gebyrd f., Old High German giburt, Old Saxon giburd ‘birth’, also ‘fate’ (=Sanskrit bhr̥tíḥ, Latin fors); Gothic baurþei ‘burden, load’, Old High German burdī f. ‘burden’, bhr̥tiō̯n-: -tīn; Old Icelandic byrdr, Anglo-Saxon byrþen, byrden the same.

Old Church Slavonic berǫ, bьrati (bъrati) ‘to gather, to take’, Sanskrit bèrēm bràti the same, Russian berú bratь the same etc. (Slavic bъrati replaced the older bъrti by the preterite stem Balto-Slavic birā-), Old Church Slavonic brěmę ‘burden, load’, Sanskrit brème, Russian dialectal berémja, Czech břiemě (bherə-men-), Old Church Slavonic sъ-borъ ‘assembly’; Church Slavonic brěžda ‘pregnant, expecting’, Russian berëžaja ‘pregnant (of a mare)’, Sanskrit brëda the same of cows (bherə-di̯ā), similar in form to Latin forda; Old Church Slavonic brašьno ‘food, nourishment’ see under bhares- ‘barley’.

Lithuanian bérnas ‘young man; servant’, Old Lithuanian ‘child’, Latvian bę̃rns ‘child’; probably Latvian bars ‘crowd, multitude’.

Here with specialization on the sowing of the seed: transitive Lithuanian beriù, bėriaũ, beĩti ‘to scatter’ (of grain, then also of flour, ashes, etc.), Latvian beŗu, bèrt the same, in the ablaut intransitive Lithuanian byrù, biraũ, bìrti ‘to scatter, to fall out’, Latvian biĩstu, biru, biĩt ‘to fall out, to fall off’, etc.

Tocharian A and B pär- ‘to carry, bring, fetch’, perhaps also in A kos-preṃ ‘how much’ ku-pre ‘when’, täpreṃ ‘when’, tāpär(k) ‘now’, if related to Greek ὅ-φρα ... τό-φρα ‘as long as’ (p.129). For Hittite bar-aḫ-zi ‘hunts’ see Pedersen Hittite 185.

Specht also wants (Decl. 148), with i- and u-formants, Anglo-Saxon bri-d, bird ‘young bird’, Germanic brū-tis ‘woman, bride’, Sanskrit bhrūṇá- ‘embryo’, Latvian braũna, Czech brnka (bhru-nka) ‘afterbirth’ to be included here. But see under bh(e)reu- ‘to swell’.

Ref : WP. II 153 f., WH. I 483 f., 527, 569, 865, 866, Trautmann 31, E. Hermann Stud. Bait. 3, 65 f.

Pages : 128-132

PIET : 117

230. bher-2

English : ‘to boil, swell; to get high’

German : etwa ‘aufwallen’, von quellendem oder siedendem Wasser (auch vom Aufbrausen beim Gähren, Kochen, sowie vom Feuer) ‘sich heftig bewegen’

Comments: Often with m-formant; also as a heavy base *bherə-* : *bh̥r̄-*, *bh(e)rēi-*, *bh(e)rī̆-*. Cf. *bher-6*.

Material: Sanskrit *bhuráti* (*bh̥r̄-é-ti*) 'moves, twitches, wriggles', intensive *jár-bhurīti*; also: 'flickers, of fire'; *bhuraṇyáti* 'twitches, is restless; sets in violent motion, stirs up, stirs around;' with m-formant, Sanskrit *bhramati*, *bhrāmyati* 'wanders around, turns around', *bhramá-ḥ* 'whirling flame, vortex', *bh̥ŕmi-ḥ* 'moving; whirlwind' (cf. Old Icelandic *brimi* etc.); *bhū́rṇi-ḥ* 'violent, angry, wild, zealous', likely based on the heavy base as *bh̥r̄ni-*;

possibly related here, Avestan *avabaraiti* 'flows down', *uzbarənte* 'they flow forth', *barənti ayąn* 'on a day when it storms'.

From Greek πορφῦρω (πορφυρι̯(ω) ‘I rise, I surge, I am in restless motion’ (cf. Sanskrit járbhurīti); probably also φῦρω ‘I mix, I stir up’ (if originally from the mixing during cooking; etymon bhori̯ō with a u-coloring of the reduction vowel caused by the labial), to which φύρδην ‘in confusion’, φυρμός ‘confusion’, φυράω ‘I mix, I stir up, I knead, I confuse’ belong.

Regarding Ligurian and Venetian names, see below.

Albanian burmë ‘fully ripe’ (boiled thoroughly) from bhormo-.

From Latin probably fretum and fretus, -ūs ‘surge of the sea, especially strait; roaring, surge, heat’, fretāle ‘frying pan’;

fermentum ‘fermentation agent, leaven’ (cf. Anglo-Saxon beorma, English barm, New Dutch barme, from which New High German Burme ‘beer yeast’); also fervēre p. 144;

Old Irish *topur*, New Irish *tobar* 'spring' (to-uks-boro-), Middle Irish *commar* = Welsh *cymmer* 'confluence' (kom-bero-); ligurian place name *Comberanea*; Middle Irish *fobar* 'spring, underground stream' = Welsh *gofer* 'stream', Breton *gouver* of the same meaning (u[p]o-bero-), Welsh *beru* 'to drip', Middle Breton *beraff* 'to flow', Gaulish river name *Voberā*, French *Woevre*, *Voivre*, etc.; with an m-formant in Celtic-Ligurian *aquae Bormiae*, geographical name *Bormō*, Hispanic place name *Bormāte*, river name *Borma*, Dacian place name *Bόρμαvov*, Venetian river name *Formiō* (but the Gaulish geographical name *Borvō* belongs to *bhereu-* 'to bubble'). For Middle Irish *brēo* 'flame', see below.

Old English *beorma* (masculine, etc.; see above); from a root *bh(e)rē- : bh(e)rō-*: Old High German *brādam* (masculine) 'breath, heat,' Middle High German *brādem* 'vapor,' New High German *Brodem*, Anglo-Saxon *brǣð* 'vapor, breath, wind' (English *breath*), Old Icelandic *brāðr* 'hot, hasty,' *brāð* 'tarred wood,' *brāðna* 'to melt,' intransitive, Old High German *brātan*, Anglo-Saxon *brǣdan* 'to roast'; ablaut (vowel gradation): Middle Dutch *bröien* 'to singe, brood,' Middle High German *brüejen*, *brüen*, New High German *brühen*, Anglo-Saxon *brōd* (feminine), English *brood* 'brood, breeding'; Middle High German *bruot* (feminine) 'heat, brood,' Old High German *bruoten* 'to brood'; of unknown origin are Old High German *brāto* (masculine) 'soft edible meat' (the meaning of *Braten* was reinterpreted as 'roasted meat' only since the Middle High German period), New High German *Wildpret*, Old Norse *brādo* 'calf (part of the leg),' Late Latin borrowed *brādo* 'ham,' Anglo-Saxon *brǣde* (masculine), Old Icelandic *brāð* 'raw meat'.

In addition to the very productive root bhereu- (see there), the root bh(e)rĕi-, bh(e)rĭ̄- is also likely to be recognized. This can be related to Sanskrit *jar-bhurī-ti*, Greek *φυρι̯-ω*, *πορφυρι̯-ω* (see above); with m-formants, probably Greek *φριμάω*, *φριμάσσομαι* 'move restlessly, jump, snort'; Old Icelandic *brimi* 'fire'; Middle English *brim* 'glow', probably also Old Icelandic *brim* n. 'surf', Anglo-Saxon *brim* n. 'sea, lake'; the semantic coloring present in *brühen*, *Brodem*, *braten* reappears in Norwegian *prim* 'a type of cheese prepared from sour whey under strong boiling' (also New High German *Brimsenkäse*), regionally also *brīm* 'the same; also crust, sediment of a boiled-down liquid' (New High German Bavarian *Brimsen*, *Brinzen* 'what sticks browned to the pan during cooking'); in addition, with the formant -u̯o-, very likely Old High German *brīo*, Middle High German *brī(e)*, Anglo-Saxon

*brīw* 'pulp' (as '*soup, cooked*'), *briwan* 'to cook'; also Middle Irish *brēo* 'flame' (*bhri-u̯o-*).

A possible s-extension in Sanskrit *bhrḗṣati* ‘wavers, sways’, Norwegian dialectal *brīsa* ‘flicker, shine, blaze; to light a fire’, *brīs* ‘fire, flame’, *brisk* ‘lively, brisk’.

Ref : WP. II 157 f., WH. I 482 f., 546, 865.

See also : Vgl. die verwandten Wurzelformen bhereg- ‘kochen’, bhereu- ‘wallen’, bhreus- ‘schwellen’, bhrīg-, bhrūg- ‘kochen, braten’

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PIET : 2084

231. bher-3

English : ‘to scrape, cut’, etc.

German : ‘mit einem scharfen Werkzeug bearbeiten, ritzen, schneiden, reiben, spalten’

Derivative: *bhoros* 'section, wood cut into planks'
Material: Sanskrit (gramm.) *bhr̥nāti* 'damaged' = New Persian *burrad* 'cuts'; Avestan *tiži-bāra-* 'with a sharp edge' (= Armenian *bir*, cf. also Albanian *boríg(ë)*; perhaps related here is Sanskrit *bhárvati* 'chews, devours' (Avestan *baoirya-* 'what must be chewed, is', *baourva-* 'chewing') transformed from *bharati* under the influence of Sanskrit *cárvati* 'chews thoroughly'.
Armenian *beran* 'mouth' (originally 'cleft, opening'), *-bir-* 'digging up' in *getna-, erkra-, hoła-bir* 'digging up, digging through the ground' (*bhēro-*), along with *brem* (*birem*) 'dig up, hollow out, bore', *br-iǯ* 'hoe';
*bah*, Gen. -i 'spade' (*bhr̥-ti-*, perhaps *bhorti-* = Russian *bortь*), *bor*, Gen. -oy 'scab'.

Greek φάρω ‘to split, to cut into pieces’ (φάρσαιν • to cleave EM), φαρόω ‘to plow’ = Old High German borōn), φάρος n. ‘plow, plowing’ , m. = φάρυγξ (bheros), ἄφαρος ‘unplowed’, φάραγξ ‘rock with clefts, ravine’ (also see Romance languages barranca ‘ravine’, M.-L. 693a), Ionian φάρσος n. ‘torn piece, part’; possibly related to φάσκος m. ‘moss tuft’ as φαρσ-κος. A k-extension in φαρκίς ‘wrinkle’, φορκός ‘wrinkled’ Hesychius

Possibly connected here (IJ. 13, 157 n. 100) is Macedonian βίρροξ • thick (cf. βιρρωθῆναι • to become humble Hesychius), basic meaning ‘tuft of wool’, Greek Lesbian Thessalian βερρόν • thick, Doric βειρόν same, βερβέριον ‘ragged clothing’, Latin burra f. ‘shaggy garment’, or ‘wool’, reburrus ‘having bristly hair’.

Albanian bie (2nd person plural birni, imperative bierë) means 'to knock, to hit, to play an instrument; to fall (to strike down)'.
Albanian brimë means 'hole' (derived from bhr̥-mā), birë means the same (derived from bherā), Geg brêj, Tosk brënj 'to gnaw, to quarrel'; britmë refers to 'September and October' (originally meaning 'harvest, autumn', based on bhr̥-ti- meaning 'cutting'); bresë means 'bitter root, chicory' ('bitter' = 'cutting'; -së from -tiā, boríg(ë)) means 'splinter, chip' (from bhēr- with the formative suffix -igë).

Latin *feriō*, -īre ‘to strike, hit, beat, pierce, reach’ (cf. also WH. 1481 regarding *ferentārius* ‘slinger, skirmisher’). Concerning *forma* ‘form, shape,’ see WH. I 530 f. *forō*, -āre ‘to bore, pierce through’ (meaning like Old High German *borōn*, but differing in ablaut; denominative of a *bhorā* ‘the act of boring’), *forāmen* ‘hole’; *forus*, -ī ‘ship's deck; boards, compartments for beehives; rows of seats in the theater; game board’; but *forum* (Old Latin also *forus*) ‘marketplace’ not derived from ‘a planked space’ here (Umbrian *furo, furu* ‘forum’); see under *dhu̯er-*. Middle Irish *bern, berna* f. ‘chasm, slit’, *bernach* ‘cleft’; probably also Middle Irish *bairenn* ‘rock fragment’ (cf. *bairnech* ‘limpet’); Old Irish *barae*, Middle Irish *bara* (dat. *barainn*) ‘anger’, *bairnech* ‘angry’, Welsh *bar, baran* ‘anger’.

Old Icelandic *berja* (Past tense *barða*) ‘to strike, to thrust’, *berjask* ‘to fight’, *bardage* ‘battle’; Old High German *berjan*, Middle High German *berjen, bern* ‘to strike, to knock, to knead’; Anglo-Saxon *bered* ‘struck down’ (Germanic *ƀarjan* = Slavic *borjǫ*), Old Frisian *ber* ‘attack’; Middle High German *bărr* f. ‘beam, barrier, enclosed land’ (cf. Latin *forus, -um*), English *bar* ‘barrier’; Old Icelandic *berlings-āss* ‘beam’; in Germanic, probably also (contrary to Wartburg I 260) Middle High German *barre* ‘beam, bolt’ and the Romance family of French *barre, barrière*, etc. (-rr- from -rz-); *ƀaru-ha, -ga-* ‘castrated pig’ (perhaps based on Slavic *borv-ъ* on a *bhoru-s* ‘castrated animal’ and in the ending -ha-: -ga- expanded after *farha-* ‘pig’) in: Old High German *barug, barh*, New High German *Barg, Barch* (Borg, Borch), Anglo-Saxon *bearg, bearh*, English *barrow*, Old Icelandic *-bǫrgr* ‘castrated male pig’ (also Old Icelandic *val-bassi* ‘wild boar’ as *barh-s-an*, cf. Falk-Torp and *basse* N.); Old High German, Old Saxon *borōn*, Anglo-Saxon *borian*, Old Icelandic *bora, -aða* ‘to bore’ (see above); Old High German *bora* ‘drill’, Anglo-Saxon *bor, byres* the same; Old Icelandic *bora* ‘hole’ (in *auga-, eyra-bora*).

Lithuanian *bãras*, Latvian *bars* ‘grain swath’; Lithuanian *barù* (and *bariù*), *bárti* ‘to scold, to revile’, reflexive ‘to quarrel’, Latvian *bařu*, *bãru*, *bãrt* ‘to scold’ (== Slavic *borjǫ*), Lithuanian *barnìs* (Accusative *barñnį*) ‘quarrel’ (= Old Church Slavonic *branьь*); Lithuanian *burnà* ‘mouth’ = Bulgarian *bъ́rna* ‘lip’ (Proto-form *bhornā*, cf. above Irish *bern* and for meaning Armenian *beran*). Related here with Baltic formations with ž: Latvian *beržt* ‘to rub, to scrub’, intransitive *birzt* ‘to crumble’, *bìrze* ‘seed furrow’, Lithuanian *biržìs* f. ‘plowed furrow’. With a basic meaning ‘to notch’: Lithuanian *bùrtai* Pl. ‘lot, spell’ = Latvian *burts* ‘sign of the sorcerer, letter’, Lithuanian *bùrti* ‘to cast spells’, Latvian *burt* ‘to cast spells’, *burtains* ‘adorned with notched carving’; Greek *phármakon* ‘remedy, magic potion’ (probably not Indo-European) has nothing to do with this.

Old Church Slavonic *borjǫ*, *brati* ‘to fight’ (more commonly reflexive), Russian *borjú*, *borótьь* ‘to overcome, to defeat’, reflexive ‘to fight’, Polish dialect *bróć się* ‘to wrestle’; Old Church Slavonic *branьь* ‘dispute, struggle’, Old Russian *boronьь* ‘fight’, Russian *bóronьь* ‘prohibition’, Czech *braň* ‘weapon, armor’, and the like, Russian *za-bór* ‘fence, plank fence’ (as with Latin *forus* referring back to the concept of ‘board’; cf. Russian alt. *zaborolo*, wooden city wall, scaffold, Czech *zábradlo* ‘railing, parapet’, and so on); Russian *boroná* ‘harrow’, and with Slavic *-zda*-formation Slavic *borzda* in Old Church Slavonic *brazda*, Russian *borozdá* ‘furrow’; Russian *bórov* ‘boar, domesticated boar’, Sanskrit *brâv* ‘sheep’, Middle Dutch *martel* ‘castrated pig’, Slovak *brav* ‘castrated boar’, Polish Middle Dutch *browek* ‘fattened boar’ (cf. above Germanic *ƀaruha*-); *bъrtъ* ‘bore, cavity’ (bhorti-) in Russian *bortьь* ‘hollow tree where bees have nested’, etc.

Ref : WP. II 159 f., WH. I 481 f., 537, 865, 866, Trautmann 27, Mühlenbach-Endzelin 354.

See also : Vgl. die verwandten Wurzelformen bheredh-, bhrēi- (bhrēig-, -k-, s. dort auch über bherĝ-), bhreu-, bhreu-q-, -k̂- ‘schneiden’, bhreus- ‘zerbrechen’, $bh_{e}$rug- ‘Schlund’.

Pages : 133-135

PIET : 126

232. bher-4

English : ‘to roar, buzz’

German : in Schallworten ‘brummen, summen’ u. dgl.

Comments: An extension possibly in bherem- ‘to hum’ and in the sound families treated under bherg- ‘to hum’.

Material: Armenian *boṙ, -oy* ‘bumblebee, hornet’; to the reduplicated Sanskrit *bambharaḥ* (unbel.) ‘bee’, *bambharāliḥ* (unbel.) ‘fly’, *bambhāravaḥ* ‘the bellowing of cows’; Greek *πεμφρηδών* ‘type of wasp’ (formation like *ἀνθρηδών, τενθρηδών*); similarly also Sanskrit *bùmbar* ‘bumblebee’, Little Russian *bombàr* ‘cockchafer’.

At least partly belonging here (with broken reduplication) also the Balto-Slavic group of Lithuanian *barbė́ti* ‘to rattle’, *birbiù, -iaũ, birˉbti* ‘to buzz’, *burbiù, burbė́ti* ‘to hum, to bubble’ and the like; Little Russian *borborósy* pl. ‘grumpy speeches’, Sanskrit *brˋblati* ‘to chatter’ and the like, in which the meanings ‘to speak indistinctly, to stammer’ will trace back to the group of Sanskrit *barbarāḥ* etc. (see *baba*).

Ref : WP. II 161 f., Trautmann 39 f.

Pages : 135-136

PIET : 105

233. bher-5

English : ‘shining; brown’

German : ‘glänzend, hellbraun’

Comments: Extensions of our bher- appear as bhereĝ-, bherek̂- meaning ‘to shine’. Derivative: bhĕ̆ros, bherus, often referring to brown animals; reduplicated forms bhe-bhrus, bhe-bhros ‘brown; beaver’; forms with the suffix -no- include bhreno-, bhrono-, and (bherus:) bhrouno-, bhrūno- meaning ‘brown’.

Material: Sanskrit bhallaḥ, bhallakaḥ, bhallūkaḥ meaning ‘bear’ (-ll- developed from -rl-); Old High German bero, Anglo-Saxon bera meaning ‘bear’ (bheron-), Old Icelandic biǫrn the same (bhernu-, whose u, like the ū in Sanskrit bhallūkaḥ, may have come from the stem bheru-) = Anglo-Saxon beorn meaning ‘warrior,

chief’; Old Icelandic bersi meaning ‘bear’ (with s as in Fuchs: Gothic fauhō, lynx: Swedish lo); with vowel gradation: Lithuanian bė́ras, Latvian bę̃rs meaning ‘brown (of horses)’.

Greek φάρη, meaning "clouds" (as used by Hesiod), could be from φαρε[σ]a or φάρεϝα, in which case it aligns with φαρύνει, meaning "to make bright" (as used by Hesiod), and is connected to φρῦνη, φρῦνος, meaning "toad, frog" (possibly originally meaning "the brown one," akin to Old High German *brūn*). Whether φάρη as "cloud cover" relates to 7. bher- is uncertain.

Nepali *bhuro* means "brown" (bhrūro-), similar to Old High German and Middle High German *brūn*, meaning "shining, brown"; Anglo-Saxon *brūn*, Old Icelandic *brūnn* meaning the same. In Russian, dialectal *brynḗtь* means "to shimmer white or gray," with the related *brunḗtь* meaning the same (bhrou-no-), and (from bhr-ono-, -eno-) Russian-Church Slavonic *bronъ* meaning "white; mottled (for horses)," Russian *bronь* (and dialectal *brynь*), Little Russian *breníty* meaning "to turn pale, to ripen," Old Church Slavonic *brьnije* (brenije) meaning "dung," Slovene *brȋn* meaning "river sludge."

Sanskrit *babhrú-ḥ* ‘reddish-brown; large species of mongoose’, Avestan *bawra-*, *bawri-* ‘beaver’; Latin *fiber, fibrī* ‘beaver’ (also *feber*, see WH. I 491; probably renewed for *e*, as also) Celtic (only in names): bibros, *bibrus* in Gaulish Placename and River name *Bibracte*, British a folk name *Bibroci*, Middle Irish a folk name *Bibraige* (*bibru-rīgion*), personal name *Bibar* (*Bibrus*) alongside *bebros* in Gaulish River name *Bebrā*, French *Bièvre*; *Bebronnā*, French *Beuvronne*, *Brevenne*, etc.; Old High German *bibar*, Anglo-Saxon *beofor* (earliest *bebr*), Middle Dutch *bever*, Old Icelandic *biōrr* the same (proto-form *ƀeƀru-*); cf. also New High German River name *Bever*, old *Biverna*.

The Lithuanian words *bẽbras*, *bãbras*, *bẽbrus* (with dissimilation as *debrùs* and similar forms), and the Old Prussian *bebrus* are connected to Lithuanian *bruĩšis* and other terms meaning ‘leuciscus rutilus’ (a type of fish), and the Old Prussian *brun-se*. For more details, refer to Specht Dekl. 120.

The Slavic *bebrъ* is seen in Polish place names like *Biebrza*, Russian *bobr* and related forms (for the origin of the "o" in this form, see Berneker 47). Additionally, there may be a related form *bъbrъ* in Serbo-Croatian *dȁbar* meaning ‘beaver’ and Old Russian *bebrjanъ* meaning ‘made from beaver fur’. Compare also Latin *fibrīnus* meaning ‘from the beaver’, Volscian *Fibrēnus* (a river name), Avestan

*bawraini*- meaning ‘from the beaver’, Old High German *bibarīn*, Gallic *bebrinus* (as mentioned in the scholium to Juvenal), and Lithuanian *bẽbrinis*.

In Tocharian B, the word *perne* and in Tocharian A *parno* ‘shining’, which gives rise to Tocharian B *perne* and A *paräṃ* meaning ‘dignity’.

Ref : WP. II 166 f., WH. I 490 f., Van Windekens Lexique 93.

See also : Vgl. ferner bhel-1 mit ähnlicher Bedeutung.

Pages : 136-137

PIET : 122

234. bher-6

English : ‘to roast, cook’

German : ‘rösten, backen, kochen’

Comments: with g-extensions, preceded partly by i-, u-vowels. Derived from bher-2 ‘to move violently, surge, boil’.

Material: 1. Forms without -i- or -u-: bhereĝ-:

Sanskrit bhurájanta ‘boiling’ (bhereg-); bhr̥jjáti ‘roasts’, bhr̥ṣṭa-ḥ ‘roasted, fried’, bhr̆ā̆ṣṭra-ḥ ‘roasting pan’, bharj(j)ayati ‘roasts, fries’, bharjana-ḥ ‘roasting, frying’, Middle Persian barštan the same; presumably bhraž- (bhoraž- in bhurájanta), bharž- is the Avestan root form and Indic -jj only in the present bhr̥ĝ-skō, from which bhr̥(ĝ)sĝō emerged, like Greek μίσγω from μιγ-σκω.

Latin fertum ‘a type of sacrificial cake’, Old Latin ferctum (firctum, see Ernout Él. dialect Latin 165), participle of a fergō ‘bake’, Oscan fertalis ‘ceremonies in which sacrificial cakes were used’.

Lithuanian bìrgelas ‘simple beer’, Lettish bir̂ga ‘mist, smoke, coal smoke’, Old Prussian aubirgo ‘cook’, birgakarkis ‘a larger ladle’ (with Venetic-Illyrian g).

2. Forms with i, ei:

New Persian biriš-tan ‘to roast’, barēzan ‘oven’, Baluchi brējag, brijag ‘to roast’, New Persian biryān (briĝāna-) ‘roasted’, Pamir languages (reordered) wirzam ‘to roast, to fry’ and similar (Iranian briǰ-, braij-).

Latin frīgō, -ere ‘to roast, to dry’, Umbrian frehtu ‘cooked’.

3. Forms with ū: bhrūĝ-:

Greek φρῡ́γω ‘to roast, to dry, to fry’, φρῡκτός ‘roasted; firebrand’, φρῡ́γανον ‘dry wood’, φρῡ́γετρον ‘vessel for roasting barley’.

It is remarkable that in the sound families of Greek φρυγίλος ‘a bird’, Latin frigō ‘to squeak’, Polish bargiel ‘mountain chickadee’, Russian berglézъ ‘goldfinch’, the distribution of forms with u, with i, and without either, is the same as in the words for cooking.

Ref : WP. II 165 f., WH. I 486 f., 548 f.

Page : 137

PIET : 121

235. bher-7

English : ‘to weave’

German : ‘flechten, weben’

Derivative: bhr̥u̯- ‘Gewebe’

Material: Homeric φᾶρος = Attic φάρος n. (φαρϝος) ‘cloth, linen, cover, blanket’; φάραι • ὑφαίνειν, πλέκειν Hesychius; φορμός ‘carrying basket, mat’; Lithuanian burva ‘a type of garment,’ Latvian burves Pl. ‘small sails’ (with -u̯- suffix as in Greek φαρϝος), Latvian buras the same, Lithuanian bùrė ‘sail.’
See on vocalism Walde Streitberg-Festschrift 176.

Ref : WP. II 164, Specht Dekl. 182.

Pages : 137-138

PIET : 0

236. bheredh-

English : ‘to cut; board’

German : ‘schneiden’

Derivative: bhr̥dho- ‘board’

Material: Sanskrit bardhaka-ḥ ‘cutting off, shearing’, masculine ‘carpenter’, śata-bradh-na-ḥ ‘having 100 metal points’; perhaps Greek πέρθω ‘I destroy’, πορθέω ‘I destroy, ravage’; bhredhos- in Old Saxon, Anglo-Saxon bred ‘board’, Old High German bret neuter, from which Old High German britissa, New High German Pritsche.

bhr̥dho- in Gothic *fōtu-baúrd* (neuter) ‘footboard’, Old Icelandic *bord* (neuter) ‘board, table’, Anglo-Saxon *bord* (neuter) the same, Old High German *bort* the same = Umbrian *forfo*- the same, as in *furfant* ‘they place on the board’; probably identical with Old Icelandic *borð* ‘edge, rim, ship's edge’, Old High German and Middle High German *bort* the same (Modern High German *Bord* from Low German), Anglo-Saxon *bord* ‘board, edge, shield’; Anglo-Saxon *borda* (masculine) ‘edge, ornamentation’, Old High German *borto*, Modern High German *Borte*; *bhordho*- in Old Icelandic *barð* ‘edge, rim’, Norwegian dialect *bard* the same. From Germanic *burð*- come Sanskrit *bȓdo*, Russian *bërdo*, etc. ‘weaver's comb’ and Latvian *birde* (feminine) ‘weaving frame’.

Note by Andi Zeneli:

bȓdo

Serbo-Croatian

brdo

Etymology

Inherited from Proto-Slavic bьrdo.

Noun

bȓdo n (Cyrillic spelling бр̏до)

hill

Reconstruction: Proto-Slavic/bьrdo

Proto-Slavic

Etymology

Cognate with Latvian birds (“loom”).

Usually compared with Germanic burdą (“board, plank; table”), as if both from Proto-Indo-European $b^{h}\underset{\circ}{r}h_{3}d^{h}o$-.

Noun

bьrdo n

weaving comb, reed

(by extension, South Slavic) hill, mountain

Declension

Declension of bьrdo (hard o-stem)

Derived terms

bьrdica

bьrdidlo

bьrditi (sę)

bьrdьce

Descendants

East Slavic:

Old East Slavic: бердо (berdo)

Belarusian: бёрда (bjórda)

Russian: бёрдо (bjórdo)

Ukrainian: бе́рдо (bérdo)

South Slavic:

Bulgarian: бъ́рдо (bə́rdo)

Macedonian: брдо (brdo), бердо (berdo)

Serbo-Croatian:

Cyrillic script: бр̏до

Latin script: bȑdo

Slovene: bŕdo (tonal orthography)

West Slavic:

Old Czech: brdo

Czech: brdo

Polabian: b́ordü

Old Polish: bardo

Polish: bardo, Bardo

Old Slovak: brdo

Slovak: brdo

Pomeranian:

Slovincian: bjardô

Sorbian:

Lower Sorbian: bardo

Ref : WP. II 163, 174, Devoto Mél. Pedersen 227 f., Meillet Slave commun[2] 75.

Page : 138

PIET : 2098

237. bhereg-

English : expr. to sound, roar, cry, etc.

German : in Schallworten ‘brummen, bellen, lärmen u. dgl.’

Comments: Compare with bher- of the same root, as well as the sound meaning encountered in bhreg- ‘to break’ and ‘to crack’.

Material: Old English beorcan (strong verb), barkian (barkōn), English bark ‘to bark’, Old Icelandic berkja ‘to bark, to rattle, to rage’; Lithuanian (dialectal) burgéti ‘to grumble, to quarrel, to be unfriendly’, burgèsus ‘grumbler’; possibly also Sanskrit bṛ̀gljati ‘to murmur, to chatter’, brgalica ‘turtledove’.

Next to it, there is a similar root bhereq-: Latvian *brę̀cu*, *brèkt* 'to scream', Russian *brešú*, *brecháti* 'to bark, scream, quarrel, lie', *brechnjá* 'empty chatter', Sanskrit *brẽšēm*, *brèhati* 'to pant, cough loudly' (*bhreq-s-*), *brẽkćēm*, *brèktati* 'to snort'.

Somewhat different due to the brighter sound perception are the following words, which, in their partial i- and u-vocalism, recall the vowel differences present in *bher(e)ĝ-* 'to roast', which are explained by different sound imitations: Greek *φρυγίλος* 'a small bird' (rearranged from *φριγύλος*: Latin *frig-*).

Latin *frigō, -ere* 'squeak (of small children)', *friguttiō, -īre* 'chirp (of birds), lisp', later *fringuliō, fringultiō* the same, *frigulō, -āre* 'cry (of the jackdaw)', *fring(u)illa* 'finch, sparrow';

Russian *bergléz* 'goldfinch', Sanskrit *bṛ̀glijez* 'Sitta syriaca', Czech *brhel* 'oriole, golden oriole', Moravian 'woodpecker', Polish *bargiel* 'mountain titmouse'.

Similar, but certainly more recent sound words are Latin *merulus frindit*, Lithuanian *briz-géti* 'bleat, baa, hum'.

Ref : WP. II 171 f., WH. I 548.

Pages : 138-139

PIET : 127

238. bherəĝ-, bhrēĝ-

English : ‘to shine; white’

German : ‘glänzen, weiß’

Comments: Equivalent to bherĕk̂-, see that. The groups bhereĝ-, bherek̂- seem to be extensions of bher- meaning 'bright, brown'. A similar extension is bheleg- alongside bhel- meaning 'to shine'.

Derivative: To which also belongs the name of the birch, Nominative Singular bhérəĝ-s, Genitive Singular bhərəĝós.

Material:

Sanskrit bhrājatē ‘shines, radiates’; Old Persian brāzaiti (the same) (bhrēĝō), Modern Persian barāzīdan ‘to shine’, barāz ‘ornament’;

Balto-Slavic brēsk- from bhrēg-sk- in Lithuanian bŕékšta, bréško, bŕékšti ‘to break (of day)’, apýbrėškis ‘time around daybreak’; Slovenian brę̑sk, Czech břesk, Polish brzask ‘dawn’, Polish obrzasknąć ‘to become light’, brzeszczy się ‘it dawns’, with assimilation of the ending -sk- to the voiced word initial Old Church Slavonic pobrĕzgъ ‘dawn, daybreak’, Russian brezg, Polish brzazg (the same).

With a grade variation bh(e)rōĝ- probably Swedish brokig ‘colorful’, Norwegian dialect brōk ‘salmon’, also as brōka f. ‘large-spotted animal’.

With full grade of the 1st syllable:

Gothic baírhts ‘bright, shining, clear’, Old High German beraht, Middle High German berht ‘shining’ (also in names Old High German Bert-, -bert, -brecht), Old English beorht ‘shining, radiant’ (English bright), Old Norse biartr ‘light, bright’; Welsh berth ‘shining, beautiful’, Proto-Breton Berth-walart, Irish

Flaith-bertach; Lithuanian javaĩ béršt ‘the grain becomes white’; probably also Norwegian dialect bjerk ‘very bright’ (cf. also berk ‘shining trout’, Swedish björkna ‘Abramis blicca’).

Reduction grade:

Albanian barth (bardh-i) ‘white’ (bhərəĝo-).

In the name of the birch (partly in Slavic elm, Latin ash):

Sanskrit bhūrjá-ḥ m. ‘a type of birch’; Ossetian bärz ‘birch’; Dacian Placename Bersovia; Latin farnus ‘ash’ (fár[a]g-s-no-s, originally an adjective ‘of ash’, as also:) frāxinus (likely with ā, bherəĝ-s-enós); the dual development of -erə- in farnus and frāxinus is due to old accent differences, similar to palma = Greek πάλαμᾱ, παλάμη versus lātus = τλητός.

Old High German birihha (bherəĝ-i̯ā), Old English beorc, birce, Old Norse bjǫrk (bherəĝā) ‘birch’.

Lithuanian:

béržas m., Pl. béržai ‘birch’; ablaut form bìržtva f. ‘birch forest’; biřžliai ‘birch branches’; Latvian:

bę̃rzs m.,
Old Prussian berse ‘birch’; Russian:

berëza, Serbo-Croatian brèza, Old Czech břieza ‘birch’ (the old color meaning still in Bulgarian brĕz ‘pale’ == Norwegian bjørk as mentioned above, Slovenian brę́za ‘name of a white-striped cow or goat’);

With the formative -to- (= Gothic baírhts) and gradation change:

Slavic berstъ in Russian bérest m. ‘elm, raster’, Serbo-Croatian brȉjest, Czech břest (same), but with the meaning ‘birch’ again in Russian berësta f., berësto n. ‘birch bark’, Czech břesta ‘upper birch bark’.

Old High German -brecht, if this vocalization instead of -ber(h)t is not a recent innovation, can also be related to bherek̂-, as indeed can Gothic baírhts, Welsh berth, Hittite parkuiš.

Ref : WP. II 170 f., WH. I 458, 510 f., 544, Trautmann 32, 37 f., Specht Dekl. 57.

Pages : 139-140

PIET : 99

239. bhereĝh-

English : ‘high; mountain’

German : ‘hoch, erhaben’

Derivative: bherĝhos ‘mountain’, perhaps an extension of bher- ‘(to carry), to lift’ (see the group of New High German empor) or from bher- ‘to protrude’; bhr̥ĝhú-s ‘high’; bherĝhō ‘mountains’.

Material: Sanskrit Causative barháyati ‘increases’, bṛṁháti ‘makes fat, strengthens, raises’, presumably barha-s, -m ‘tail feather, tail of a bird, especially of a peacock’; bṛhánt- ‘big, high, exalted, noble’, also, high, loud, of the voice’, fern. bṛhatī (= Irish Brigit, Germanic Burgund), Avestan bərəzant- (New Persian buland), f. bərəzaitī ‘high’, in compound bərəzi- (: bərəzra-), bərəz- ‘high’ and ‘height, mountain’ (= New Persian burz same, Irish brí; the nom. Avestan barš noun can contain Aryan -ar-, but also Aryan -r̥-, Bartholomae IF. 9, 261), high-grade Avestan uz-barəzayeni ‘I shall cause to grow up’ (related to Σατι-βαρζάνης ‘happiness raising’, Iranian barzana-), barəzan- m. barəzah- n. ‘height’, barəšnu- m. ‘elevation, height, heaven, head’, barəzyah- ‘higher’, barəzišta- ‘the highest, most elevated’; New Persian bāl-ā ‘height’ (barz-), burz (see above);

Sanskrit bṛhánt- also means 'big, mighty, thick, massive' and bṛṁhati 'makes fat, strengthens, increases, promotes', bṛ́háṇā Adv. 'dense, firm, robust, efficient; very, thoroughly', paribṛḍha-ḥ 'steadfast, dense, solid'.

Armenian berj 'height' in erkna-, lerna-berj 'sky-, mountain-high' (bherĝhos), barjr 'high' (bhr̥ĝhú-), (ham-)baṙnam (barjnam, Aor. barji) 'lift up' etc.

Berg- in Placename of the Mediterranean countries: Thracian Βεργούλη, Macedonian Βέργα, Illyrian Berginium (Bruttium: Bergae), Ligurian Bergomum, Celt-Ligurian Bergusia, Hispanic Bergantia etc. About the p- in Asia Minor: Ancient Greek (city in Pamphylia) Πέργη, Πέργαμος, Macedonian Cretan Πέργαμος conjectures by Kretschmer Gl. 22, 100 f., Krahe ZNF. 19, 64.

Latin for(c)tis, Old Latin forctus, dialect horctus, horctis ‘strong, enduring, brave’ (from forg-tos, Indo-European bhrĝh-tos = Sanskrit bṛḍháḥ).

Welsh bera ‘pile’ (= New High German Berg), Old Cornish Breton bern the same (-rĝh-n- see Pedersen KG. I 105), Gaulish Placename Bergusia, reduced-grade Middle Irish brí, Accusative brig ‘hill’ (see above), Welsh bry ‘high, above’, fem., Welsh Cornish Breton bre ‘hill’, Gaulish Litano-briga and others Placename; Gaulish Brigantes, Βρίγαντες tribe name (either ‘the high, noble’ or ‘highland dwellers’; Sanskrit bṛhant-), Brigantia Placename ‘Bregenz’ and name of a female deity, Old Irish Brigit (bhṛĝhn̥tī) ‘name of a famous saint and generally a woman's name’ (also Sanskrit bṛhatī́ is used as a woman's name, as well as Old High German Purgunt), Welsh braint ‘privilege, prerogative’ (properly ‘nobility’), pl. breiniau, also Middle Welsh breenhin, New Welsh brenin ‘king’, Cornish brentyn, bryntyn the same (brigantīnos).

Gothic baírgahei ‘mountain area’, Old Icelandic bjarg and berg, Old High German and Old Saxon berg ‘mountain’, Anglo-Saxon beorh, beorg ‘height, burial mound’, English barrow ‘burial mound’ (cf. Armenian -berj, Welsh bera, Sanskrit barha-);

Germanic burgundī (= Sanskrit bṛhatī, Celtic brigantī, Irish Brigit) in Burgundy, oldest name form of Bornholm (originally ‘the high-rising’) and name of Danish and Norwegian islands, Old High German Purgunt, female name, also Burgundiōnes, tribal name.

Gothic baurgs f. ‘city, tower’, Old High German burg etc. ‘castle’ is genuine Germanic. Corresponds to Avestan bərəz-, Celtic brig- with the meaning ‘fortified height as a refuge’; however, Latin burgus ‘watchtower’ coincides with this, which is borrowed from Greek πύργος ‘tower’, an oriental cultural word originating from Urartian burgana ‘palace, fortress’ (820 BC, see Adontz REtIE 1, 465), from which Armenian burgn, Aramaic burgin, burgon ‘tower’ etc. are also derived. According to Kretschmer, however, πύργος is a Germanic loanword.

He considers berĝhō ‘mountain’, originally supposedly ‘bring to a refuge on a fortified height’ as a back-formation to bherĝh- ‘mountain’ (Gl. 22, 113); see more on this p. 145.

Old Church Slavonic brěgъ ‘shore, slope’, Sanskrit bṛ̈ijeg ‘hill, shore’, Russian bēreg same meaning, is probably not a Germanic loanword, but rather of Venetic-Illyrian origin; Brückner KZ. 46, 232, Persson Beitr. 927; the Little Russian o-boříh, Czech brah ‘haystack’ etc., connected by the latter with brěgъ as a genuinely Slavic word, rather belongs to Old Church Slavonic brěgǫ ‘care’ (protect, save), like stogъ : στέγω.

With a different vocalization bhregh- perhaps in Anglo-Saxon brego, breogo ‘lord, ruler, prince’, Old Icelandic bragr ‘best, most excellent, foremost, princeps’, Middle High German brogen ‘to rise, to lift up, to boast arrogantly’.

Tocharian AB pärk- ‘to rise’, A pärkānt, B pirko ‘rising’, A pärkär, B parkre, pärkre ‘long’; perhaps A prākär, B prākre ‘firm’ (cf. Latin fortis); Hittite pár-ku-uš (parkus) ‘high’ (: Armenian barjr).

Note by Andi Zeneli:

Phrygian Βρέκυν (brekun) Accusative ‘the shore’ : Albanian bregun Accusative ‘the shore’ from Βερέκυς (beregus)

Βρέκυν

τὸν Βερέκυντα, τὸν Βρίγα. Βρίγες γὰρ οἱ Φρύγες Βερεκύνδαι· δαίμονες. οἱ Φρύγες

Βρέκυν

DGE

Βρέκυν

v. Βερέκυς.

Hesychius:

Βερεκύνδαι

δαίμονές τινες [καὶ ῥόμβοι]

Βερεκύνται

Φρυγῶν τι γένος. καὶ πρότερον Βερεκυντία ἡ Φρυγία. καὶ αὐλὸς Βερεκύντιος

Βερέκυντα βρόμον

Φρύγιον αὐλόν. Σοφοκλῆς Ποιμέσιν (fr. 470)

Βερεκυντίας

ἄνεμος οὕτως καλούμενος

Βερεκύνδαι

DGE

Βερεκύνδαι·

δαίμονές τινες Hsch.

Βερεκύνθιος

DGE

Bailly 2024

Βερεκύνθιος -α, -ον

berecintio B. νομόςterritorio de los berecintios comarca de Frigia junto a las fronteras con Lidia y Caria, Call.Dian.246, B. ὄροςmonte Berecinto en Frigia, Arist.Mir.847a5, Plu.Fluu.10.4.

Βερέκυνθος

DGE

Bailly 2024

Βερέκυνθος -ου, ὁ

Berecinto

1 mit., primer sacerdote de la madre de los dioses, epón. del monte Berecinto, Plu.Fluu.10.4.

2 monte de Creta próximo a Aptera, actual Malaxa, D.S.5.64.

Βερέκυντες

Βερέκυντες, Phrygian, devoted to Cybele

LSJ

Βερέκυντες, οἱ,

a Phrygian people, Str. 10.3.12, 12.8.21: acc. sg. Βερέκυντα A. Fr. 158; βερέκυντα βρόμον, of the Phrygian flute, S. Fr. 513:—also βερέκυνται, Hsch.:—Adj. βερεκύνθιος, α, ον, Phrygian, devoted to Cybele, Call. Dian. 246; βερεκύντιος, Hsch.

Βερεκύντης

DGE

Βερεκύντης -ου, ὁ

Berecintes

1 mit., héroe epón. de Berecintia, St.Byz.s.u. Βερέκυντος.

2 οἱ Βερεκύνται ét. berecintas tribu frigia, Xanth.14, Hsch., St.Byz.s.u. Βερέκυντος.

βερεκυντίας

LSJ

Pape

LSJPape

βερεκυντίας, ὁ,

= ἀπηλιώτης (Pontic word), Thphr. Vent. 62.

Βερεκυντίας

DGE

Bailly 2024

Βερεκυντίας -ου, ὁ

Berecintias el viento de levante, de Frigia, entre los sinopeos, Arist.Vent.973a25, Thphr.Vent.62, Hsch.

Βερεκύντιος

DGE

Bailly 2024

Βερεκύντιος -α, -ον

berecintio

I

1 αὐλός Str.10.3.17, Hsch.β 522.

2 subst. ὁ, ἡ B. epít. de personajes relacionados con Frigia: Midas, Ou.Met.11.106, Cibele, Verg.Aen.6.784, 9.82.

II geog. ἡ B.

1 territorio de los berecintios, Str.10.3.20, St.Byz.s.u. Βερέκυντος

• antiguo n. de Frigia, Hsch.β 522.

2 ciu. de Frigia, Agathocl.5.

Βερεκυντίς

DGE

Bailly 2024

Βερεκυντίς -ίδος, ἡ

ét. berecintide, de las berecintias, e.d. frigia Nonn.D.20.305, Πλουτώ Nonn.D.48.730.

Βερέκυς

DGE

Bailly 2024

Βερέκυς -υντος

• Alolema: Βρέκυς Hsch.

berecintio, e.d. frigio Βερέκυντα χῶρον suelo berecintio A.Fr.158, Βερέκυντα βρόμον sonido de la flauta frigia S.Fr.513, αὐλοί Nonn.D.13.508, 40.227, πάταγον Nonn.D.44.140, cf. Hsch.l.c., St.Byz.s.u. Βερέκυντος

• subst. οἱ Βερέκυντες ét. los berecintes tribu frigia, Str.10.3.12, 12.8.21, cf. Βρίγες.

Βερέκυνθος

Ancient Greek

Etymology

The suffix -κύνθος suggests a Pre-Greek origin. Compare other mountain names like Κύνθος (Kúnthos) and Ἀράκυνθος (Arákunthos).

Pronunciation

(5th BCE Attic) IPA(key): /be.ré.kyn.tʰos/

(1st CE Egyptian) IPA(key): /beˈre.kyn.tʰos/

(4th CE Koine) IPA(key): /βeˈre.cyn.θos/

(10th CE Byzantine) IPA(key): /veˈre.cyn.θos/

(15th CE Constantinopolitan) IPA(key): /veˈre.cin.θos/

Proper noun

Βερέκῠνθος • (Berékunthos) m (genitive Βερεκῠ́νθος); second declension

Berecynthus; Malaxa Mountain, Crete, Greece

Inflection

Second declension of ὁ Βερέκῠνθος; τοῦ Βερεκῠ́νθου (Attic)

Derived terms

Βερεκῠνθῐ́ος (Berekúnthios)

Descendants

Latin: Berecynthus

Malaxa Mountain

Malaxa Mountain is a mountain at Malaxa on the island of Crete in the country of Greece. This mountain feature is situated in northwestern coastal Crete in the vicinity of the city of Chania. Trypali limestone is a dominant rock of Malaxa Mountain. The ancient city of Kydonia held sway over lands to the south of it across the Chania Plain all the way to Malaxa Mountain.

Malaxa (Greek: Μαλάξα) is a village in the Chania regional unit on Crete in Greece. The 2021 census counted a population of 150 people in the village. In ancient times the Malaxa area was under the sphere of influence of the nearby powerful city of Kydonia. Malaxa lies on the feet of the Lefka Ori, and is separated from the large city of Chania by the Chania Plain.

μαλάξαι

πραῦναι

πραΰνω

πραΰνω, make soft, mild

LSJ

Bailly 2024

Grieks Nederlands

Pape

Slater Pindar

Middle Liddell

πρᾱΰνω, Ion. πρηΰνω [ῡ], fut. ὔνῶ: aor. ἐπράῡνα:—Med., Epic aor. πρηϋνατο Nonn. D. 29.276:—Pass., fut. πραϋνθήσομαι Ph. 1.135, Gal. 13.478: aor. ἐπραΰνθην Pl. R. 440d: pf. πεπράϋσμαι (v. infr.): (πραΰς):—

make soft, mild, or gentle, soothe, calm, πνοιὰς . . πρηΰνει Hes. Th. 254; π. τινά h.Merc. 417; π. ἕλκος soothe a raging sore, S. Ph. 650; π. τινὰ λόγοις A. Pers. 837; π. τινὰς πρὸς ἀλλήλους Isoc. 4.47; π. ὑπερήφανα ἔργα Sol. 4.38; ὀργήν E. Fr. 822; τὸν θυμόν, τὸ θυμοειδές, Pl. Lg. 731d, R. 572a, cf. X. Eq. 9.5:—Pass., become milder, abate, πρηϋνομένου τοῦ χειμῶνος Hdt. 2.25; of persons, grow milder, be appeased, ib. 121. δ', Pl. R. 440d, Arist. Rh. 1380a5.

tame wild animals, οὐρῆας, κύνα, Hes. Op. 797, X. Mem. 2.3.9; [ἐλέφαντα] π. καὶ ἡμερῶσαι Ael. NA 10.10:—Pass., πεπραϋσμένος πέρδιξ ib. 4.16; opp. ἐγείρεσθαι, of horses, X. Eq. 9.10; θῆρες ἀνὰ δρυμὰ πρηΰνονται Euph. 177 ( = Call. Fr.anon. 74).

Albanian definite bregu, indefinite breg 'hill, shore' : Old East Slavic: берегъ (beregŭ) : Old Cyrillic script: брѣгъ (brěgŭ) 'Apeiros, shore'

Reconstruction:Proto-Slavic/bergъ

Proto-Slavic

Etymology

Most linguists derive the word from Proto-Indo-European bʰérǵʰos ("hill"), from bʰerǵʰ-, with Proto-Germanic bergaz as the exact cognate. Close cognates include Avestan (barəzah), and Old Armenian բլուրդ (berj). PIE ǵʰ is expected to give PS z, not g. Vasmer suggested that there existed a variant of the bʰerǵʰ- root with a depalatalised stem-final velar.

Because of this unexpected form, some scholars consider it a borrowing from Germanic, e.g. Old High German berg, or from a Venetic-Illyrian language. Per Derksen, this is possible but it lacks a solid basis.

Noun

bêrgъ m

bank, shore

edge

Synonym: krajь

(South Slavic) hill

Inflection

Though it is traditionally reconstructed as a hard o-stem, Pronk-Tiethoff suggests that bergъ was probably a u-stem instead, noting its accentuation and its reflexes found in Russian, e.g. the "second locative" na beregú and the adjective formation beregovój.

Declension of bêrgъ (hard o-stem, accent paradigm c)

Declension of bêrgъ (u-stem, accent paradigm c)

See also

berza ("birch")

berťi

Derived terms

bergatъ

bergovitъ

bergovъ

bergulja / bergulica ("coastal swallow")

bergyni (“coastal fairy, mermaid”)

Descendants

East Slavic:

Old East Slavic: берегъ (beregŭ)

Old Ruthenian: бе́регъ (béreh)

Belarusian: бе́рaг (bjérah)

Carpathian Rusyn: бе́рег (béreh)

Ukrainian: бе́рiг (bérih), бе́рег (béreh)

Russian: бе́рег (béreg)

South Slavic:

Old Church Slavonic:

Old Cyrillic script: брѣгъ (brěgŭ)

Glagolitic script: ⰱⱃⱑⰳⱏ (brěgŭ)

Old East Slavic: брѣгъ (brěgŭ), брегъ (bregŭ)

Russian: брег (breg)

Bulgarian: бряг (brjag)

Macedonian: брег (breg)

Serbo-Croatian:

Cyrillic script: бријег̑, бре̑г̑, бриг

Latin script: brijêg, brêg, brig

Slovene: brȇg (tonal orthography)

Albanian: definite bregu, indefinite breg

West Slavic:

Old Czech: břěh

Czech: břeh

Old Polish: brzeg

Polish: brzeg

Yiddish: ברעג (breg)

Silesian: brzyg

Slovak: breh

Polabian: brig

Pomeranian:

Kashubian: brzég

Slovincian: brzég

Sorbian:

Upper Sorbian: brjóh

Lower Sorbian: brjog

Ref : WP. II 173 f., WH. I 124, 535 f., 853, Feist 75 f., 85 f., Trautmann 30 f., Van Windekens Lexique 90, Couvreur Ḫ 178.

Pages : 140-141

PIET : 128

240. bherəḱ-, bhrēḱ-

English : ‘to shine’

German : ‘glänzen’

Comments: Equivalent to *bheraĝ-*, *bhrēĝ-* (see there, also due to ambiguous words).
Material: Sanskrit *bhrā́śatē* ‘flames, shines’ (unattested);
Greek *φορκόν* • *λευκόν*, *πολιόν*, *ῥυσόν* in Hesiod, but cf. p. 134;
possibly from here, Old Irish *brecc* ‘spotted’, Welsh *brych* the same, Gaulish personal name *Briccius* (from *bhr̥ḱ-*, with expressive consonant lengthening);
uncertain conjectures about the origin of Welsh *breuddwyd* ‘dream’, Middle Irish *bruatar* the same, as discussed by Pedersen *Litteris* 7, 18, Pokorny *IF. Anzeiger* 39, 12f.; possibly from *bhrog*$^{w}$*hdh-eiti-*, *-ro-*.

Middle High German *brehen* ‘to suddenly and intensely flare up’, Old Icelandic *brjā, brā* (*brehōn*) ‘to flare up’, *braga, bragða* ‘to sparkle, flame’, *bragð* ‘moment’, with an originally only present tense *-dh-*, also Old Icelandic *bregða*, past tense *brā* ‘to move quickly, swing, reproach’, Anglo-Saxon *bregdan, brēdan* strong verb ‘to move quickly, swing’, English *braid* ‘to weave’, *upbraid* ‘to reproach’, Old High German *brettan*, Middle High German *bretten* ‘to pull, twitch, weave’ (related to Old High German *brīdel*, Anglo-Saxon *brīdel*, earlier *brigdels* ‘bridle, rein’);

With the formative -u̯o- Gothic *brahu* in *brahua augins* ‘in the blink of an eye’ (cf. Old Icelandic *augnabragð* n. ‘moment, blink of an eye’) and the lengthened grade *bréhwā, brēʒwā́* in Old Icelandic *brā* f. ‘eyelash’, Anglo-Saxon *brǣw, brēaw, brēg* m. ‘eyelid’, Old Saxon *brāha* ‘eyebrow’, *slegi-brāwa* ‘eyelid’, Old High German *brāwa* f. ‘brow’, *wint-prāwa* ‘eyelash’ (the meaning ‘brow’ from ƀrū- ‘brow’, Indo-European *bhrū-*, referring); that despite Schwyzer Gr. Gr. I. 350, 4636 and Specht Dekl. 83, 162 Old High German *brāwa* cannot go back to *bhrēu̯ā* is proven by the grammatical alternation in Old English, which presupposes a form with *-ku̯-* (Sievers-Brunner 200).

Likely related here is the fish name Old High German *brahs(i)a, brahsina*, Old Saxon *bressemo* ‘bream’, Norwegian *brasma, brasme* the same, with ablautend Old Icelandic *brosma* ‘a type of cod’. Hittite *pár-ku-iš* (*parkuiš*) ‘pure’, *pár-ku-nu-uz-zi* (*parkunuzi*) ‘purifies’.

Ref : WP. II 169, Feist 76 f., 103 f., Couvreur Ḫ 327.

Pages : 141-142

PIET : 2096

241. bherem-1

English : ‘to stick out; edge, hem’

German : ‘hervorstehen, eine Spitze oder Kante bilden; Kante, Spitze’

Material: bhorm-: Old Icelandic barmr ‘edge, seam,’ ey-barmr ‘edge of an island,’ Norwegian dialect barm ‘edge, hem’ (e.g., on a sail), Low German barm, berme ‘the gentle slope of a dyke’s base, edge of a rampart.’

bhrem-: bhrom-: Perhaps Latin frōns, frondis f. ‘foliage’ (bhrom-di-, like glāns from glan-di-); Old Norse brum n. ‘leaf bud,’ Old High German brom, brum (same meaning), Swiss German brom ‘flower bud, young twig,’ ablaut brāme (same meaning).

Going back to a basic meaning of 'bristly, thorn': Anglo-Saxon *brōm* m. 'broom' (bhrēmo-), Middle Dutch *brām* 'bramble bush, broom', Old High German *brāmo* m., *brāma* f. 'thorn bush, bramble bush', *brāmberi*, New High German *Brombeere*, Anglo-Saxon *brēmel*, English *bramble* (Proto-Germanic *brāmil*), ablaut variant Middle Dutch *bremme*, Old High German *brimma* 'broom', and Middle Dutch *brēme*, *brumme* with the same meaning. With the meaning 'edge, rim': Middle High German *brëm* n. 'border, edge', New High German *verbrämen*, ablaut variant Middle English *brimme*, English *brim* 'rim'.

Ref : WP. II 102.

Page : 142

PIET : 0

242. bherem-2

English : ‘to buzz, drone’

German : ‘brummen, summen, surren’

Material: Sanskrit *bhramará-ḥ* 'bee'; Greek *φόρμινξ*, -γγος f. 'zither', a loanword because of the suffix, with an initial variant *brem*- probably in *βρέμω* 'roar, rush, thunder', *βρόμος* m. 'noise, sound', *βροντή* f. 'thunder' (βρομ-τᾱ); Latin *fremō*, -ere 'murmur, roar, rage, make noise'; *frontēsia* 'sign of thunder and lightning' is a loanword from Greek *βροντήσιος* (from *βροντή*); Welsh *brefu* 'bleat, roar'.

Old High German *breman* ‘to hum, to roar’, Anglo-Saxon *bremman* ‘to roar’, *brymm* (noun) ‘flood, sea’, Middle High German *brimmen* (same meaning), ablaut form *brummen* ‘to hum’ (related to *brunft* ‘rut’); Middle Dutch *brummen* and *brammen* (same meaning), Old High German, Old Saxon *bremo* ‘gadfly’, Middle High German *breme*, Old Saxon *bremmia*, Old High German *brimisse*, New High German *Breme* and (from Low German) *Bremse*; Polish *brzmieć* ‘to sound, to hum’ (*brъm-*), Bulgarian *brъmčъ́* ‘to hum, to buzz’, *brъ́mkam* (same meaning), *brъ́mb-al*, *-ar*, *-ъr* ‘bumblebee, beetle’.

As extensions of our bhrem-, perhaps the following onomatopoeic words belong here: Sanskrit *bhṛŋga-ḥ* ‘large black bee’; Polish *brzęk* ‘sound, clatter; brake’, Russian *brjákatь* ‘to rattle, clatter’, Czech *brouk* ‘beetle’; Lithuanian *brį́nkterèti* ‘to fall with a clattering sound’, etc.; Lithuanian *brenzgu, brengsti* ‘to rattle, knock’, with ablaut *branzgu, brangsti* ‘to sound’; Slavic *brękzgъ* in Russian *brjázgi* (plural) ‘idle talk’; Russian-Church Slavonic *brjazdati* ‘to sound’.

Ref : WP. II 202 f., WH. I 544 f., Trautmann 37.

Pages : 142-143

PIET : 2110

243. bheres-

English : ‘quick’

German : ‘schnell’

Material: Latin *festīnō, -āre* ‘hurry, hasten’, a denominative from *festiō(n)-*, *-īn-* ‘haste’, an extension of *festi*- (from *fersti*-) in *cōnfestim* ‘immediately’ (from *com festī* ‘with haste’);
Middle Irish *bras* ‘fast, stormy’ (*bhresto*-), Welsh *brys* the same (*bhṛsto*-), Middle Breton *bresic, brezec* ‘hurried’;

Lithuanian *bruz-g-ùs* ‘quick’, *bruz-d-ùs* ‘agile’, also *burz-d-ùlis* the same, *burz-déti* ‘to run back and forth’;
Slavic *bъrzъ* in Old Church Slavonic *brъzo* Adv. ‘fast’, Serbo-Croatian *brȋz* ‘quick’, Russian *borzój* ‘fast, fiery’, also *bъrzdъ* in West Russian *bórzdo* Adv. ‘quickly’, Serbo-Croatian *brzdìca* f. ‘swiftness in the stream’.
Perhaps also here Ligurian River name *Bersula,* Swiss River name *Birsig* (Krahe ZONF 9, 45).

Ref : WP. II 175, WH. I 259, 488 f., Trautmann 40, Specht Dekl. 192.

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PIET : 2099

244. bh(e)reu- : bh(e)rŭ-

English : ‘to boil, to be wild’

German : ‘sich heftig bewegen, wallen, bes. vom Aufbrausen beim Gären, Brauen, Kochen usw.’

Comments : Extension of bher-2.

Material: A. Ablaut grades bheru- (bheru-), bhrŭ-:

Sanskrit bhurváṇi-ḥ ‘restless, wild’, bhurván- ‘restless movement of water’.

Armenian bark ‘sharp, sour, cruel’ (barkanam ‘I become angry’), which is very ambiguous, is considered by Dumézil Balto-Slavic 40, 52 to be derived from bhr̥-u̯-, likewise berkrim ‘I rejoice’ as bher-u̯-; very uncertain!

Greek φαρυμός ‘bold, audacious’ Hesychius (bher-u-) and φορυτός ‘mixture, refuse, chaff, dung’, φορῦνω, φορύσσω ‘to knead together, mix, stain, soil’, probably also φρυ-άσσομαι ‘to behave impatiently (especially of fiery horses); to be exuberant’.

Thracian βρῦτος (see under).

Albanian brum m., brumë f. ‘sourdough’, mbruj, mbrünj ‘knead’.

Latin ferveō, -ēre, fervō, -ĕre ‘to boil, to seethe’ (for fermentum see bher-2); dēfrŭtum ‘boiled down must, must juice’ (: Thracian βρῦτος, βρῦτον, βροῦτος ‘a kind of barley beer’; from Thracian brūtia̯ā (Greek βρύτια), comes Illyrian brīsa ‘wine lees’, cognate Albanian bërsí of the same meaning, from which Serbian bersa, bîrsa, bîrza ‘mold on wine’; Latin brīsa from Venetian or Messapian).

Middle Irish berbaim ‘I cook, I boil’, Welsh berwi, Breton birvi ‘to boil, to seethe’, bero, berv ‘cooked’, Gaulish GN Borvo (at healing springs), compare with another suffix Bormō above p. 133; perhaps also French bourbe ‘mud’ from Gaulish borvā ‘spring’; Old Irish bruth ‘glow, rage’, Middle Irish bruith ‘to cook’, enbruithe ‘meat broth’ (to en- ‘water’, see under pen-2), Welsh brut ‘spirit’, modern Welsh brwd ‘hot’ (cymmrwd ‘mortar’ from kom-bru-to-, compare Middle Irish combruith ‘to seethe’), brydio ‘to boil’, Cornish bredion ‘cooking’ (umlaut), Breton brot ‘jealousy’, modern Breton broud ‘hot, fermenting’.

For Germanic bru-forms see under B.

B. Ablaut stems bhrĕu- and (partly again) bhrŭ-:

First in words for 'source' = 'gushing' (r/n-stem, approximately bhrēu̯r̥, bhrēu̯n-, bhrun-); Armenian ałbiur, ałbeur (Genitive ałber) 'source' (from bhrēw(a)r = ) Greek φρέαρ, -ᾱτος 'well' (φρῆϝαρ-, -ατος, Homeric φρήατα, transmitted φρείατα); Middle Irish tipra f. 'source' (perhaps from Old Irish tiprar: to-e͡ks-bhrēu̯r̥), Genitive tiprat (to-e͡ks-bhrēu̯n̥tos); Old Irish -tiprai 'flows against...' (to-e͡ks-bhrēu̯-īt); from the stem bhrun- the oblique cases as en-stem Proto-Germanic brunō, brun(e)n-, Gothic brunna, Old High German brunno, Anglo-Saxon brunna, burna 'well' (Old Icelandic brunn), with metathesis New High German (Low German) Born.

Maybe Albanian ylber ‘rainbow’ by Andi Zeneli

Maybe Albanian buroj ‘to originate, spring’, burim ‘spring’

With a similar meaning, Russian brujá ‘current’, bruítь ‘flow strongly and turbulently, to stream’, western Russian brújić ‘to urinate’ (this meaning also in Middle High German brunnen and in New High German dialect brunzen, Bavarian brunnlen ‘to urinate’ from Brunnen), formally next to Lithuanian br(i)áujs, br(i)áutis ‘to push forward with raw force’ (bhrēu-), Latvian braulîgs ‘horny’; also Old Prussian brewingi ‘beneficial’

bhre-n-u- (present with nasal infix, cf. New High German brennen) related to flickering flames is found in Gothic, Old High German, Old Saxon brinnan, Old Norse brinna, Anglo-Saxon beornan, birnan ‘to burn’, causative Gothic brannjan, Old Icelandic brenna, Old High German brennan, Anglo-Saxon bærnan ‘to burn’, to which also Old High German brant ‘burning’, brunst ‘burning, fire’, Old Icelandic bruni, Anglo-Saxon bryne ‘fire’, Old High German bronado, Anglo-Saxon brunaþa ‘itching, heat in the body’, Swedish brånad ‘rut’.

bhréu̯- : bhruu̯- in: Old High German "briuwan," Anglo-Saxon "brēowan" meaning 'to brew', Old Swedish "bryggja" (from bryggwa) etc.; Germanic bruđa- in: Old Icelandic, Anglo-Saxon "brođ," Old High German "prođ" meaning 'broth' (cf. defrūtum, Old Irish "bruth," Thracian βρῦτος; Middle High German "brodelen," New High German "brodeln"); Germanic brauđa- in: Old Icelandic "brauđ," Anglo-Saxon "brēad," Old High German "brōt" meaning 'bread' (from the fermenting agent); via Old High German "wintes prūt" meaning 'storm wind' see Kluge11 692.

Ref : WP. II 167 f., WH. I 333 f., 487.

Pages : 143-145

PIET : 124

245. bherĝh-

English : ‘to hide, keep’

German : ‘bergen, verwahren’

Material: Gothic baírgan ‘to hide, to store’, Old Icelandic bjarga, Anglo-Saxon beorgan, Old High German bergan, Old Saxon gibergan ‘to hide’; alternating with Anglo-Saxon byrgan ‘to bury’, byrgen (burgiznō), byrgels, Old Saxon burgisli ‘burial’ and Old High German bor(a)gēn ‘to beware of, to secure oneself from, to take care of, to spare, to entrust, to borrow’, Anglo-Saxon borgian ‘to protect, to borrow’. Slavic bergǫ in Old Church Slavonic brěgǫ, brěšti ‘to care for’ in nebrěšti ‘to neglect’, Russian beregú, beréčь ‘to guard, to preserve, to spare’, Serbo-Croatian older bržem, brijeći ‘to guard, to preserve, to care for; to celebrate’; alternating with Little Russian oboŕíh, gen. oboróha ‘haystack’, Czech brah ‘haystack, pile’, Polish bróg ‘barn, haystack’ (hence Lithuanian brãgas the same); reduced form Czech brh ‘cave, hut, tent’; East Lithuanian biř̃ginti ‘to save’.

Perhaps related to Gallo-Roman (Raeto-Illyrian) bargā ‘thatched hut’, if from borgā; Tagliavini ZrP. 46, 48 f., Bonfante Balto-Slavic 36, 141 f.

Ref : WP. II 172, Trautmann 31, Feist 76.

See also : Vgl. oben S. 141.

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PIET : 2097

246. $bh_e$rug-, bhrug-, bhorg-

English : ‘throat’

German : ‘Schlund, Luftröhre’

Material: Armenian erbuc ‘chest, breast piece of slaughtered animals’ (bhrugo-); Greek φάρυξ, -υγος, later (following λάρυγξ) φάρυγξ, -υγγος ‘windpipe, throat’; Latin frūmen n. ‘larynx, throat’ (frŭg-smen); without the u Old Icelandic barki ‘neck’ (bhor-g-, formally closer to φάραγξ ‘chasm, abyss’).

As Lithuanian burnà, Armenian beran ‘mouth’ (originally ‘opening’) to bher- ‘to cut’ under a conception ‘chasm = throat’.

Ref : WP. II 171, WH. I 482, 551 f., 866, Lidén Mél. Pedersen 92, Specht Dekl. 162.

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PIET : 125

247. bhes-1

English : ‘to smear, spread’

German : ‘abreiben, zerreiben, ausstreuen’

Material: Sanskrit bábhasti ‘chews up’, 3rd Pl. bápsati; bhásma- n. ‘ash’;

through verbal extensions resulted in psā(i)-, psō/i/-, psə(i)-, psī- in Sanskrit psāti ‘consumes’, Greek ψάω, ψάιω ‘I rub’, ψαίρω the same, ψαύω ‘I touch’, ψηνός ‘bald’, ψῆφος f., Doric ψᾶφος ‘pebble’, ψήχω ‘I scrape off’, ψώχω ‘I grind’;

Ψόλος, φέψαλος ‘soot, smoke’; ψάμμος f. ‘sand, beach’ from ψάφμος, cf. ψαφαρός ‘brittle’ (bhsə-bh-) and Latin sabulum ‘sand’ (bhsə-bhlo-); with already Indo-European sporadic change of the initial bhs- to s-: Greek ἄμαθος ‘sand’ (= Middle High German samt); through various contaminations ἄμμος and ψάμαθος the same, along with ψῑλός ‘bare, exposed’, ψιάς ‘drop’ etc.;

Albanian fšiṅ, pšiṅ, mešiṅ ‘I sweep out, thresh’;

Latin sabulum ‘sand’ (see above), with which EM. 881 compares Armenian awaz the same;

Middle High German samt (samatho-) alongside Old High German sant ‘sand’ (samtho-, Germanic sanda-, hence Finnish santa);

Tocharian A päs- ‘to pour out, sprinkle’.

Illyrian tribe Bhassania by Andi Zeneli

Bhassania

bhásman bhasman (p. 537)

9425 bhásman n. 'ashes' AV., bhasma- ŚivaP. 2. bhāsma-, cf. bhāsmana- 'ashy' Śiś.
1. Pa. bhasman- n. 'ashes' (← Sk. H. Smith MSL xxiii 270); Pk. bhassa- m. (-ss-, not -mh-, through dissimilation with -n- H. Smith ib. or with bh- J. Bloch MSL xxiii 266), bhappa- m. (collides with bāṣpa- J. Bloch ib.), bhasama-, °suma- m.; K. bas f. 'fine dust or powder (of charcoal, fuel, cowdung, &c.)'; S. bhasu f. 'ashes', L.awāṇ. bhas; P. bhass f. 'ashes', bhassī f. 'powder'; WPah.bhad. bhiḍ. bhass m. 'dust'; Ku. bhāsi 'powdered tobacco leaves without molasses'; N. bhās-bhus (< bhusa-) 'trifles', bhasbhasi ḍaṛāunu 'to burn to ashes'; Bi. bhās 'fine sand that falls in and chokes a well' (or < bhrā́śya-); M. bhā̃s f. 'dust from husking', bhās-bhūs f. 'trash'.
2. Pk. bhāsa- m. 'ashes', L.awāṇ. bhā`.
bhasmara-; bhasmākāra-.
Addenda: bhásman-: A. (+?) bhacahu (phonet. bhosohu) 'simple, idiotic'

(cf. P. bhassar 'dusty' < bhasmara-, N. bhasār, °ri 'dirty, untidy' < bhasmākāra- ?) AFD 214.

After the invasion of Macedonian armies the name Bassania was changed into Ἡμαθία (Ēmathía) f ‘sandy place’ by Andi Zeneli

Ref : WP. II 189, Boisacq 48, 1074, Kluge[11] s. v. Sand, Schwyzer Gr. Gr. I 328 f., 676; Specht Dekl. 255, 325, Van Windekens Lexique 91.

Pages : 145-146

PIET : 2726

248. bhes-2

English : ‘to blow’

German : ‘hauchen, blasen’

Comments : wohl Schallwurzel

Material: Sanskrit bábhasti 'blows', bhástrā f. 'bellows, tube', bhasát f. 'hind part', bháṁsas n. 'a part of the lower abdomen'; Greek ψῡ́-χω 'blow' (for the suffix see Hirt, Indo-European Grammar, Vol. 3, p. 256), ψῡχή 'breath, soul'. Also relevant here is ψῡ́-χω 'cool down' (originally by blowing), ψῦχος 'cold', ψῡχρός 'cold', etc., despite Benveniste in *Balto-Slavic*, Vol. 33, pp. 165 ff.; according to Schwyzer in *Greek Grammar*, Vol. I, p. 329, it is onomatopoeic, as is ψίθυρος 'whispering'.

Ref : WP. II 69, WH. I 477, Boisacq 1075, Uhlenbeck Sanskrit W. 186, 198.

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PIET : 0

249. bheu-, bheu̯ə- (bhu̯ā-, bhu̯ē-) : bhŏ̆u- : bhū-

English : ‘to be; to grow’

German : ursprünglich ‘wachsen, gedeihen’

Comments: (probably = 'to swell'), cf. Sanskrit prábhūta-ḥ with Sanskrit bhūri-ḥ etc. under b(e)u-, bh(e)u- 'to inflate, swell', from which 'to arise, become, be', furthermore 'habitually be somewhere, dwell'; i̯o/ī-present bhu̯-i̯ō, bhu̯-i̯e-si, bhu̯-ī-si etc. as the verb 'to be' often supplements the paradigm of es- 'to be'; extended root bheu̯ī-, bhu̯ēi-

Derivative: numerous nominal formations with the meanings 'being, essence, dwelling... residence', such as bhŭto-, bhŭtā, bhŭti-, bhŭtlo-, bhūmen-, bhūlo-, bhūro- etc.

Material: Sanskrit bhávati 'is, is there, happens, prospers, becomes' = Avestan bavaiti 'becomes, arises; happens; will be', Old Persian bavatiy 'becomes'; future Sanskrit bhavišyáti, Avestan būšyeiti participle būšyant- 'he who will come into being' (the latter = Lithuanian bū́siu, Church Slavonic byšęšteje 'the future', cf. Greek φῦσω); aorist Sanskrit ábhūt (= Greek ἔφῡ) and bhúvat, perfect babhū́va, perfect active participle babhūvā́n, feminine babhūvúšī (: Greek πεφυώς, πεφυυῖα, Lithuanian bùvo, Old Church Slavonic byvati), infinitive bhávitum, absolute bhūtvā́ (cf. Lithuanian bū́tų supine 'to be', Old Prussian būton infinitive).

Sanskrit bhūtá-ḥ, Avestan būta- 'become, being’, Sanskrit bhūtá-m 'being' (: Lithuanian búta 'been', Old Icelandic būð f. 'dwelling', Russian bytъ 'being, way of life'; with ŭ Greek φυτόν, Old Irish -both 'one was', both f. 'hut', Lithuanian bùtas 'house'); prá-bhūta-ḥ 'abundant, numerous', New Persian Inf. būdan 'to be';

Sanskrit bhū́ti-ḥ, bhūtí-ḥ f. 'being, well-being, good condition, prosperity' (Avestan būti- m. 'name of a daēva' = Old Church Slavonic za-, po-, prě-bytь, Russian bytь, Inf. Old Church Slavonic byti, Lithuanian bū́ti; with ŭ Greek φύσις).

Pass. Sanskrit bhūyate; causative bhāvayati 'brings into existence; nurtures and refreshes', Participle bhāvita-ḥ also 'pleasantly excited, well-disposed' (= Old Church Slavonic iz-baviti 'to free, to deliver'), with the same lengthening bhāvá-ḥ 'being, becoming, affection' (: Russian za-báva f. 'entertainment') alongside bhavá-ḥ 'origin, welfare, salvation';

bhavítram 'world' (ablaut with Greek φύτλᾱ 'nature, race' and Lithuanian būklà 'dwelling' etc., and with Germanic buþla- and bōþla-, alongside with formant -dhlo- Czech bydlo); bhavana-m 'the becoming; residence, house (: Albanian bane, but Middle Irish būan 'steadfast' from bhou-no-), ablaut bhúvana-m 'being';

Sanskrit bhū́- f. 'earth, world', bhū́mī, bhū́miḥ-, Avestan Old Persian būmī-, New Persian būm 'earth', Sanskrit bhū́man- n. 'earth, world, being' (= Greek φῦμα), bhūmán- m. 'abundance, multitude, wealth'; pra-bhú-ḥ 'mighty, excellent'; s-stem bhaviṣ-ṇu-ḥ 'becoming, flourishing', bhū́ṣati 'makes thrive, strengthens', bhūṣayati 'adorns', bhūṣana-m 'amulet, adornment'. The ī-base bh(e)u̯ī-, as it seems, in Sanskrit bóbhavīti intens. and bhávī-tva-ḥ 'future'; regarding Iranian bī-forms see below. Armenian bois, Gen. busoy 'shoot, herb, plant', busanim 'sprout up', furthermore perhaps boin, Gen. bunoi 'nest' (bheu-no-), zero-grade bun, Gen. bnoi 'stem'.

Thracian place name Κασί-βουνον.

Greek φύω (Lesbian φυίω as Oscan fuia, see below), ‘to beget’ (Aorist ἔφυσα), φύομαι ‘to become, to grow’ (cf. Schwyzer Greek Grammar I, 686), probably new formations from the Aorist ἔφῡν ‘became’, alongside (new formation) ἐφύην; φυτόν ‘plant, vegetation, child, tumor’, φυή ‘growth; nature, character’, φῦμα n. ‘growth, tumor’, φύσις ‘nature’, φῦλον n. ‘tribe, race, kind’, φῡλή ‘community and the military unit it provides’ (: Old Church Slavonic bylъ, l-Participle bylьje); long-vowel bhō[u]lo- perhaps in φωλεός, φωλειός ‘den, lair of wild animals’, φωλεύω ‘to sleep in a cave’, φωλίς ‘a sea fish that hides in the mud’; but Old Icelandic bōl n. ‘bed for animals and humans’ is not a different word from bōl (probably from bōþla) ‘dwelling’; alongside, the zero-grade Swedish dialectal bylja, bölja ‘small nest’ from bulja.

As the second component in ὑπερφυής, ὑπερ-φ[F]ίαλος. For φῖτυ see below.

Illyrian a folk name Buni, place name Βοῦννος (: Albanian bunë).

Messapic βύριον 'house', βαυρία 'house' Hesychius (cf. Old High German būr);

Albanian buj, bûj (bunjō) 'dwell, stay overnight', burr, burrë (buro-) 'man, husband', banë 'dwelling, residence, half-ruined house' (bhou̯onā: Sanskrit bhavanam), banoj 'dwell'; bun(ë) 'mountain hut' (bhunā); perhaps also bōtë, bota 'earth, ground, world, people' (bhu̯ā-tā or bhu̯ē-tā).

Latin fuī (Old Latin fūī) 'I have been' from fū-ai, transformation of the old Aorist fūm (= Greek ἔ-φῡν, Sanskrit á-bhūt 'he was'), fu-tūrus 'future', forem 'would be', fore 'to be', Old Latin subjunctive fuam, fuat 'be' (bhuu̯ām; cf. Lithuanian bùvo 'was' from bhu-u̯āt), alongside -bam (bhu̯ām : Oscan fu-fans 'they were', Old Irish -bā 'I was') in legē-bam etc., cf. Latin-Faliscan -bō (from bhu̯ō) in amā-bō, Old

Latin venī-bō, Faliscan pipafþ etc. with the Irish b-future (do-rīmiub 'I will count' from to-rīm-ī-bu̯ō), intensive futāvit 'he was';

Oscan fu-fans 'they were', fu-fens 'they have been', fusíd = Latin foret, fust (= Umbrian fust) 'will be' and 'has been', fuid subjunctive perfect 'he has been'; but regarding futír 'daughter' see Vetter Glossary 29, 235, 242 ff. against WH. I 557, 867;

Umbrian fust 'will be', furent 'they will be' (fuset, fusent), fefure 'they may have been', futu 'let it be' (fu̯etōd or fu-tōd).

An i̯o /ī-present to the root bhŭ- : bhu̯-i̯ō appears in Latin fīō, fĭerī ‘to become, to arise, to be created’, where the ī instead of ĭ is derived from fīs, fīt (bhu̯-ī-si, bhu̯-ī-ti); Oscan fiiet (bhu̯i̯ent) ‘they become’, Umbrian fito ‘deeds, goods’, fuia ‘let it become’, fuiest ‘it will become’ (bhu-i̯ō alongside bhu̯i̯ō as in Lesbian φυίω, see above);

Latin nominal formations only in dubius ‘doubtful, uncertain’ (du-bhu̯-i̯o-s ‘double-formed’, cf. Umbrian di-fue ‘bifid’ : du̯i-bhui̯om), probus ‘well thriving, honest’ (pro-bhu̯os : Sanskrit pra-bhú-ḥ ‘excellent’), Oscan am-prufid ‘improbē’, prúfatted ‘he tested’, Umbrian prufe ‘probē’; Latin super-bus ‘proud’.

Regarding Latin moribundus, see Niedermann Mél. Meillet 104, Benveniste MSL. 34, 189.

Old Irish baë ‘benefit’ (bhu̯ə-i̯om), būan ‘steadfast, good’ (bhouno-, to which Welsh bun ‘queen, woman’ is related); Middle Irish baile ‘home, place’ (bhu̯ə-li̯o-);

Old Irish buith ‘to be’ (originally dat. of the ā-stem both : bhutā = Welsh bod, Cornish bos, Breton bout = Old Irish both f. ‘hut’, Welsh bod f. ‘dwelling’: Lithuanian bùtas ‘house’; also Middle Irish for-baid ‘shroud, bier’), fut. -bīa ‘will be’ (= Latin fiat), past 1st sg. bā (bhu̯ām), 3rd sg. boī (bhōu̯e), pass. past -both ‘one was’ (bhu-to-); the paradigm of the substantive verb and the copula consists of forms from es- and bheu-, e.g., the 1st sg. pres. subj. Old Irish bēu (bh-esō) derives its initial from bheu-;

Old Irish -bīu ‘I am wont to be’, Middle Welsh bydaf, Cornish bethaf, Middle Breton bezaff etc. (bhu̯i̯ō = Latin fīō, alongside bhu̯ī- in Old Irish bīth, Middle Welsh bit ‘let it be’ = Latin fīt);

Gaulish personal name Vindo-bios (-bhu̯iḭos), cf. Welsh gwyn-fyd ‘happiness’ (‘white world’, byd), Old Irish su-b(a)e ‘joy’ (su-bhu̯iḭo-), du-b(a)e (du = Greek δυς-) ‘sorrow’;

Maybe Vindo-bona ‘Vienna, white world’ Illyrian settlement by Andi Zeneli

Gothic bauan meaning 'to live, to inhabit', Old High German bauan 'to lead a life', gabauan 'to set up a dwelling' (bhōu̯ō, vowel pattern as in Sanskrit bhāvayati, bhāva-ḥ, Slavic baviti), Old Icelandic būa (bjō, būinn) 'to live, to prepare, to equip', Anglo-Saxon būan and buw(i)an (būde, gebūen) 'to live, to cultivate' (besides Anglo-Saxon bōgian, Frisian bōgia 'to live', phonetic type from Gothic "stōja" from stōwijō and ō as the original vowel supporting), Old High German būan (būta, gibūan) 'to live, to cultivate', New High German bauen; Old Icelandic byggja 'to live in a place, to cultivate, to populate', later 'to build, to construct' (from buwwjan bewwjan); Old Icelandic bū n. 'place of residence, economy, household', Anglo-Saxon bū n. 'dwelling' (plural "by" n. from the i-stem būwi- = Old Icelandic bȳr m. 'residence, farm; similar to Lithuanian būvis 'permanent residence'), Old High German bū, Middle High German bū, genitive būwes m., rarely n. 'field cultivation, dwelling, building', New High German Bau.

Old Icelandic būð f. ‘dwelling, tent, hut’; Old Swedish bōþ, Middle Dutch bōde, Middle High German buode and būde ‘hut, tent’, New High German Bude (bhō[u]-tā); Middle Dutch bōdel ‘property’, bōl ‘estate’, Anglo-Saxon bold and botl n. ‘dwelling, house’, byldan, English to build ‘to build’, Old Frisian bold and bōdel ‘house, household goods, property’ (bōþla- from Indo-European bhō[u]tlo- and buþla-, cf. Lithuanian būklà and West Slavic bydlo), also Old Icelandic bōl n. ‘homestead’ (see above also for bōl ‘bed’); Old Icelandic būr n. ‘storeroom, women’s quarters’, Anglo-Saxon būr m. ‘hut, room’, Old High German būr m. ‘house, cage’, New High German (bird)Bauer, from which Old High German nāhgibūr, Anglo-Saxon nēahgebūr, New High German Nachbar, English neighbour and Old High German gibūr(o), Middle High German gebūr(e), then būr, New High German Bauer ‘rustic’.

Anglo-Saxon bēo 'I am' (bhu̯iḭō = Latin fīō, Old Irish -bīu), alongside bēom, Old High German bim, etc. according to im from es- 'to be', like Old High German bis(t), Anglo-Saxon bis from is.

Perhaps Gothic bagms, Old High German bōum, Anglo-Saxon bēam 'tree' from bhou̯(ə)mo- 'plant' and Old Icelandic bygg n. 'barley', Old Saxon Gen. PL bewō 'seed, yield', Anglo-Saxon bēow n. 'barley' (bewwa-) as 'cultivated'.

Lithuanian bū́ti (Latvian bût, Old Prussian boūt) 'to be', bū́tų Supine 'to be' (Old Prussian būton Inf.), Participle bū́tas 'been', Future bū́siu (Latvian bûšu), Preterite bùvo 'he was' (cf. also buvó-ju, -ti 'to be accustomed to be' and Old Church Slavonic Iterative byvati); Optative Old Prussian bousai 'he may be', Preterite bēi, be 'he was' (from a base extended with -ēi-);

Lithuanian bū̃vis m. ‘being, life’, buvinė́ti ‘to stay here and there for a while’, Old Prussian buwinait ‘dwell!’;

Latvian bûšana ‘being, essence, state’, Old Prussian bousennis ‘stand’;

Lithuanian bùtas, Old Prussian (Acc.) buttan ‘house’;

Lithuanian būklas (būtla-) ‘lair, den of wild animals’, pabū̃klas ‘instrument, device; apparition, ghost’, būklà, būklẽ ‘presence, dwelling’, East Lithuanian búklė (as above; also buklùs ‘wise, cunning’);

Old Church Slavonic byti ‘to become, to be’, past participle bylъ ‘been’ (from this bylьje ‘herb; medicinal herb’, cf. to the meaning φυτόν), aorist bě ‘was’ (bhu̯ē-t); imperfect běaše, future participle Church Slavonic byšęšteje, byšąšteje ‘that which will be’, conditional 3rd person plural bǫ (bhu̯ā-nt), participle za-bъvenъ ‘forgotten’, alongside other participles byt for example in Russian zabýtyj ‘forgotten’, also compare to the noun Russian bytъ ‘essence, way of life’ etc., Old Polish byto ‘nourishment’, Old Church Slavonic iz-bytъkъ ‘abundance, remainder’ etc., bytьje ‘existence’;

Old Church Slavonic zabytь ‘forget’, pobytь ‘victory’, prěbytь ‘stay’, Russian bytь ‘being, creature; state of affairs’;

Present tense Old Church Slavonic bǫdǫ ‘become, γίγνομαι’, as future: ‘will be’ (possibly related to Latin adjectives ending in -bundus); causative Old Church Slavonic izbaviti ‘free, redeem’ and the like (cf. Sanskrit bhāva-yati, also cf. the vocalism in Gothic bauan and Old Church Slavonic zabava ‘stay, occupation, pastime’); Czech bydlo ‘residence, dwelling’, Polish bydło ‘cattle’ (from ‘stand, prosperity, possession’).

Perhaps here (Pedersen Tocharian 2281) Tocharian B pyautk-, A pyotk-, AB pyutk- ‘to come about’, med. ‘to bring about’.

From the base bh(e)u̯ī-:

New Persian Imperative bī-d ‘be!’; Old Persian Optative bī-yāh posits Wackernagel KZ. 46, 270 = Sanskrit bhū-yā́-ḥ, -t;

Greek φῖτυ n. ‘germ, sprout’ = φίτῡμα, φῑτύω ‘to produce, sow, plant’;

Lithuanian alt. bit(i) ‘he was’, also Conditional 1st Pl. (sùktum-) bime; Latvian biju, bija ‘I, he was’ (Latvian bijā- extended from athematic bhu̯ī-); ablautend Old Prussian bēi, see above;

Old Church Slavonic Conditional 2nd 3rd Sg. bi ‘you were, he was’ (bhu̯ī-s, bhu̯ī-t), to which secondary 1st Sg. bi-mь with primary ending.

Ref : WP. II 140 f., WH. I 375 f., 504 f., 557 f., 865, 867, EM. 812 f., 1004 f., Trautmann 40 f., Feist 83 f.

Specht will (KZ. 59, 58 f.) unter Heranziehung von Greek φάϝος ‘Licht, Heil’ = Sanskrit bhava- ‘Segen, Heil’, φαε-σί-μβροτος usw. unsere Wz. als bhau̯ə-, nicht als bheu̯ə- ansetzen. S. auch oben S. 91.

Pages : 146-150

PIET : 2061

250. bheudh-, nasalization bhu-n-dh-

English : ‘to be awake, aware’

German : ‘wach sein, wecken, beobachten; geweckt, geistig rege, aufmerksam sein, erkennen, oder andere dazu veranlassen (aufpassen machen, kundtun, gebieten; darbieten)’

Material: Thematic present in Sanskrit *bṓdhati, bṓdhate* ‘awakens, arouses, is awake, perceives, becomes aware’, Avestan *baoδaiti* ‘perceives’, with *paitī-* ‘to direct one's attention towards’ (equivalent to Greek *πεύθομαι*, Germanic *biuðan*, Old Bulgarian *bljudǫ*); aorist Sanskrit *bhudánta* (equivalent to *ἐπύθοντο*), perfect *bubṓdha, bubudhimá* (related to Germanic *bauð, buðum*), participle *buddhá-*

‘awakened, intelligent; recognized’ (equivalent to Greek *ἀ-πυστος* ‘ignorant; unknown’), *buddhí-* f. ‘insight, understanding, opinion, intention’ (equivalent to Avestan *paiti-busti-* f. ‘perception’, Greek *πύστις* ‘inquiry, questioning; report, news’); causative in Sanskrit *bōdháyati* ‘awakens; instructs, communicates’, Avestan *baoδayeiti* ‘perceives, feels’ (equivalent to Old Bulgarian *bužďǫ, buditi*, Lithuanian *pasibaudyti*); stative verb in Sanskrit *budhyátē* ‘awakens, becomes aware; recognizes’, Avestan *buiδyeiti* ‘becomes aware’, *frabuidyamnō* ‘awakening’; Sanskrit *boddhár-* m. ‘knower’ (equivalent to Greek *πευστήρ-ιος* ‘inquiring’); Avestan *baoδah-* n. ‘perception, perceptive ability’, adjective ‘perceiving’ (equivalent to Homeric *ἀ-πευθής* ‘unexplored, unknown; ignorant’); Avestan *zaēni-buδra-* ‘vigilant’ (equivalent to Old Bulgarian *bъdrъ*, Lithuanian *budrùs*); Avestan *baoiδi-* ‘fragrance’ (equivalent to Sanskrit *bṓdhi-* ‘perfect knowledge’).

Greek πεύθομαι and πυνθάνομαι (Lithuanian bundù, Old Irish ad-bond-) ‘learn, perceive, wake’ (πεύσομαι, ἐπυθόμην, πέπυσμαι), πευθώ ‘news, information’; πύστις, πεῦσις (feminine) ‘question’;
Welsh bodd (bhudhā) ‘free will, consent’, Cornish both ‘will’ (Old Icelandic boð), Old Irish buide ‘contentment, thanks’; also related, Old Irish ad-bond- ‘announce, proclaim’, uss-bond- ‘refuse, deny’ (e.g., verbal noun obbad); high-grade Old Irish robud ‘warning’, Welsh rhybudd ‘warning’, rhybuddio ‘to warn’ (Russian probudítь ‘to awaken’).

Gothic *anabiudan* 'to command, to order', *faúrbiudan* 'to forbid', Old Icelandic *bjōða* 'to offer, to present, to make known', Anglo-Saxon *bēodan*, Old Saxon *biodan*, Old High German *biotan* 'to offer, to present', New High German *bieten* 'to command, to forbid, territory', originally 'domain of command'; Old Icelandic *boð* n., Anglo-Saxon *gebod* n., Middle High German *bot* n. 'command', Old High German *boto* 'messenger', Old High German *butil* (New High German *Büttel*), Anglo-Saxon *bydel* 'messenger, court officer'; Gothic *biuþs, -dis* 'table', Old Icelandic *bjōðr*, Anglo-Saxon *bēod*, Old High German *beot, piot* 'table; dish', originally 'that on which is offered, serving board' (also Old High German *biutta*, New High German *Beute* 'kneading trough, beehive').

With ū (cf. Hirt Indo-European Greek II 96): Gothic *anabūsns* f. 'command' (-bhudh-sni-), Old Saxon *ambūsan* f. the same, Anglo-Saxon *bȳsen* f. 'example, model', Old Icelandic *bȳsn* n. 'miracle' (from 'warning'), *bȳsna* 'to foretell, to warn'; Lithuanian *bundù, bùsti* 'to wake up' and (without nasal infix) *budù, budéti* 'to watch, to keep vigil', *bùdinu, -inti* 'to wake someone up', *budrùs* 'watchful'; causative *baudžiù, baũsti* 'to punish, to chastise'; reflexive 'to intend' (bhoudh-i̯ō),

*baũdžiava* 'compulsory labor, feudal service', Lithuanian *bauslỹs* 'command', Latvian *baũslis* 'command', Latvian *bauma*, *baũme* 'rumor, gossip' (bhoudh-m-), Lithuanian *pasibaudyti* 'to rise, to set off', *baudìnti* 'to encourage, to arouse interest in something', Old Prussian *etbaudints* 'awakened'.

Thematic present in Old Bulgarian *bljudǫ*, *bljusti* 'to guard, protect, take care of', Russian *bljudú*, *bljustí* 'to observe, perceive' (through Slavic -*ju* from Indo-European *eu*, see Meillet, *Slave commun2*, p. 58).

Causative in Old Bulgarian *buždǫ*, *buditi* 'to wake', Russian *bužú*, *budítь* (etc.; also in Russian *búdenь* 'workday', probably originally 'wake-up day' or 'day for corvée'); stative verb with ē-suffix in Old Bulgarian *bъ̀ždǫ*, *bъděti* 'to be awake', perfective (with ne-/no-suffix as in Greek πυνθ-άνο-μαι, where -ανο- comes from -n̥no-, Schwyzer *Gr. Gr.* I 700) *vъz-bъnǫ* 'I wake up' (bhud-no-, formed from an aorist of the type Greek ἐπύθετο, etc., see Berneker 106 f., also via Sanskrit *bà̀dnjī* 'Christmas Eve', *bà̀dnjāk* 'log placed on the fire on Christmas Eve', etc.), Old Bulgarian *sъ-na-bъděti* 'to guard'; Old Bulgarian *bъ̀drъ* 'ready, willing', *bъ̀ždrь* the same, Russian *bódryj* 'lively, strong, fresh', Sanskrit *bà̀dar* 'lively'. Tocharian B *paut-*, A *pot* 'to honor' (Van Windekens Lexique 87).

Ref : WP. II 147 f., Feist 41, 97, Meillet Slave commun$^{2}$ 202 f.

Pages : 150-152

PIET : 2068

251. bheug-1

English : 'to flee'

German : 'fliehen'

Comments: after Kretschmer (Gl. 30, 138) regarding bheug(h)-2 (Avestan *baog-* in the intransitive meaning 'to save oneself').

Material: Greek *φεύγω* (aorist *ἔφυγον*, perfect *πέφευγα*) 'to flee', *φυγή* f. (= Latin *fuga*) 'flight', Homeric *φύζα* (φυγι̯α) the same, accusative *φύγα-δε* 'into flight' from the consonant stem *φυγ-*; possibly in the Venetian place name *Φεύγαρον* (West Germany) 'refuge fortress'; Latin *fugiō*, *fūgī*, -ere 'to flee, to escape, to

despise', *fuga* f. 'flight'; Lithuanian *bū́gstu*, *bū́gau*, *bū́gti* intransitive 'to frighten', causative *baugìnti* 'to scare someone', *baugùs* 'fearful'.

Ref : WP. II 144, 146, WH. I 556 f., Kretschmer Gl. 30, 138.

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PIET : 2064

252. bheug-2, bheugh-

English : 'to clear away, free'

German : 'wegtun, reinigen, befreien'; intransitive 'sich retten'

Material: Avestan baog-, bunja- 'to free, rescue, save oneself from' (bunjainti 'they free, rescue', būjayamnō 'laying aside', bunjayā̃t 'he may rescue'), būjim acc. 'cleansing', ązō-buj- 'freeing from need', baoxtar- 'rescuer'; Pahlavi, Pazand bōxtan 'to save, rescue, deliver', Southern Balochi bōjag 'to open, free, untie', as a Persian loanword Armenian bužem 'heal, save, free', boiž 'healing, liberation'; Pali paribhuñjati 'cleans, sweeps out'; but Pali bhujissa- 'freed (from former slavery)' = Sanskrit bhujiṣyà- 'free, independent' (lexicon, in literature as 'usable', noun 'servant'), related to bheug-4.

Illyrian personal name Buctor, Venetic Fuctor (: Avestan baoxtar-), Fugonia, vhuχia, vhou-χontios, etc.

Gothic usbaugjan 'to sweep out, clean out', New High German dialect Bocht 'sweepings, rubbish'; probably also Middle High German biuchen 'to boil in lye', originally 'to clean', būche f. 'lye' (with secondary vowel gradation).

The duality of Germanic gh : Aryan g- also in bheugh- (New High German biegen): bheug- (Sanskrit bhujati, etc.) 'to bend'. Likely identical with that.

Ref : WP. II 145, WH. I 560, Kretschmer Gl. 30, 138.

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PIET : 2065

253. bheug-3, bheugh-

English : ‘to bow’

German : ‘biegen’

Material: Sanskrit *bhujáti* ‘bends, pushes away’, *bhugná-ḥ* ‘bent’, *bhúja-ḥ* ‘arm’, *bhujā* ‘coil, arm’, *bhōgá-ḥ* ‘coil of a snake; ring’ (: Old High German *boug*); *niṣ-bhuj-* ‘to push’, Passive ‘to squeeze through, escape’; perhaps related to Albanian *butë* ‘soft’ from *bhug(h)-to-* ‘flexible’; Irish *fid-bocc* ‘wooden bow’, probably also *bocc* ‘tender’ (‘*flexible’), New Irish bog ‘soft’ (from* buggo-), KZ. 33, 77, Fick II4; for Old Breton *buc* ‘rotten’, pl. *bocion* ‘rotten’, New Breton *amsir poug* ‘soft weather’, the Brittonic -ch- expected Irish -gg-, Pedersen KG. I 161 considers it a borrowing from Irish.

In Germanic, bheugh-: Gothic *biugan*, Old High German *biogan* ‘to bend’, Old Icelandic participle *boginn* ‘bent’; ablautend Anglo-Saxon *būgan* ‘to bend oneself’, with *fram* ‘to flee’; causative. Old Icelandic *beygja*, Old Saxon *bōgian*, Anglo-Saxon *bīegan*, Old High German *bougen*, New High German *beugen*; Old Icelandic *biūgr* ‘bent’, Old High German *biugo* ‘curve’; Old Icelandic *bogi*, Anglo-Saxon *boga* (English *bow*), Old High German *bogo*, New High German *Bogen* (Old High German *swibogo* ‘Schwibbogen’ from *swi[bi-]bogo*); perhaps also Gothic *bugjan* ‘to buy’, Old Icelandic *byggia* ‘to buy a woman’, Anglo-Saxon *bycgan*, Old Saxon *buggian* ‘to buy’ (cf. New High German dialect. ‘sich etwas beibiegen’ = ‘to acquire, to take’); also probably Latvian *bauga* and *baũgurs* ‘hill’.

Intensive form (with intensification) Germanic *bukjan* in Middle High German *bücken*, Swiss *bukche*; Middle Dutch *bucken*, East Frisian *buckia* ‘to stoop’ (Wissmann Nom. postverb. 171, 181).

Ref : WP. II 145 f., WH. I 556, Feist 96.

Pages : 152-153

PIET : 2067

254. bheug-4

English : ‘to enjoy’

German : ‘genießen’

Material: Sanskrit bhuṅktḗ (with Instrumental, later with Accusative) "enjoys," cf. bhunákti, bhuñjati "grants enjoyment, enjoys, consumes," bubhukṣā "hunger," bhṓga-ḥ "enjoyment"; regarding Sanskrit bhujiṣyà-, see above under bheug-2; Albanian bungë f., bunk, bungu m. "(food) oak" (as a "nourishing tree," postverbal = "provider of sustenance");
Latin fungor "to perform, finish with," with Accusative, later Ablative, dēfungor "bring to an end, endure," perfungor "fully enjoy, manage to the end."

Ref : WH. I 565 f., Wackernagel Synt. I 68, Jokl L.-k. Unters. 179.

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PIET : 2066

255. bhidh-

English : ‘vessel, cauldron’

German : ‘Topf, Kübel, Faß’

Material: Greek πίθος *n.* ‘barrel, wine barrel,’ πιθάκνη, Attic φιδάκνη *the same,* Latin fidēlia (*fides-liā*) ‘earthenware vessel, pot’; presumably Old Icelandic biða *f.* ‘milk pail,’ Norwegian bide *n.* ‘butter churn’ (*bidjan-*), bidne *n.* vessel.

Since from Latin fiscus ‘woven basket; money basket, cash box,’ fiscina ‘woven basket’ (from *bhidh-sko-*) a fundamental meaning ‘woven vessel’ can be inferred for our group, it likely belongs to a root *bheidh-* ‘to bind, to weave’.

Ref : WP. II 185, WH. I 492 f., 506.

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PIET : 145

256. bhili-, bhilo-

English : ‘harmonious, friendly’

German : ‘ebenmäßig, angemessen, gut, freundlich’

Material: Middle Irish bil (bhi-li-) ‘good, kind’, Old Irish bili- in personal name Bili-catus, Bilicius etc., Old High German bila- ‘kind’, younger bili-, bil- in the first part of personal names; Anglo-Saxon bile-wit ‘simple, innocent’ = Middle High German bilewiz, bilwiz ‘goblin’ (literally ‘good spirit’); Old High German bil-līch ‘appropriate’; abstract noun biliþō in Old Saxon unbilithunga ‘ugliness’, Middle High German unbilde, unbilede n. ‘wrong, the incomprehensible’, New High German Unbilde, to the adjective Middle High German unbil ‘unjust’, substantivized Swiss Unbill. Regarding New High German Bild, see under bhei(ə)- ‘to hit’, to which R. Loewe (KZ. 51, 187 ff.) also wants to relate Unbilde.

Greek φίλος ‘dear, valuable’ etc. Kretschmer (IF. 45, 267 f.) considers to be pre-Greek related to Lydian bilis ‘to be’; Loewe, on the other hand, in the same place explains the emphasis on the first syllable from the vocative.

Note by Andi Zeneli:

Albanian blini ‘linden tree’

Greek φιλύρα, Alternative forms φιλύρρη (philúrrhē) Ionic ‘linden tree’

Hesychius:

φιλύρινον (philyrinon): This refers to something made of linden wood (also known as lime or basswood). So, the translation is "of linden wood" or "made of linden."

ἀσθενές (asthenes): This means "weak," "feeble," or "frail."

φιλυρόν (philyron): This is the noun form, referring to the linden tree itself or something made from it. It can be translated as "linden tree," "linden wood," or an object made of linden.

εὐῶδες (euōdes): This means "fragrant," "sweet-smelling," or "odorous."

[ἐλαφρόν] (elaphron): This means "light" (in weight). It's in brackets, which often indicates an alternative or additional meaning.

Φιλύρα

In Greek mythology, Philyra or Phillyra; Ancient Greek: Φιλύρα, romanized: Philýra, lit. 'linden-tree') was one of the 3,000 Oceanids, water-nymph daughters of the Titans Oceanus and Tethys.

By the Titan Cronus, Philyra was the mother of the centaur Chiron. Cronus' wife Rhea walked in on them, thereupon Cronus assumed the form of a stallion and galloped away, in order not to be caught by her, hence the half-human, half-equine shape of their offspring; this was said to have taken place on Mount Pelion. When she gave birth to her son, she was so disgusted by how he looked that she abandoned him at birth, and implored the gods to transform her into anything other than anthropomorphic as she could not bear the shame of having had such a monstrous child; the gods (specifically Zeus) changed her into a linden tree.

Yet in some versions Philyra and Chariclo, the wife of Chiron, nursed the young Achilles; Chiron's dwelling on Pelion where his disciples were reared was known as "Philyra's cave". Chiron was often referred to by the matronymic Philyrides or the like. Two other sons of Cronus and Philyra may have been Dolops and Aphrus, the ancestor and eponym of the Aphroi, i.e. the native Africans.

φιλύρα, Ion. φιλύρη, ἡ,

A lime tree, Tilia platyphyllos, Hdt.4.67, Thphr. HP 1.12.4, al., Dsc.1.96, Corn.ND24.

φιλύρα ἄρρην = φιλυρέα, and φιλύρα θήλεια = silver lime, Tilia tomentosa, Thphr. HP 3.10.4.

II the bass underneath its bark, used for writing on, Gal.18(2).630, Hdn.1.17.1, D.C.72.8; for garlands, φιλύρας.. ἄφυλλος στέφανος Xenarch.13.

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§ Ph666.13 Philyres: Φίλυρες, ἔθνος πρὸς τῷ Πόντῳ, ἀπὸ Φιλύρας τῆς μητρὸς Κρόνου. τὸ θηλυκὸν Φιλυρίς καὶ Φιλυρηίς πλεονασμῷ τοῦ 'η'. δύναται καὶ ἀπὸ τοῦ Φιλύρη Φιλυρίτης εἶναι.

Philyres: The Philyres, a people near the Pontus (Black Sea), (named) after Philyra, the mother of Cronus. The feminine form is Philyris and Philyreis, with a pleonasm (redundancy/addition) of the 'eta' (η). It is also possible for (a male) to be (called) Philyrites, derived from Philyre.

Explanation and Analysis in English:

Philyres: This refers to a people or tribe.

ἔθνος πρὸς τῷ Πόντῳ (ethnos pros tō Pontō): Means "a people near the Pontus" (the Euxine Pontus, the Black Sea). This geographically locates them.

ἀπὸ Φιλύρας τῆς μητρὸς Κρόνου (apo Philyras tēs mētros Kronou): Means "(named) after Philyra, the mother of Cronus." In Greek mythology, Philyra was an Oceanid, daughter of Oceanus and Tethys, and mother of the Centaur Chiron by Cronus. This reference to a mythological figure suggests a possible mythical or etymological connection of this people to Philyra.

τὸ θηλυκὸν Φιλυρίς καὶ Φιλυρηίς πλεονασμῷ τοῦ 'η' (to thēlykon Philyris kai Philyrēis pleonasmō tou 'ē'): Means "the feminine form is Philyris and Philyreis, with a pleonasm of the 'eta'." This refers to the feminine forms of the name, where we observe a variation with the addition of the letter "eta" (η). A pleonasm here means an extra letter that doesn't significantly change the meaning.

δύναται καὶ ἀπὸ τοῦ Φιλύρη Φιλυρίτης εἶναι (dynatai kai apo tou Philyrē Philyritēs einai): Means "It is also possible for (a male) to be (called) Philyrites, derived from Philyre." This suggests another possible form of the name, Philyrites, likely referring to a male from this people.

Ref : WP. II 185, Kluge[11] unter Bild, billig, Unbill, Weichbild.

Pages : 153-154

PIET : 146

257. bhlaĝ-

English : ‘to hit’

German : ‘schlagen’

Material: Latin *flagrum* ‘whip, lash,’ *flagellum* same, with the lengthened grade probably *flāgitō, -āre* ‘to demand insistently and with impetuosity, to urge strongly’ (originally likely with blows and threats), *flāgitium* ‘misdeed, disgrace,

shame’ (originally ‘public chastisement and censure’; *conflages* ‘places into which winds converge from all directions’ Paul Fest. 35a seems corrupted for *conflūgēs*).

Old Icelandic and New Norwegian dialect blaka, blakra ‘to strike back and forth, to fan, to flutter,’ Old Icelandic blak ‘blow,’ Old Icelandic blekkja (blakjan) ‘to strike’ (Norwegian ‘to flicker’), Swedish dialect bläkkta (*blakatjan), Middle Dutch blaken ‘to fan, flutter, tremble’ (in Germanic, a phonetic merger with the group of Old Icelandic blakra ‘to flash’ etc., see under bheleg- ‘to shine’; for example, Norwegian blakra means both ‘to fan’ and ‘to shine’). Lithuanian blaškaũ and bloškiù (-šk- from -ĝ-sq-) ‘to toss back and forth, to travel sideways, to rush about’.*

Ref : WP. II 209, WH. I 511 f.

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PIET : 2113

258. bhlagh-men-

English : ‘priest’

German : ‘Zauberpriester’; ursprgl. wohl Neutrum ‘Opferhandlung’

Material: Sanskrit *brahmán*- m. 'sorcerer-priest', *bráhman*- n. 'incantation, devotion'; Messapic *βλαμινι* (blamini) 'priest'; Latin *flāmen*, *-inis* m. 'sacrificial priest' (not the older *-ēn* form).

Due to the numerous correspondences in religious terminology between Italic and Indo-Iranian, this equation explaining *flāmen* from *bhlād-(s)men*, supposedly meaning 'sacrificial act' (compare Gothic *blōtan* 'to worship', Old Norse *blōta*, Anglo-Saxon *blōtan*, Old High German *bluozan* 'to sacrifice', Old Norse *blōt* n. 'sacrifice' [-es- stem, cf. Finnish *luote* 'magic song' from Proto-Germanic *blōtes*], Old High German *bluostar* n. 'sacrifice', etc.), is preferable. Also compare Dumézil, *REtIE* 1, 377, who additionally compares Armenian *bałjal* 'to strive for'.

Note by Andi Zeneli:

§ B184.18 Brachmanes: Βραχμᾶνες, Ἰνδικὸν ἔθνος σοφώτατον, οὓς καὶ Βράχμας καλοῦσιν. Ἱεροκλῆς δ΄ ἐν τοῖς φιλίστορσί φησι "μετὰ ταῦτα σπουδῆς ἄξιον ἐνομίσθη τὸ Βραχμάνων ἰδεῖν φῦλον, ἀνδρῶν φιλοσόφων καὶ θεοῖς φίλων, ἡλίῳ δὲ μάλιστα καθωσιωμένων· ἀπέχονται δὲ σαρκοφαγίας πάσης καὶ ὑπαίθριοι τὸν ἀεὶ χρόνον βιοτεύουσι καὶ ἀλήθειαν τιμῶσιν, χρῶνται δὲ ἐσθῆτι λινῇ τῇ ἐκ πετρῶν· λίθων γὰρ μηρύματα μαλακὰ καὶ δερματώδη συνεκφέρουσιν, ἐξ ὧν ὑφάσματα γίνεται μήτε πυρὶ καιόμενα μήτε ὕδατι καθαιρόμενα, ἀλλ΄ ἐπειδὰν ῥύπου καὶ κηλῖδος ἐμπλησθῇ χρωμένων, ἐμβληθέντα εἰς φλόγα λευκὰ καὶ διαφανῆ γίνεται".

"Brāhmaṇas, the most learned people of the Indian nation, whom they also call Brāhmas. Hierocles says in his Philistors that 'after this, it was considered worthy of great attention to see the race of the Brāhmaṇas, men who are philosophers and friends of the gods, and especially dedicated to the sun; they abstain from all flesh-eating and live outdoors constantly, valuing truth, and they wear garments made of linen from materials derived from stones; for these stones yield soft and leathery fragments, from which fabrics are made that are neither burned by fire nor washed away by water, but when they become filled with dirt and stains, they are cast into flame and become white and transparent.'"

Ref : WP. II 209, WH. I 512 f., 865 f., Feist 100 f., 580 a.

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PIET : 163

259. bhlē-

English : ‘to howl, weep’

German : ‘heulen, laut weinen, blöken’

Material: Latin *fleō, flēre* (*bhlēi̯ō*) ‘to weep’;
Latvian *blêju, blêt* ‘to bleat’;
Russian - Church Slavonic *blěju, blějati* ‘to bleat’ (alongside Sanskrit *bléjīm, bléjati* ‘to bleat’, etc., with *ě*);
Middle High German *blǣjen* ‘to bleat’ (Germanic *blējan* = Latin *fleō*);
Old High German *blāzan*, Low German *blässen*, Anglo-Saxon *blǣtan*, English *to bleat* ‘to bleat’;
Anglo-Saxon *blagettan, blǣgettan* ‘to scream’;

Low German *blage* n. ‘child’;
Middle High German *blēren, blerren* ‘to bleat, to scream’;
New High German *plärren, pläre*n (also ‘to weep’);
Dutch *blaren* ‘to bleat’;
English *to blare* ‘to roar’;
Ablaut variation: Middle High German *blürjen, blüelen* (*blōljan*), dissimilated *brüelen* ‘to roar’;
Reduced grade: Middle High German *bral* ‘scream’, Swabian *brallə* ‘to scream’.

Ref : WP. II 120, WH. I 516.

See also : Vgl. bhel-6 und die Schallwurzel blē-.

Pages : 154-155

PIET : 2048

260. bhlĕd-, bhl̥d-

English : ‘to boil; to chatter, boast’

German : ‘aufsprudeln, heraussprudeln, auch von Worten’

Material: Greek φλέδων ‘talker’, φλεδών ‘chatter’; φληδῶντα • ληροῦντα Hesychius; παφλάζω ‘boil, bubble’; also Aorist φλαδεῖν (intransitive) ‘tear apart’; compare with Latin fragor in terms of meaning;
with a graded extension bhlōd- Old Irish indlāidi ‘boasts, brags’, indlādud ‘the boasting’ (ind-blād- ‘to puff oneself up or make big words’) and Latvian blādu, blāzt ‘to chatter’;
reduced grade Old High German uz-ar-pulzit ‘bubbles up’;
New High German platzen, plätschern are likely more recent sound formations.

Ref : WP. II 210, 216, WH. I 515, 518.

See also : Zu bhel-3.

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PIET : 2119

261. bhleg$^{w}$-

English : ‘to swell’

German : ‘sich aufblähen, schwellen’

Comments: Extension of the verb 'to blow up, inflate'.

Material: Greek φλέψ, -βός (feminine) ‘vein’, φλεβάζοντες ‘swollen veins’ • ‘bursting forth’ (Phot.); Old High German bolca, bulchunna (‘bulla’).

Ref : WP. II 215, WH. I 519 f.

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PIET : 0

262. bhlĕi-1 : bhlәi- : bhlī-

English : ‘to shine’

German : ‘glänzen’, auch von Narben

Comments: Extension of bhel- the same

Material: Germanic blīþia- (bhlei-tio- or perhaps bhlī-tio-) ‘light, cheerful (initially of the sky, later of facial expressions, mood:) joyful’ in Gothic bleiþs ‘gracious, gentle’, Old Icelandic blīðr ‘gentle (of weather), friendly, pleasant’, Anglo-Saxon blīþe ‘cheerful, friendly’, Old High German blīdi ‘cheerful, glad, friendly’, Old Saxon blīthōn, Old High German blīden ‘to rejoice’. Old Saxon blī n. ‘color’, Adj. ‘colored’, Old Frisian blī(e)n ‘color’, bli ‘beautiful’, Anglo-Saxon blēo n. ‘color, appearance, form’ (probably blīja-).

The Germanic blīwa ‘lead’ (Old High German blīo, -wes, Old Saxon blī, Old Icelandic blȳ), a color adjective that corresponds with Lithuanian blývas ‘lilac, violet-blue’, with the formative suffix -u̯o- from our root, might have been (it is conceivable that a Celtic blīu̯o- from bhlē-u̯o-, corresponding to New High

German *blau*, though unattested, could have been the source), but this is debated, though it remains the most probable.

To this (according to Specht's Declension 117) belongs Russian bli-zná ‘thread break in fabric’, Czech and Polish bli-zna ‘scar’; due to the parallel forms under bhlēu-1, it is unlikely to be connected to WH. I 517 concerning bhlīĝ-. Lithuanian blývas ‘lilac, violet-blue’; perhaps Lithuanian blaĩvas ‘sober’ (if not from blaid-vas related to bhləido-s), blaivaũs, -ýtis ‘to clear up, become sober’; perhaps Latvian blīnêt ‘to lurk, squint’. Tocharian A. plyaskeṃ ‘meditation’ (Van Windekens Lexicon 97).

Ref : WP. II 210.

See also : S. auch unter bhlēu-1 und bhləido-s.

Pages : 155-156

PIET : 164

263. bhlei-2

English : ‘to swell’

German : ‘aufblasen, schwellen, strotzen, überfließen’

Comments: Extension of *bhel*- the same

Material: Norwegian dialect *bleime*, Old Swedish *blēma* ‘skin blister’ (cf. Norwegian *bläema* the same under *bhel-*, *bh(e)lē-*); Danish *blegn(e)* ‘blister’ (*blajjinōn*), Anglo-Saxon *blegen* f., English *blain*, Middle Dutch *bleine*, older Danish *blen(e)*, Old Swedish *blena* ‘blister’ (*blajinōn*).

The notion that Greek φλῖά: ‘door pillar, door post’ originally means ‘(swollen =) thick beam’ (Prellwitz2 and Boisacq s. v.; Gdf. bhlī-u̯ā or -sā) requires external confirmation; τὰ φλιμέλια ‘blood tumor’ is corrupted from Latin *flēmina*.

*bhleis*-: Old Icelandic *blīstra* ‘to blow, whistle’ (cf. Gothic *-blēsan* under *bhel-*, *bh(e)l-ē-*; a recent variation with *i* to imitate the high-pitched tone); possibly Serbian *blîhām*, *blíhati* ‘to flood; to spit; to have diarrhea’; *blîhnēm*, *blíhnuti* ‘to

splash', Bulgarian *bličъ́, blíknъ, blíkvam* 'I pour, stream' (unless as original Slavic blychajǫ to the *u*-variant of Greek *φλύω* etc.).

*bhleid-* (presumably d-present bhli-d-ō).

Greek φλιδάω 'overflow with moisture, swell from it', ἔφλιδεν • διέρρεεν Hesychius, διαπέφλοιδεν • διακέχυται Hesychius, πεφλοιδέναι • φλυκτανοῦσθαι Hesychius, φλοιδάω, -έω, -ιάω 'ferment, seethe', ἀφλοισμός 'foam, froth' (α- = n̥ 'ἐν'); presumably also φλοῖσβος 'the roaring of the sea, the tumult of battle', πολύφλοισβος θάλασσα (φλοιδσβος, formant after onomatopoeic words like κόναβος, ἄραβος);

possibly here Middle Irish *blāed* 'roar' (hence Welsh *bloedd* the same);

English *bloat* 'swell up' (blaitōn = φλοιδάω);

Latvian *blîstu, blîdu, blîzt* and *bliêžu*, -du, -st 'swell up, become thick'.

Ref : WP. II 210 f.

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PIET : 2114

264. bhlĕiĝ-, bhlīĝ-

English : 'to shine'

German : 'glänzen'

Comments : Extension von bhlĕi- the same, wie bhleiq-

Material : Old English blīcan 'glänzen', as, blīkan 'glänzen', Old High German blīhhan st.-V. 'bleich werden', Middle High German blīchen st.-V. 'glänzen, erröten', Old Icelandic blīkja, bleik 'erscheinen, glänzen, leuchten'; Old Icelandic bleikr, Anglo-Saxon blāc, Old High German bleih 'bleich, blaß'; Old High German bleihha 'Weißfisch, Plötze', Norwegian bleikja und blika the same; Old Icelandic blik n. 'leuchtender Glanz; Gold, Goldblech', Old High German bleh '(glänzendes) dünnes Metallplättchen', New High German Blech, Middle Dutch blick the same; Anglo-Saxon blike m. (bliki-) 'bloßgelegte Stelle';

Old High German blic, -eches ‘schnelles Glanzlicht, Blitz’, Middle High German blic, -ekes ‘Glanz, Blick, Blitz’, New High German Blick, Old High German blecchazzen (blekatjan), Middle High German bliczen, New High German blitzen; Old Saxon bliksmo ‘Blitz’, Old Swedish blixa ‘blinzeln’, New Swedish auch ‘blitzen’.

Lithuanian *blizgù, -éti* ‘to shimmer, to shine’, *blýškiu, blyškéti* ‘to sparkle, to glimmer, to shine’, *blykštù, blyškaũ, blỹkšti* ‘to turn pale’, ablautend *blaikštaûs, -ýtis* ‘to clear up, from the sky’; Latvian *blais-kums* ‘spot’, *meln-blaiskaińš* ‘dark grey’. Russian-Church Slavonic *blěskъ* ‘brightness’ (bhloiĝ-sko-); ablauting Old Church Slavonic *bliskъ* ‘brightness’ and *blьskъ* in Czech *blesk*, Gen. old *blsku* ‘lightning’, Old Church Slavonic *blьštǫ, blьštati* ‘to shine’, Iterative *bliscajǫ, bliscati sę*.

Ref : WP. II 21 If., EM. 398, Trautmann 34, Meillet Slave commun[2] 133, Specht Dekl. 144.

Pages : 156-157

PIET : 2115

265. bhleiq-

English : ‘to shine’

German : ‘glänzen’

Comments: Extension of *bhlĕi-* (from *bhel-*) as with *bhlĕiĝ-*.

Material: Old English *bǣlge* (*blaigi̯ōn-*) ‘gudgeon’ (a type of fish); Middle Dutch *blei(g)* and *bleger*, New High German *Bleihe*, *Blei* ‘fish names’; alongside Middle High German *blicke* ‘Cyprinus’, New High German *Blicke* (Norwegian dialect *blekka*, New High German *Blecke* ‘whitefish’ from the e-root *bhleg-*); in another semantic shift (‘to shine: to gaze’) Old Icelandic *blīgr* ‘gazing fixedly’, *blīgja* ‘to stare’.

Additionally, Russian *blëknutь* ‘to fade, lose color, wither’, *blëklyj* ‘pale, dull, withered’, *blëkotъ* ‘gleiss, Aethusa cynapium’, Polish *blaknąć* ‘to fade, bleach’.

Ref : WP. II 211.

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PIET : 0

266. bhlendh-

English : ‘pale, reddish’

German : ‘fahl, rötlich’; ‘undeutlich schimmern’; ‘trübe sein oder machen’ (auch durch Umrühren des Wassers usw.); ‘irren, schlecht sehen’; ‘Dämmerung’

Comments: Probably belongs to *bhel-1*.

Material: Sanskrit *bradhná-ḥ* (bhl̥ndh-no-) ‘reddish, tawny’; Germanic *blundaz* (bhl̥ndh-o) in Middle Latin *blundus*, Italian *biondo*, French *blond*, from which Middle High German *blunt*, New High German *blond*; Gothic *blinds* ‘blind’, Old Icelandic *blindir* ‘blind, indistinct’, Old Saxon, Anglo-Saxon *blind*, Old High German *blint* ‘blind’, also ‘dark, dull, not visible’; Gothic *blandan sik* ‘to mix’, Old Icelandic *blanda* ‘mix’ (*blendingr* ‘mixed person’), Old Saxon, Anglo-Saxon *blandan*, Old High German *blantan*, Middle High German *blanden* ‘mix, cloud’ (New High German *Blendling* ‘mixed person’); for Germanic *a* compare the iterative-causative: Old High German *blendan* (blandjan) ‘to darken, blind’, Anglo-Saxon *blendan* ‘blind’ (: *blandýtis*, Old Church Slavonic *bląditi*); Old Icelandic *blunda* ‘to close the eyes’, *blundr* ‘slumber’, Middle English *blundren* ‘to stir, confuse’, New English *blunder* ‘to make a gross error, stumble’.

Lithuanian blendžiù, blę̃sti ‘to sleep; to mix food with flour’, Latvian blendu, blenst ‘to not see clearly, to be nearsighted, to look’; Lithuanian blandaũs, -ýtis ‘to lower the eyes, to feel ashamed’, Latvian bluôdîties ‘the same; to wander around’, Lithuanian blañdas ‘sleepiness, gloomy weather’, blandùs ‘blended, from soup (mixed in); gloomy; dark’; Lithuanian blį́sta, blíndo, blísti ‘to become dim, dark; to become cloudy, of water’, prýblindė (and prieblandà) ‘twilight’; also bliñdė, blendìs, blùndė ‘sallow’; Old Church Slavonic blędǫ, blęsti ‘to err; πορνεύειν’, blędъ ‘chatter, pranks’, Slovene blé-dem, blésti ‘to babble, to fantasize’, Czech blésti (2nd sg. bledeš) ‘to babble’; Old Church Slavonic blǫdъ ‘πορνεία, Polish błąd ‘error’, Old Church Slavonic blǫždǫ, blǫditi ‘to err, πορνεύειν’, Serbo-Croatian blúdīm, blúditi ‘to err, to deceive’ etc.

Ref : WP. II 216, 218, Trautmann 34 f., Endzelin KZ. 52, 112, Specht Dekl. 58, 117.

Pages : 157-158

PIET : 168

267. bhles-

English : ‘to shine’

German : ‘glänzen’

Comments: So far, an extension of *bhel-* ‘to shine’ that is only evidenced in Germanic languages.
Material: Middle High German *blas* ‘bald, pale’ (New High German *blaß*) noun ‘torch, burning candle’, Anglo-Saxon *blæse* ‘torch, fire’, English *blaze* ‘glow; white forehead spot’, Old High German *blas-ros* ‘horse with a blaze’ (light spot on the forehead), Middle Dutch *bles, blesse* (*blasjō*) ‘blaze’, Old Icelandic *bles-* in *blesōttr* ‘marked with a white spot, a blaze’ and in compounds ending in *-blesi*.

Ref : WP. II 217.

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PIET : 0

268. bhleu-

English : ‘to blow; to swell, flow’

German : ‘aufblasen (schnauben, brüllen), schwellen, strotzen, überwallen, fließen’

Comments: Extension of bhel- ‘(inflate), swell up’
Material: Greek φλέ(ϝ)ω ‘I overflow, am overfull’, Φλεύς (Φληυς, extended grade), Ephesian Φλέως (Φληϝος) epithet of Dionysus as god of vegetation; probably from the luxuriance of growth also Attic φλέως, Ionic φλοῦς ‘reed plant’; φλοίω (φλοϝι̯ω) ‘swell, overflow, am in bloom’, ὑπέρφλοιος ‘luxuriantly growing’

or ‘exceedingly juicy’, Φλοῖος, Φλοία ‘epithet of Dionysus and Kore as gods of vegetation’, probably also φλοιός, φλόος ‘bark, husk’; ablauting φλύω ‘bubble over, gush, chatter; am fruitful’, ἀποφλύειν • ἀπερεύγεσθαι Hesychius φλύος m. ‘chatter’, φλύᾱξ ‘chatter, pranks; prankster’.

Lithuanian *bliáuju, blióviau, bliáuti* ‘to roar, to bleat’, *bliū́vauti* ‘to roar’, Latvian *bl’aûnu, bl’aût* the same; Old Church Slavonic *bl’ujǫ, bl’ьvati* ‘to spit, to vomit’ (based on an old preterite stem, cf. Lithuanian *bliùvo* from Indo-European bhluu̯ā-); possibly also Old Prussian *bleusky* ‘reed’ (would match the meaning of Greek *φλέως*!).

With an s-extension, Dutch *blüstern* ‘to blow violently, to storm, to snort’, English *bluster* ‘to roar, to make noise’ and Sanskrit *bljuzgati* ‘to flow with noise, to chatter nonsense’; also Sanskrit *blíhati* etc. (see under *bhlei-s-*).

With dental formations: Middle High German *blōdern* ‘to chat’ (a relatively young sound word; cf. Kluge11 under *plaudern*); rather Swiss *bloder* ‘big bubble etc.’, *blodern* ‘to bubble, to boil’, New High German *Pluderhosen*; perhaps Sanskrit *blútiti* ‘to speak incoherently, inappropriately’, Berneker 62; concerning Old High German *blāt(t)ara* ‘blister’ (*blē-drō-*) see p. 121; with *-d-* (originally forming a present tense): *φλυδάω* ‘to overflow, to melt, to become soft’, *φλυδαρός* ‘mushy’, *ἐκφλυνδάνειν* ‘to burst open, from ulcers’.

g-extension bhleug$^{w}$- (cf. the root form bhleg$^{w}$-): Greek οἰνό-φλυξ ‘drunk with wine’; φλύζω ‘to bubble up, overflow, also with words’; φλυκτίς, φλύκταινα ‘blister’; but πομ-φόλυξ ‘blister, boss of a shield’ remains distant; Latin fluō, -ere, flūxi, flūctum, later flūxum ‘to flow, stream’, flūctus, -ūs ‘flowing, wave’, flūmen (fleugsmen) ‘flowing water, river’, conflūgēs Old Latin ‘confluence of two bodies of water’, fluvius ‘river’ (from the present tense fluō), flustra Nom. PL ‘sea calm’ (flugstrom); possibly related (with nasalization) Welsh blyngu ‘to become angry’, blwng ‘angry’, Breton blouhi ‘to scold’.

Ref : WP. II 213 f., WH. I 519 f., Trautmann 35; anders EM. 372.

Pages : 158-159

PIET : 2049

269. bhlēu-1 : bhləu- : bhlū-

English : ‘to shine’

German : ‘glänzen’, auch von weißem Hautausschlag, Narben, Schinn usw.

Comments: Derivations of bhel-1. Material: Russian blju-šč ‘ivy’ (Specht Declension 117); Polish błysk (bhlū-sk-) ‘lightning’; Sorbian bl’u-zná ‘scar’, western Russian blu-zná ‘weaving defect’; Latvian blau-zgas, blau-znas, Lithuanian blù-zganos ‘shank’; Latvian blū-zga ‘the peeling skin’, blu-zga ‘small particles, drilling dust,’ etc.

Ref : Specht Dekl. 117.

See also : Vgl. die Parallelbildungen unter bhlēi-1.

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PIET : 0

270. bhlēu-2 : bhləu- : bhlū-

English : ‘bad’

German : ‘schwach, elend’ (wohl aus ‘geschlagen’)

Comments: bh(e)lēu- is apparently a parallel formation to bheleu- "to strike."

Material: Greek φλαῦρος, φαῦλος (both dissimilated from φλαῦλος) "insignificant, bad"; Gothic blauþian "to abolish" (literally "to weaken"), Old Icelandic blauðr "fearful," Anglo-Saxon blēað "stupid, shy," with i̯o-suffix Old Saxon blōdi "shameful," Old High German blōdi, Middle High German blæde "fragile, hesitant," New High German blöde. Alongside Indo-European bhləu-to- stands a d-extension in Old Icelandic blautr "softish, fearful," Anglo-Saxon blēat "poor, miserable," Middle Low German blōt, Middle High German blōz "bare," New High German bloß (Old High German bloß with the curious meaning "proud").

High grade bhlēu- in Anglo-Saxon: *un-blēoh* “fearless” (suffix -ko-), with grammatical change; Old Icelandic: *bljūgr* “timid,” *blygð* “shame” (*þleugiþō*), with ablaut *Old High German blūgo* adv., *Middle High German blūc, bliuc* “shy,” *Old*

*High German blūgisōn, blūchisōn* “to doubt,” Anglo-Saxon: *blycgan* (*blugjan*) “to frighten” (transitive); cf. Lithuanian: *blúkštu, -šti* “to become limp.”

Ref : WP. II 208 f., Hirt Indo-European Greek II 150, Feist 99, Specht Dekl. 133.

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PIET : 162

271. bhleu-(k)-, (-s-)

English : ‘to burn’

German : ‘brennen’

Comments: Extension of *bhel-* ‘to shine’.
Material: bhleu-s- in Greek περι-πεφλευσμένος πυρί ‘encircled by fire’, ἐπέφλευσε, περιφλῡ́ω ‘to scorch all around’; Old Icelandic blys n. ‘flame’, Anglo-Saxon blȳsa m. ‘flame, torch’, Middle Dutch blūs ‘torch’, Anglo-Saxon blyscon ‘to blush’, English blush.
bhleu-k- in Middle High German bliehen ‘to burn brightly’, Old High German bluhhen.

The West Slavic forms such as Czech blýštěti ‘to shimmer’, blýskati ‘to shine’ (alongside Old Church Slavonic blъštati etc., see below bhleiĝ-) are likely a modification after lyskati, Polish łyskać ‘to flash, to shine’ etc. — The meaning does not directly correspond or is only justified from an original meaning ‘to shine’. Trautmann compares this in GGA 1911, 245 with Middle High German bliehen: Lithuanian blunkù, blùkti ‘to fade, to lose color’.

Ref : WP. II 214.

Pages : 159-160

PIET : 0

272. bhlē-u̯o-s

English : a k. of colour (‘blue, gold’)

German : von lichten Farben ‘blau, gelb, blond’

Comments: also *bhḹ-u̯o-s*, *bhlē-ro-s*, *bhlō-ro-s*, derivations from the root *bhel-1*, *bhelə-*

Material: Latin *flāvus* ‘golden yellow, reddish-yellow, blond’, Oscan *Flaviies* genitive singular ‘Flāviī’ (from Indo-European *bhḹ-*), alongside *fulvus* ‘reddish-yellow, brownish-yellow’ from *bhḷ-u̯o-s*; *flōrus* ‘flavus’, also as a proper name, from *bhlōros* = Gaulish *blāros* (Wartburg), Middle Irish *blār* ‘with a white forehead spot, spot, field’, Welsh *blawr* ‘gray’, alongside *bhlē-ro-* in Middle Dutch *blāre* ‘paleness, a cow with a blaze’.

Old High German *blāo*, New High German *blau* (Middle High German *blā* also ‘yellow’), Anglo-Saxon *blāw* or *blǣw*, Old Icelandic *blār* ‘blue’ from *bhlē-u̯o-s*; see also page 155; Old Irish *blā* ‘yellowish’ is a late Anglo-Saxon loanword. Regarding Germanic *blīwa-* ‘lead’, see under *bhlei-1*. Lithuanian *blãvas*, Latvian *blãvs* ‘bluish, yellow’ are Germanic loanwords.

Ref : WP. II 212, WH. I 513 f., anders EM 367.

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PIET : 165

273. bhleus-

English : ‘weak, mild’

German : etwa ‘schlaff’

Comments: Perhaps related to *bheleu-*.

Material: Swedish *dialectal bloslin* ‘weak’, Norwegian *blyr* ‘mild, lukewarm’, *bløyra* ‘weakling, coward’, New High German Swabian *blūsche(n)* ‘slow, sluggish’: Lithuanian *apsi-blausti* ‘to despair, to become sad’.

Ref : WP. II 214.

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PIET : 0

274. bhləido-s

English : ‘pale’

German : ‘licht, blaß’

Comments : from bhlēi- ‘to shine’, with the extension of the root bhlēi-d-

Material: Old Church Slavonic blědъ ‘pale, wan’ = Anglo-Saxon blāt ‘pale, lead-colored’; Old High German bleizza ‘paleness’. Perhaps Lithuanian blaĩvas ‘sober’ (if from blaid-vas; or from the undesired root bhlei-, see there), blaivaũs, -ýtis ‘to become sober; to clarify, from the sky’. Albanian bl̃erónj ‘green’ from an adjective bl̃erë from bled-rë (e = Indo-European ai or oi), bl̃éhurë ‘pale, wan’. Probably related to the Illyrian personal name Blaedarus.

Maybe Albanian blozë ‘soot’, blej ‘buy green vegetables’

Ref : WP. II 217, Trautmann 34, Specht Dekl. 197.

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PIET : 166

275. bhlīĝ- (: bhlēig-)

English : ‘to hit’

German : ‘schlagen, schmeißen’

Here is the text translated into English without breaking it down:

Comments: Also bhlīĝu̯- (Greek Celt.), to be interpreted from a bhlīĝ-u̯ō u̯o-present.

Material: Aeolic Ionic φλῖβω 'I press, I squeeze' (for θλῖβω see under dhlas- 'to squeeze'); Welsh blif m. 'catapult, ballista', blifaidd 'fast'; Latin flīgō, -ere 'to strike,

to knock down, to beat' (bhlīĝō, or possibly with u̯-loss prompted by flīxi, flīctum from fligu̯ō); Latvian blaîzît 'to squeeze, smash, strike', bliêzt 'to strike'; Old Church Slavonic blizъ, blizъ Adv. 'near' (literally 'adjacent').

Ref : WP II 217, WH. I 517, EM. 369.

See also : Über Russian blizná s. unter bhlĕi-1.

Pages : 160-161

PIET : 2121

276. bhlŏk-

English : ‘wool, cloth’

German : ‘Woll- oder Wergflocke, Gewebe’

Material: Latin *floccus* ‘wool fiber, tuft’ (flōcos) to Old High German *blaha* f. ‘coarse linen cloth (especially for blankets or underlays)’, New High German *Blahe, Blache,* old Danish *blaa* ‘tow, hemp fiber’, now *blaar* (originally plural), Swedish *blånor, blår* same, Old Swedish *blan, bla* same (Germanic blahwō-), Old Norse *blæja* (blahjōn-) ‘sheet, bed sheet’.

Ref : WP. II 217, WH. 517 f., 866.

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PIET : 167

277. bhlos-q-; -g-

English : expr.

German : in Schallworten

Material: Irish *blosc,* Gen. *bloisc* ‘noise’ (bhlosko-); see also *brosc* under *bhres-*; Lithuanian *blązgu,* -ėti intransitive ‘to clatter’, *blązginti* ‘to clatter, to rattle’.

Ref : WP. II 218.

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PIET : 0

278. bhog-

English : ‘running water’

German : ‘fließendes Wasser, Bach’

Material: Middle Irish búal (f.) 'flowing water' (bhoglā), búar (m.) 'diarrhea' (bhogro-); Proto-Germanic baki-, Old High German bah, New High German Bach, alongside bakja- in Old Icelandic bekkr, Anglo-Saxon becc (m.) etc.

With regard to Sanskrit bhaŋgá-ḥ, Lithuanian bangà 'wave', it could be connected to the root bheg- 'to smash, to break'.

Ref : WP. II 149 f., 187.

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PIET : 144

279. bhŏ̆gh- oder bhă̆gh-

English : ‘lowland, swamp’

German : ‘Schlamm, Sumpf’

Material: Middle Dutch *bagger* (masculine) 'mud', from which New High German *baggern* 'to scoop out the mud'; Russian *bagnó* 'low, swampy place', Czech *bahno* 'swamp, morass', Polish *bagno* (same meaning).

Ref : WP. II 187, Petersson Heterokl. 123 f.

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PIET : 0

280. bhōi- : bhəi- : bhī- (bhiə̯-)

English : ‘to fear’

German : ‘sich fürchten’

Derivative: *bhoidho-s* ‘terrible, abhorrent’

Material: Sanskrit *bháyatē* ‘fears’ (from bhəə̯etai = Slavic *bojetъ*), Avestan *bayente, byente* ‘they instill fear’, Middle Persian *bēsānd* ‘they are in fear’ (Proto-Iranian *bai-sḱ-*); Sanskrit *bibhḗti* ‘fears’, secondary form from the original perfect with present meaning *bibhā́ya* ‘I am in fear’ (*bibhīyāt, bibhītana, abibhēt*, participle *bibhīvān* = Avestan *biwivå* ‘fearing’); Sanskrit *bhiyāná-* ‘fearing’; *bhī́-* f., *bhīti-* f. (cf. Latvian infinitive *bîtiês*) ‘fear’, *bhīmá-* ‘terrible’, *bhītá-* ‘fearing, frightened’, *bhīrú-* ‘fearful, timid, cowardly’ (if *r* = Indo-European *l*, alternating with Lithuanian *báilė, bailùs*); New Persian *bāk* ‘fear’ (from *bháyaka-*); with Indo-European simplification of *āi* to *ā* before consonants, hence Sanskrit *bhā́ma-* approximately ‘fury, wrath’, *bhāmitá-* ‘fierce’.

Greek πίθηκος, πίθων m. ‘ape’ (from πιθος ‘ugly’, reduced grade bhidh-). Latin foedus (bhoidhos) ‘ugly, repulsive, disgraceful’. Old High German bibēn, Old Saxon bibōn, Anglo-Saxon beofian, Old Icelandic bifa, -aða and bifra (the latter influenced by titrōn ‘to tremble’) from Proto-Germanic ƀiƀai-mi; ƀiƀōn is probably secondary, arising alongside ƀiƀēn, which developed from the perfect form, in line with the usual alternation between -ōn- and -ēn-verbs.

Balto-Slavic original present bhəiō̯-, preterite stem bhiə̯ā-, infinitive bhītēi; Old Prussian biātwei ‘to fear’, causative pobaiint ‘to punish’; Lithuanian bijaũs, bijótis (also non-reflexive) ‘to fear’, Latvian bîstuôs, bijuôs, bîtiês and bijājuôs, bijâtiês ‘to fear’; Lithuanian baijùs ‘fearful, terrible, horrible’; baidaũ, -ýti ‘to frighten away’, Latvian baîdu, baîdȳt and biêdêt ‘to frighten’, along with Lithuanian baisà ‘fear’ (baid-s-ā), baisùs ‘terrible, gruesome’, baisióti ‘to smear, to dirty’ (and Old Church Slavonic běsъ ‘devil’, běd-sъ); Lithuanian báimė ‘fear’; báilė same (bailus ‘fearful’).

Old Church Slavonic *bojǫ, bojati sę* means 'to be afraid'. A further development bhiə̯-es-, *bhīs-* appears in Sanskrit *bhyásatē* 'is afraid', *udbhyásaḥ* 'being fearful',

Avestan Perfect *biwivå̊ŋha* (i.e., *biwyå̊ŋha*) 'caused terror, was formidable'; Sanskrit *bhīṣayatē* 'frightens', *bhī́ṣaṇaḥ* 'causing fear'; Old High German *bīsa* 'northeast wind', *bisōn* 'to run about wildly', *bēr* 'boar', etc., point to a Germanic bĭs-, *bĭz*- 'storming about excitedly'; cf. Wißmann *Nomina postverbalia* 78.

Ref : WP. II 124 f., 186, WH. I 522 f., Trautmann 24, Kluge[11] unter Biese.

Pages : 161-162

PIET : 2052

281. bhok-

English : ‘to burn’

German : ‘flammen, brennen’

Material : Latin focus ‘fireplace, hearth’; presumably related to Armenian bosor ‘red’ (‘fiery’), boç ‘flame’ (bhoḱ-s-o-).

Ref : WP. II 186, WH. I 521.

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PIET : 143

282. bholo-

English : ‘smoke, steam’

German : etwa ‘Dunst, Dampf, warm aufsteigender Geruch’

Material: Old Irish *bolad,* New Irish *boladh* and *baladh* meaning 'smell,' and Latvian *buls, bula* meaning 'stifling, humid air, haze, drought' might be connected; they may be derived from the Indo-European roots *bhol-* (Irish) and *bhel-* (Latvian). It is possible that the etymology mentioned above can also be combined

with Petersson's *Etym. Miszellen* 34, which connects *buls* with Armenian *bal* meaning 'caligo' (if originally meaning 'mist').

Ref : WP. II 189.

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PIET : 0

283. bhorg$^{w}$o-s

English : ‘unfriendly’

German : ‘barsch, unfreundlich’

Material: Armenian *bark* 'fierce, angry; bitter, harsh in taste' (bhr̥g$^{w}$os); Old Irish *borb*, *borp* 'foolish'; Middle Irish *borb* (burbo-, Indo-European *bhorg$^{w}$o-*) 'rough, ignorant', Latvian *barĝs* 'strict, harsh, unfriendly, merciless'; Swedish dialectal *bark* 'stubborn, unfriendly person', *barkun* 'rough, harsh'.

Ref : WP. II 188, Trautmann 27.

See also : Vgl. auch bhag-2.

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PIET : 147

284. bhoso-s

English : ‘naked’

German : ‘nackt’

Material: Old High German *bar* "naked, bare" (baza-), New High German *bar*, Anglo-Saxon *bær*, Old Icelandic *berr* "naked, bare"; Lithuanian *bãsas*, Latvian *bass*, Old Church Slavonic *bosъ* "barefoot"; Armenian *bok* "barefoot" (*bhoso-go*).

Like Greek ψ-ιλός, *psilós*, probably related to *bhes*- "to rub, to scrape off" (and "to grind"), originally referring to places that had been worn bare, see Kretschmer KZ. 31, 414.

Maybe Albanian zbathur ‘barefoot’

Also Albanian cham. pilikuri ‘naked’, related to Greek ψ-ιλός, *psilós*

Ref : WP. II 189, Meillet Esquisse 38, Trautmann 28.

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PIET : 150

285. bhoudhi-

English : ‘victory’

German : ‘Sieg’

Material: Old Irish búaid (neuter) 'victory', as in the name Boudicca from the Brittonic language, meaning 'the victorious one'; Welsh budd 'gain', buddig 'victorious' (bhoudhīko-); Old Irish búadach, meaning 'victorious'; and the Germanic name Baudi-hillia, meaning 'victorious fighter'.

Ref : WP. II 186, Gutenbrunner Germ. Göttern. 43.

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PIET : 0

286. bhouk$^{w}$os

English : ‘a k. of buzzing insect’

German : ‘summendes Insekt’

Material: Latin *fūcus*, masculine, 'drone bee' = Anglo-Saxon *béaw*, masculine, 'gadfly', Low German *bau*, the same.

Ref : WP. II 184, WH. I 555 f.

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PIET : 104

287. bhrag- (besser bhrə-g-)

English : ‘to smell, scent’

German : ‘riechen’

Material: Latin *fragrō, -āre* 'to emit a strong smell, to be fragrant,' a denominative of *bhrəg-ro-s* 'smelling'; Old High German *bracko* (modern German *Bracke*), Middle Dutch *bracke* 'hunting dog' (from which Italian *bracco* and others derive), also Middle Latin *barm-braccus* 'lapdog'; cf. Middle High German *brǣhen* 'to smell' (brē-i̯ō); thus all related to the root *bhrē*, above p. 133. Unrelated is Gallic *brāca* 'trousers'; see under *bhreĝ-1* 'to break'.

Ref : WP. II 192, WH. I 540, Kluge[11] unter Bracke.

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PIET : 2703

288. bhrā́ter-

English : ‘brother’

German : ‘Angehöriger der Großfamilie, Bruder, Blutsverwandter’

Material: Sanskrit bhrā́tar-, Avestan (Old Persian) brātar- ‘brother’; Ossetic ärvád ‘brother, relative’; Armenian ełbair, Genitive ełbaur ‘brother, relative’; (bhrātēr, bhrātrós);

Neo-Phrygian βρατερε ‘brother’; Mysian-Phrygian braterais = φράτραις (phrātrais);

Greek φρήτηρ (phrētēr) (Ionic) • ἀδελφός (adelphos) Hesychius, Attic φρᾱ́τηρ (phrātēr), φρᾱ́τωρ (phrātōr) ‘member of a phratria (clan, brotherhood)’;

Venetic vhraterei ‘brother’.

Illyrian bra Hesychius : Albanian vlla ‘brother’ by Andi Zeneli

Albanian vllam : Greek vlamis ‘friend’ by Andi Zeneli

Latin frāter ‘brother’, Oscan fratrúm, Umbrian fratrum, fratrom ‘of brothers’ etc. Later Latin frātruēlis (cf. WH. I 542);

Old Irish brāth(a)ir ‘brother, member of the extended family’, Welsh sg. brawd, pl. brodyr, Cornish broder, Middle Breton breuzr, Modern Breton breur, Pl. breudeur ‘brother’;

Gothic brōþar, Old Icelandic brōðir, Old High German bruoder, Old English brōþor ‘brother’; Short forms include Old High German MN Buobo, Middle High German buobe ‘boy’, Old English MN Bōfa, Bōja (: Modern English boy), Norwegian dialect boa ‘brother’ etc.; also Old High German MN Buole, Middle High German buole ‘relative, beloved’, Middle Low German bōle ‘relative, brother’ etc. (cf. Kluge11 under Bube, Buhle);

Old Prussian brāti (Vocative brote) ‘brother’, Lithuanian broterẽlis, short form brožis, batis, brólis, Latvian b(r)ãlis ‘little brother’, brātarītis ‘dear brother!’; Old Church Slavonic bratrъ, bratъ ‘brother’, short form Serbian baća, Czech bát’a ‘brother’, Russian bátja, báčka ‘father, priest’.

Also compare Sanskrit bhrātrá-m ‘brotherhood’; Greek φρᾱ́τρᾱ́ (phrātrā), Ionic φρήτρη (phrētrē) ‘brotherhood’; Sanskrit bhrātrya-m: Greek φρᾱτρία (phrātria), Old Church Slavonic bratrьja, bratьja ‘brotherhood’, Latin frātria ‘wife of the brother’.

Tocharian A pracar (dual pratri), Tocharian B procer.

Ref : WP. II 193, WH. I 541 f., 866, Specht KZ 62, 249, Fraenkel REtIE 2, 6 f., Risch Mus. Helv. 1, 118.

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PIET : 155

289. bhred(h)-

English : ‘to wade, wander’

German : ‘waten’, im Bsl. auch ‘plantschen, die Zeit vergeuden; Unsinn schwatzen’

Derivative: *bhrod(h)o-s* 'ford'.
Material: Thracian *Placename Βρέδαι*; Ligurian *a folk name Brodionti*; compare Gaulish *River name Bredanna*, French *La Brenne*, *Placename Βροδεντία* (Bavaria). Albanian *breth*, Aorist *brodha* 'to hop, wander'.
Lithuanian *bredù* (East Lithuanian *brendù*), *bridaũ*, *brìsti* 'to wade', Iterative *bradaũ*, *-ýti* 'to wade', *brastà*, *brastvà* 'ford (watery)', *bradà* 'mud', *brãdas* (masculine) 'fish catch' (= Slavic *brodъ*), with secondary ablaut *brỹdis* (masculine) 'the act of wading, going into water', Iterative *braidaũ*, *-ýti* 'to wade around continuously'; Latvian *brìenu* (dialectal *brìedu* = East Lithuanian *brendù*), *bridu*, *brist*, Iterative *bradât* 'to wade; to trample with feet; to speak foolishly', *braslis* (masculine) 'ford', *brìdis* (masculine) 'while, short time'; Old Prussian *Chucunbrast* 'the devil's passage'; reduced grade *ir* = *r̥* still in Lithuanian *birdà* 'wet mud', Old Prussian *Birdaw*, lake name.

Note: -d- : -dh- Albanian Greek phonetic mutation by Andi Zeneli

Albanian breth : brodha ‘wander’ is identical with pjerth : pordha ‘fart’ Italian Greek Aorist

BRODIONTII

BRODIONTII a people mentioned by Pliny (Plin. Nat. 3.20. s. 24) in the inscription from the trophy of the Alps. They are generally supposed to be the same as the Bodiontici; but Walckenaer ( Géog. vol. 2. p. 38) finds their name in a mountain called Brodon, one of the largest that form the valley of the Olle. The river Ollejoins the Isèreon the left bank, below Grenoble.

Russian-Church Slavonic *bretu*, *bresti* 'to wade through a ford' (low-grade present *brьdǫ* in *neprěbrьdomъ* 'not fordable', aorist *pribrьde*, compare Old Czech *přěbrde* 'will wade through', Polish *brnąć* 'to wade' from *brьdnǫti*), Russian *bredú*, *brestí* 'to walk slowly, to fish with a dragnet', *brédить* 'to talk nonsense, to fantasize', *bred*, *bredína* 'pasture' ('because often standing in water'), Russian-Church Slavonic,

Russian (etc.) *brodъ* 'ford', iterative Russian-Church Slavonic *broditi* 'to wade', Russian *brodítь* 'to walk slowly, to sneak, to roam around; to ferment', Sanskrit *bròditi* 'to wade'.

Ref : WP. II 201 f., Trautmann 37, Mühlenbach-Endzelin 332 f.

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PIET : 3072

290. bhreĝ-1

English : ‘to break’

German : ‘brechen, krachen’

Material: Sanskrit *giri-bhráj-* ‘breaking forth from the mountains’; Latin *frangō, -ere, frēgi* (: Gothic *brēkum*), *frāctum* ‘to break, shatter, bend’, *fragilis* ‘fragile’ etc. (*bhreg-*), *fragor* m. ‘the breaking, crashing, noise’; with ā (after *frāctus* etc.): *suffrāgium* ‘vote, noisy applause, approval’; *suffrāginēs* f. ‘hind shank of animals’, literally ‘bending, angle’; Middle Irish *braigid* ‘farts’, verbal noun *braimm,* Welsh *Cornish bram* m. ‘fart’, Middle Irish *t-air-brech* ‘crashing’; but Gaulish *brāca* knee-length trousers (cf. *βράκκαι* ‘goat-leather trousers among the Celts’ according to Hesychius) is a Germanic loanword, Old Irish *brōc* ‘trousers’ is an Anglo-Saxon loanword.

Gothic *brikan,* Old Saxon *brekan,* Anglo-Saxon *brecan,* Old High German *brehhan* meaning 'to break' (Latin *frēgimus* = Gothic *brēkum*, New High German *brachen*), ablaut form. Gothic *brakja* meaning 'wrestling'; lengthened grade Middle High German *brache* (feminine) meaning 'fallow land, land lying unsown after harvest', Anglo-Saxon *ā-brācian* meaning 'to press in', Old High German *prahhen, brahhen,* Middle High German *braechen,* New High German *prägen* (*brēkjan*), causative form of *brechen*; zero-grade Gothic *gabruka* (feminine) meaning 'fragment, piece' (bhreg-) == Anglo-Saxon *bryce* (masculine) meaning 'breaking, fragment', Old High German *bruh* meaning 'break, crash'; Anglo-Saxon *brocian* meaning 'to afflict', *broc* meaning 'misery'; with gemination Old High German *brocco* meaning 'broken piece', New High German *Brocken* (lump, chunk).

Possibly related here is Norwegian *brake* (masculine) meaning 'juniper' (like *brisk* corresponding to *bhres*- meaning 'to burst, crash'), Middle High German *brake* (masculine, feminine) meaning 'branch', English *brake* meaning 'thicket, thorn bush, fern', ablaut form. Norwegian *burkne* (masculine) meaning 'fern', also compare Norwegian *bruk* (neuter) meaning 'brushwood'; a nasalized form in Norwegian dialect *brank* (neuter) meaning 'defect', *branka* meaning 'to damage, break'.

With the meaning 'noise,' related here are Old Icelandic *braka* 'to crack,' *brak* n. 'crack, noise,' Middle High German, Anglo-Saxon *brach* m. same meaning, Old High German, Middle High German, Old Saxon *braht* 'noise, shouting,' with a changed meaning in New High German *Pracht*; Anglo-Saxon *breahtm* m. 'exchange of words,' Old Saxon *brahtum* 'noise, noisy crowd';

Germanic *brōk*- 'buttocks,' later 'trousers' in Anglo-Saxon *brēc* pl. 'buttocks,' English *breech* same meaning, Old Icelandic *brōk,* pl. *brøkr* 'thigh, trousers,' Anglo-Saxon *brōc,* Old High German *bruoh,* New High German *Bruch* same meaning, Swiss *bruech* 'genital area'; in the geminated form Anglo-Saxon, etc., *braccas* 'trousers.'

Belonging here (rather to bhres-) are Lithuanian *braškù, braškéti* 'to crash, to crack' (bhreĝ-sk̂ō), Latvian *brakšk̂ēt, brakstēt* the same Wood (KZ. 45, 61) looks for a parallel root *bhre(n)gh*- in Sanskrit *bṛ̥háti* 'tears, tears out', Old Icelandic *branga* 'damage'. Sanskrit *bṛ̥gala-m* 'piece, fragment' is non-Indo-European (Kuiper Proto-Munda 49).

Ref : WP. II 200, WH. I 113 f, 539 f., 541, Feist 104 ff., 176, Wißmann Nom. postverb. 11, 58, 123, 181.

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PIET : 2106

291. bhreĝ-2

English : ‘to stick’

German : ‘steif emporstehen’

Comments: Extension of bher- (‘to stand up, edge, bristle’ etc.), sought by Persson in Beitr. 22 ff. A. 2 in:

Material: Sanskrit bhraj- (‘stiffness (of a limb), rigor’); Icelandic/Norwegian brok (‘stiff grass, bristle grass’); also highly questionable in Old Icelandic bǫrkr (bhorĝu-s), Middle Dutch borke, New High German (originally Low German) Borke (‘rough, outer bark’ due to the roughness of the edge, comparable to Greek φορῖνη ‘hard, rough skin, especially pigskin,’ which should be connected to the undesired root bher-).

An analogous g-extension from an i-base bhrei- could possibly be present in Norwegian brikja (‘to tower high, stand out, shine’), brik (‘a tall woman who holds her head high’), briken (‘fresh, lively; splendid, shining, pleasant’), brikna (‘magnificence, splendor, joy’; Wood KZ. 45, 66), unless perhaps ‘to shine, stand out’ is the basis of these meanings. A formation bhrēi-k- is likely found in Greek φρῑ́ξ, -κός (‘shivering, trembling, bristling’), φρῑ́σσω, -ττω, πέφρῑκα (‘to stand on end; to shudder’); Welsh/Breton brig (‘summit’; bhrīko-).

Illyrian name Brikena by Andi Zeneli

Ref : WP. II 201.

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PIET : 0

292. bhrēi-, bhrĭ̄-

English : ‘to pierce, cut with smth. sharp’

German : ‘mit scharfem Werkzeug schneiden, usw.’

Comments: Extension of bher-.

Material: Sanskrit bhrīṇánti "they injure" (Perfect *bibhrāya* in Dhātupāṭha), Avestan pairibrīnənti "they cut all around," brōiϑrō-taēža- "sharp-edged," Middle Persian brīn "determined." Thracian βριλών "barber." Latin friō, -āre "to crumble, to crush," fricō, -āre "to rub, to scrape" (from a *fri-co-s* "rubbing, scraping"), refrīva faba "crushed bean," frīvolus (from *frī-vo-s* "crumbled"), "fragile,

worthless, insipid, trivial." Comparable with frīvolus is Welsh briw "broken; wound"; briwo "to break, to damage."

With the s-extension, compare Gallic-Latin *brīsāre* "to break," French *briser*, etc., Gallo-Roman *briscāre* "to curdle," Swiss *bretschi* with the same meaning (Wartburg), Old Irish *brissid* "breaks" (from the participle *bristo-*), Middle Irish *bress* f. "noise, battle," *breissem* with the same meaning, Old Irish personal name *Bres-(u)al* (*bristo-u̯alos*), Cornish, Middle Breton *bresel* "strife," Breton *bresa* "to quarrel," Middle Irish *brise* "fragile," Breton *bresk* with the same meaning; compare the parallel formations under *bhreus-2*.

Possibly also related is Welsh *brwydr* "battle," Old Irish *briathar* "word" as *bhrei-trā* "strife, word-strife" (related to Welsh *brwyd* "torn, perforated"), compare Lithuanian *bárti* "to scold," reflexive "to quarrel," Old Church Slavonic *brati* "to fight," see *bher-2*.

Here, presumably Middle Dutch *brīne*, New Dutch *brijn*, Middle English *brīne*, New English *brine* 'saltwater, brine' (from the sharp taste as in part Slavic *bridъ*). Old Church Slavonic *britva* 'razor', Russian-Church Slavonic *briju*, *briti* 'to shave', *bričь* 'razor'; Old Church Slavonic *bridъ* 'sharp', Russian *bridkój* 'sharp, cold', Sanskrit *bridak* 'sharp, sour'; Old Church Slavonic *brъselije* 'shards', Russian-Church Slavonic *brъselije*, *brъselъ* 'shard' (Proto-Slavic also likely *brъselъ*) as *bhri-d-selo-*.

The *ĝ*-extension *bhrei-ĝ-* is presumably found in Lithuanian *brė́žiu, brė́šti* meaning 'to scratch,' iterative *braiž-, -ýti* of the same, and Old Icelandic *brīk* f. 'board, low plank wall, low strip'; compare the *ĝ*-extension parallel to the simple root *bher-* in Latvian *beriu, berzu, berzît* 'to rub, to scour' and Greek φοργάνη • ἠᾳραιότης according to Hesychius, as well as the Greek φρίκες • χάρακες according to Hesychius, which can be traced back to a *k*-extension *bhrei-k-*. The word *brė́šti* is not better explained by Indo-European *b-* than by Anglo-Saxon *prica* 'point,' Middle Dutch *pricken*, Middle High German *pfrecken* 'to prick,' etc., alongside which with a different root ending, Norwegian dialectal *prisa* 'to prick, irritate,' *preima, preina* 'to tease, irritate,' etc. (nothing is certain about the age and origin of these Germanic words).

Ref : WP. II 194 f., WH. 116, 549, Vendryes RC 29, 206.

Pages : 166-167

PIET : 2107

293. bhren-

English : ‘to stick out; edge’

German : ‘hervorstehen; Kante u. dgl.’

Comments : wie bher- the same

Material: Irish *braine* "ship's front part; leader; edge, border," Cornish *brenniat* (*the same*). With the suffix *-t*: Latin *frōns, -tis* (masc.), later (fem.) "forehead"; Old Icelandic *brandr* "acroteria of ships and houses" (bhron-tó-); in the broader sense "stick, board; sword" is probably derived from *bhrondho-* connected to *bherdh-* "to cut." With the suffix *-d*: Anglo-Saxon *brant*, Old Icelandic *brattr* "high, steep" (*bhrondos*), Latvian *bruôdiņš* "roof ridge."

bhren-q-: Germanic branha- in Old Swedish *brā-*, New Swedish *brå-* meaning 'steep' in Old Norse; Old Icelandic *bringa* meaning 'breast, chest, breastbone in birds'; New Icelandic *bringr* meaning 'small hill'; Lithuanian *brankà* meaning 'the swelling', *brankšóti*, *branksóti* meaning 'to protrude rigidly (of bones, laths)'; with ablaut *brìnkstu*, *brìnkti* meaning 'to swell'; Slavic *brękną*, *brękṇoti* in Russian *nabrjáknutь* meaning 'to swell', etc.

bhren-g- perhaps in Old Icelandic *brekka* (*brinkōn*) meaning 'steep hill', older Danish *brink, brank* meaning 'steep', Middle English and New English *brink* meaning 'edge, border, shore', Middle Dutch *brink* meaning 'edge of a field, field border, village green', Middle Dutch *brinc*, New Dutch *brink* meaning 'edge, grass edge, grass field'.

Ref : WP. II 203 f., WH. I 551, Trautmann 36.

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PIET : 119

294. bhrendh-

English : ‘to swell, sprout’

German : ‘aufschwellen; schwanger, Fruchtkern ansetzend’

Comments : Nur fürs Celtic, Tocharian und Baltic-Slavic zu belegen

Material: Old Irish probably in brenn- (bhrendh-uā-) ‘to gush forth, to bubble’, for example, *bebarnatar* 3rd person plural past tense, with to-ess- : *do-n-eprinn* ‘gushes forth’, Middle Irish to-oss- : *toiprinnit* ‘they flow’, causative Middle Irish *bruinnid* ‘causes to gush forth, gushes forth’, etc.; see also Thurneysen Grammar 461; Lithuanian *brę́stu, bréndau, brę́sti* ‘to swell, to ripen’, participle *bréndęs* ‘ripening’, *brįstu, brìndau, brįsti* ‘to swell (e.g., of peas)’, *brandà* ‘ripeness, harvest blessing’, *brandùs* ‘grainy’; Latvian *briêstu, briêžu, briêst* ‘to swell, to swell up, to ripen’, *bruôžs* ‘thick, strong’; Old Prussian *pobrendints* ‘burdened’, *sen brendekermnen* ‘pregnant’, i.e., ‘with fruit-body’.

The Slavic brędъ in Czech ja-břadek, Old Polish ja-brząd ‘branch of the vine’ (alongside a different Slavic brědъ in Kashubian břod ‘fruit tree’); a connection to bher- (bhren-) ‘to project’ is quite plausible; Tocharian A pratsak, B pratsāk- ‘chest’.

Ref : WP. II 205, Trautmann 35 f., Van Windekens Lexique 99.

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PIET : 0

295. bhrenk-, bhronk-

English : ‘to bring’

German : ‘bringen’

Material: Welsh *he-brwng* 'bring, glide, lead' (sem-bronk-), *hebryngiad* 'leader', Cornish *hebrenchiat* 'duke', Middle Cornish *hem-bronk* 'will lead', *hem-brynkys, hom-bronkys* 'led', Middle Breton *ham-brouc*, modern Breton *am-brouk* 'lead'; Gothic *briggan, brāhta*, Old High German *bringan, brāhta*, likewise Old Saxon (where also *brengian*), Anglo-Saxon *bringan* and *breng(e)an* preterite *brōhte* (from *branhta*) 'bring';

Tocharian B *praṅk-*, Tocharian A and B *präṅk-* 'remove'. Allegedly from the contamination of the roots *bher-* and enek̂-; most recently referenced by E. Fraenkel in KZ. 58, 2861 f.; 63, 198.

Ref : WP. II 204, Lewis-Pedersen 40, Feist 105, Van Windekens Lexique 99.

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PIET : 2112

296. bhre(n)k̂-

English : ‘to err’

German : ‘zu Falle kommen’

Material: Sanskrit *bhráṁśate*, *bhraśyate* 'falls, stumbles', participle *bhraṣṭáḥ*, *bhraṁśaḥ* 'fall, loss', but in the Rigveda only from a base without a nasal *bhrāśáyan* (causative), *mā́ bhraśat* (aorist), *áni-bhr̥ṣṭaḥ* 'not succumbing'; also *bhraṁśa-* with originally only present nasalization, which later proliferated, or as old double forms. Old Irish *brēc* 'lie' (bhrenkā) is less securely comparable to Sanskrit *bhraṁsáḥ* in meaning, so it remains undecided in this sense.

Kuiper (Nasalpras. 141 f.) posits *bhreḱ-mi* alongside *bhre-n-k̂ō*; however, his etymological comparisons are not convincing.

Ref : WP. II 204.

See also : Zu bhreĝ-1

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PIET : 0

297. bhren-to-s

English : ‘herdsman’

German : ‘Geweihträger, Hirt’

Material: Messapic βρένδον (from βρέντον) ‘deer’ Hesychius, βρέντιον ‘stag head’ Hesychius, brunda same, short form (alongside Brenda) for the Placename

Brundisium, older Βρεντέσιον ‘Brindisi’, Illyrian a folk name Βρέντιοι; Venetic River name Brinta ‘Brenta’; still today in Italian mountain and plant names (Bertoldi IF. 52, 206 f.); compare with Albanian brî, brîni ‘horn, antler’ (bhr̥-no-), plural Geg. brîena; Raeto-Romance brenta ‘carrying basket’;

New Swedish dialect brind(e), Norwegian (with g from d) bringe ‘male elk’ (bhrentós), ablaut Norwegian brund ‘male reindeer’ (bhrn̥tós);

Latvian briêdis ‘elk, red deer’, if from an Indo-European variant form bhrendis, must be the source of Lithuanian bríedis, Old Prussian braydis m. ‘elk’;

possibly to bhren- ‘protrude, edge’; otherwise Specht Decl. 120.

Ref : WP. II 205, WH. I 116 f., 551, 852, A. Mayer KZ 66, 79 ff., Krahe Festgabe Bulle 191 f.

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PIET : 158

298. bhres-

English : ‘to break’

German : ‘bersten, brechen’ und ‘krachen, prasseln’ (wie beim Brechen)

Material: Middle Irish brosc, broscar (masculine) ‘noise’; cf. also blosc under *bhlos-q-*; Old High German brestan ‘to burst, to break’, impersonal ‘to lack, to fail’, Anglo-Saxon berstan (same meaning), Old Icelandic bersta ‘to burst, to crack’; Old High German brest(o) ‘defect’, New High German Gebresten; Old High German brust ‘fracture, disadvantage’, Anglo-Saxon byrst (masculine) ‘damage’; Old High German brastōn ‘to crackle’, Old Icelandic brasta ‘to make noise, to boast’; without *-t-* Norwegian bras (neuter) ‘the crackling, brushwood’; with *-k-*: Norwegian brisk ‘juniper’; Middle High German braschen ‘to crash, to shout, to boast’; Lithuanian braškéti etc., see under *bhreĝ-1*.

Ref : WP. I 206.

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PIET : 3101

299. bhreu-, bhreu-d-

English : ‘to swell, sprout’

German : ‘sprießen, schwellen’

Material: Latin *frutex, -icis* m. 'shrub, bush, thicket' likely derives from a participle *bhrūtós* meaning 'sprouted'; Old Irish *broth* meaning 'bristle, hair'; related to this is the d-present: Middle High German *briezen, brōz* meaning 'to bud, swell', Old High German and Middle High German *broz* meaning 'bud, shoot'.

Ref : WP. II 195, WH. I 554.

See also : Vgl. bhreu-s-1 ‘schwellen’, bhrughno- ‘Zweig’.

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PIET : 0

300. bhrĕ̆u-1, bhrŭ̆-

English : ‘to pierce, break’

German : ‘mit scharfem Werkzeug schneiden, abschaben usw.’, bes. germ. ‘zerschlagen, brechen’

Comments : Extension von bher-

Derivative: bhrū-no- (bhrou-no-) ‘die beim Auskriechen abgestoßene Haut’

Material: Sanskrit *bhrūṇá-m* 'embryo' (named after the ruptured eggshell);
Middle High German *briune, brūne* 'abdomen, female genitals';
Old High German *brōdi* 'fragile' (bhrou-ti̯o-),
Old Icelandic *broma* 'fragment' (bhrumōn);
a *t*-present in Anglo-Saxon *breoðan* 'to break';
probably based on a *d*-present is the Germanic group from Anglo-Saxon *brēotan* 'to break',
Old Icelandic *briōta* 'to break', *broti* m. 'heap of felled trees, barrier',

*braut* f. 'way' (cf. Modern High German *Bahn brechen*, French *route* from *rupta*), *breyta* (*brautjan*) 'to change', *breyskr* 'fragile, brittle';
Old High German *bruzī, bruzzī* 'fragility';
Old Icelandic *brytia* = Anglo-Saxon *bryttian* 'to share, distribute';
Old Icelandic *bryti* m. 'carver, i.e., the most distinguished of the servants; type of estate manager' = Anglo-Saxon *brytta* m. 'distributor'.

To the Germanic *þreutan* perhaps also belongs Old Irish *fris-brudi* 'pushes back'.
Latvian *braũna, braũņa* 'scab, scale, the skin left behind when shedding or emerging from shells, entrails' (basic meaning 'scraping', cf. Slavic *brъsnǫti* 'to scrape, to strip' under *bhreu-k̂-*);
Czech *br-n-ka* (*bhrun-*) 'afterbirth'.

Ref : WP. II 195 f., W. Schulze KZ. 50, 259 = Kl. Schr. 216.

See also : S. die Extension bhreu-k̂-, bhreu-s-2.

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PIET : 0

301. bhrēu-2, bhrū-

English : ‘edge’

German : ‘Kante, scharfer Rand’

Comments: The group is extended from *bher-* ‘to rise; edge’.

Material:

Old Irish *brū* ‘edge, shore’, *bruach* (same meaning) (*brū-āko-*).

Old Icelandic *brūn* ‘edge’, from which *brȳna* ‘to sharpen’, *brȳni* ‘whetstone’.

Anglo-Saxon and Middle High German *brūn* ‘sharp’ (of weapons).

Lithuanian *briaunà* ‘edge, border, cornice’ (*bhrēunā*), related by ablaut to Old Icelandic *brūn*.

Maybe Albanian brinjë ‘rib’

Ref : WP. II 196 f., W. Schulze KZ. 50, 259 = Kl. Schr. 216.

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PIET : 0

302. bhreu-k̂- (-k-)

English : ‘to strike; to throw’

German : ‘streichen, streifen’

Comments: Only Balto-Slavic, likely an extension of *bhrĕu-1*. For the -k-, see above p. 18 note.

Material: Lithuanian *braukiù, braukiaũ, braũkti* "to wipe, to stroke; to move slowly"; Latvian *bràucu, brȁučų, bràukt* "to drive"; ablautend Lithuanian *brukù, brukaũ, brùkti* "to swing flax, to squeeze in," Latvian *brukt* "to crumble," *brucinât* "to rub, to stroke the scythe"; iterative forms Lithuanian *braukýti*, Latvian *braũcût* "to stroke" (with non-original intonation), and Lithuanian *brũkis* m. "stripe, line," Latvian *brùce* f. "scratch, scar," also Lithuanian *brùknė, bruknìs* f., Latvian *brùklene* f. "lingonberry."

Slavic brušǫ brusiti (originally iterative) in Bulgarian brúsja (brusich) ‘to shake off, to knock off’, Sanskrit brûsim brúsiti ‘to sharpen’, Czech brousiti the same; also Old Church Slavonic ubrusъ ‘sweat cloth’, Sanskrit brûs (genitive brûsa), Russian brus (genitive brúsa; mostly brusók) ‘grindstone’; Russian, etc. brusníka ‘lingonberry’ (‘easily brushed off’); ablautend Russian - Church Slavonic brъsnuti ‘to scrape, to shave’, Russian brosátь (dialect brokátь), brósitь ‘to throw’, brósnutь ‘to riffle flax’, bros ‘waste’ etc. in ablaut to Bulgarian brъ́šъ ‘to rub off’. With ū in the iterative form: Old Church Slavonic sъ-brysati ‘to scrape off’, brysalo ‘penicillus’.

Perhaps related Serbo-Croatian - Church Slavonic brutъ ‘nail’, Bulgarian brut the same as bruktъ, cf. for meaning Lithuanian brùkti ‘to force in’, for form Latvian braukts ‘knife for cleaning flax’.

Perhaps related the Illyrian a folk name Breuci, personal name Breucus and the Gallic Placename Βρευκό-μαγος, today Brumath (Alsace); Krahe (Gl. 17, 159) associates the Illyrian a folk name Βρεῦνοι: Breones (from Breu̯ones).

For Russian brykátь ‘to kick’ etc., see Berneker 93.

Also Illyrian Breuki ‘locust’ by Andi Zeneli

Ref : WP. II 197, Trautmann 36 f., Pokorny Urillyrier 119.

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PIET : 0

303. bhreu-s-1

English : ‘to swell’

German : ‘schwellen; sprießen’

Comments : (vgl. oben bhreu-)

Material: Old Irish brū f., Gen. bronn 'belly, body' (bhrus-ō[n]: -n-os), brūach 'ventrous' (brusākos), Welsh bru m. 'belly, uterus' (bhreuso-); Old Irish bruinne 'breast' (bhrusn̥o-), Old Welsh/New Welsh bronn f. 'breast', Breton bronn, bron 'the same' (bhrusnā), also in place names 'round hill', Middle Welsh brynn, New Welsh bryn m. (bhrusn̥o-) 'hill' (from Celtic comes Gothic brunjō f. 'breastplate', Old High German brunja, brunna 'mail shirt'); Old Irish brollach 'bosom' (bhrus-lo- with formative -āko-); Middle Irish brūasach 'with strong, broad chest' (from bhreus-to- = Old Saxon briost).

Middle High German briustern 'to swell up,' Old Icelandic ā-brystur (feminine plural) 'colostrum' (also broddr meaning the same, derived from bruz-da-z), Swiss briescht meaning the same (alongside briesch, derived from bhreus-ko-); Old Saxon briost (neuter plural), Anglo-Saxon brēost, Old Icelandic briōst 'breast,' in the reduced form Gothic brusts (feminine plural), Old High German brust, modern High German Brust; Old Saxon brustian meaning 'to bud' (Slavic brъstъ meaning 'bud'), modern High German Brös-chen (from the Middle Dutch) 'udder of cattle,' Swabian Brüste, Bavarian Brüsel, Briesel, Bries meaning the same, Danish brissel, Swedish kalfbräss, with the k-suffix Danish bryske, English brisket 'breast of animals.'

Old Icelandic *briōsk* 'cartilage', Middle High German *brūsche*, New High German *Brausche* 'bump', New High German dialect *brausche, brauschig* 'swollen, bulging', *brauschen* 'to swell'.
Russian *brjúcho* 'abdomen, belly, paunch', dialect *brjúchnutь* 'to soften, swell, rise', Czech old *břuch, břucho*, now *břich, břicho* 'belly', etc. (bhreuso-s, -m);
Also here, Little Russian *brost'* f. dialect *brost* m. 'bud', Bulgarian *brъs(t)* m. 'younger shoots', Serbo-Croatian *brȓst* m. 'the same', *brȁstina* 'foliage'.

Ref : WP. II 197 f., Feist 107 f., 108 f.

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PIET : 157

304. bhreu-s-2

English : ‘to break’

German : ‘zerbrechen, zerschlagen, zerkrümeln u. dgl.’

Comments : Extension from bhrĕu-1.

Material: Albanian breshën, breshër 'hail', if originally 'grain, mica' (e = IE eu);
Latin frustum 'a chunk, piece, morsel' (from bhrus-to-);

Old Irish brūu 'to shatter, smash' (bhrŭsi̯ō, Gaulish brus-, French bruiser), Middle Irish brūire, brūile 'fragment', bruan 'fragment', bruar 'fragments', brosna (brus-toni̯o-) 'bundle of twigs', Gaulish bruski̯ā 'brushwood', Old French broce the same, Middle Irish brusc 'crumb' etc.; Old Irish bronnaim 'damage' (bhrusnāmi) (subjunctive robria from bris- 'to break' borrowed, see under bhrēi-); Middle Welsh breu, modern Welsh brau 'fragile', Middle Cornish brew 'broken' (bhrōuso-);
Middle Breton brusun 'crumb' (brous-t-);

Old English briesan (brausjan), brȳsan (brūsjan) 'to break transitive, smash', English bruise 'to crush', probably also Old High German brōsma, Middle High German brōsem, brōseme, brōsme 'crumb, small piece'; Old English brosnian ' to corrupt, decay, to perish, to rot '.

Ref : WP. II 198 f., WH. I 553.

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PIET : 2108

305. bhreus-3, bhrŭs-

English : ‘to boil; to sound’, etc.

German : ‘brausen, wallen, rauschen, hervorquellen oder -sprießen, sich bauschen, Büschel, Gestrüpp u. dgl.’

Comments : besonders in germ. Worten; vielleicht zu bhreu-s-1; auch eine jüngere Schallvorstehung (ähnlich akr. brújīm, brújiti ‘summen, von einer Menge Bienen’, Berneker 89) kann mitgewirkt haben.

Material: Middle High German *brūsen* 'roar', *brūs* 'the roaring', Low German *brūsen* 'to roar, to boil; to hurry (of people); to spread, to grow new shoots (of plants); to sprinkle, to splash' (cf. New High German *Brause*) (from this Danish *bruse* the same), Dutch *bruisen*, earlier *bruischen* 'to foam, to roar', Low German *brūsken* the same, Middle High German *brūsche* 'shower, water shower', Old Swedish *brūsa* 'to rush in', Norwegian dialect *brŏsa* 'storm gust', Old Icelandic *brusi* 'billy goat', Icelandic *bruskr* 'tuft, broom', English *brush* 'brush, paintbrush, tuft, tail (of a fox)', *brushwood* 'shrubbery, thicket', Middle English *bruschen*, English *to brush* 'to rush with force', Norwegian dialect *brauska, bruska* and *brausta, brusta* 'to make space, to force one's way through'; Swedish *bruska* 'to crackle, to make noise'.

The Germanic bruska-z 'brushwood', bruskan 'crackle' (where -sk- can be Indo-European zg) is compared with the Balto-Slavic group Lithuanian *brũzgai* Pl. 'brushwood', *briauzgà* 'chatterer', *bruzgù, -éti* 'rustle', Russian *brjuzgáju, -átь* 'murmur', *brjužžátь* 'growl, grumble, snarl', etc.; however, the verbs might be a Balto-Slavic sound formation. Due to the Germanic meaning 'to spray', Russian *brýzgaju, -atь* 'to spray, sprinkle', etc. might also be compared.

Ref : WP. II 199 f., Trautmann 38.

Pages : 171-172

PIET : 0

306. bhroisqo-, bhrisqo-

English : ‘bitter’

German : ‘herb von Geschmack’

Material: Russian-Church Slavonic *obrězgnuti, obrьzgnuti* ‘to turn sour’, Czech *břesk* ‘bitter taste’, Polish *brzazg* ‘unpleasant, bitter taste; bad mood’, Russian *brezgátь* (old *brězgati*) ‘to feel disgusted’; related to Norwegian *brisk* ‘bitter taste’, *brisken* ‘bitter, harsh’; likely connected to *bhrēi-* ‘to cut’ (as in Middle Dutch *brīne* ‘saltwater’).

Ref : WP. II 206.

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PIET : 0

307. bhrū-1

English : ‘brow’

German : ‘Augenbraue’

Comments : z. T. mit anlautendem Vokal, Indo-European o- oder a- (vollere Wurzelform); nach Persson Beitr. 17 liegt ein verdunkeltes Kompositionsglied ok$^{w}$- ‘Auge’ (mit. Kons.-Assimilation) vor.

Material: Sanskrit *bhrū́* (feminine), Accusative *bhrúv-am* 'eyebrow', Avestan *brvat-* (feminine, dual) 'eyebrows', New Persian *ebrū*, *brū* (cf. Hübschmann, *Indo-European Languages* 10, 24);
Greek *ὀφρῦς*, *-ύος* (feminine) 'eyebrow', metaphorically 'raised edge, hill ridge' (according to Meillet, *Bulletin de la Société de Linguistique* 27, 129 f., with Greek vocalic prosthesis);
Macedonian *ἀβροῦτες* 'eyebrows' (changed by Kretschmer in *Einleitung* 287 to *ἀβρούFες*; retained by Meillet, see Boisacq 733 note 3, due to the otherwise attested form *ἀβροτες* and the Avestan *brvat-*).

Middle Irish *brūad* Gen. Du., *brāi*, *brōi* Nom. Du. f. ‘eyebrows’ (regarding the diphthong, see Thurneysen Grammar 199), Old Irish *forbru* Accusative Pl. (*bhrūns*: Accusative ὀφρῦς), *forbrú* Gen. Pl. ‘eyebrows’; unclear are Middle Irish

Pl. *abrait* (*abrant-es* or *abrantī*) ‘eyelids, eyebrows’, likewise Middle Brythonic *abrant* ‘eyebrow’, Welsh *amrant* ‘eyelid’, which Specht (Dekl. 83, 162) would like to relate to Latin *frōns* ‘forehead’; however, vowelism and meaning differ; Anglo-Saxon *brū*, Old Icelandic *brūn*, Pl. *brynn* ‘eyebrow’ (cons. stem, from ƀruwūn-, cf. tungūn, *tungo*, contracted and thus led to a special flexive development).

Lithuanian *bruvìs* (masculine) ‘eyebrow’, dialectally also *brū̆nės* (plural), Old Prussian *wubri* (feminine) ‘eyelash’ (seems to be a rearrangement from *bruwi*); Old Bulgarian *brъvь* (original nominative *bry*, like *kry* : *krъvь*), Serbo-Croatian - Church Slavonic *obrъvь*, Serbo-Croatian *ȍbrva*, etc., ‘eyebrow’. Trautmann sees an e-derivation *bhru̯ē-* with a syllabic r in Lithuanian *birwe* = *bruvìs* (KZ. 44, 223). Tocharian A *pärwān-*, B *pärwāne* (dual) ‘eyebrows’.

Ref : WP. II 206 f., Trautmann 38.

Pages : 172-173

PIET : 159

308. bhrū-2, bhrēu-

English : ‘beam, bridge’

German : ‘Balken, Prügel’; auch als Übergang über ein Gewässer: ‘Brücke’

Material: Old Icelandic brū f. ‘bridge’; Old Icelandic bryggia ‘landing place, harbor pier, wharf’ Low German brügge the same, Old High German brucca, Old Saxon -bruggia, Anglo-Saxon brycg ‘bridge’, Bavarian Bruck ‘wooden bench by the stove’, Anglo-Saxon brycgian ‘to pave’ (originally with wooden logs), Swiss brügi (Old High German *brugī)* 'wooden scaffold'*, brügel ‘log’, Middle High German brügel ‘cudgel,* club*’, New High German Prügel (‘bridge’ is thus ‘beam; cudgel path’);*

Gaulish *brīva* ‘bridge’ (bhrēua); Old Bulgarian *brъvьno* ‘beam’, Sanskrit *brȗv* f. ‘beam, footbridge’ (etc., see on the Slavic forms Berneker 92). The guttural in the Germanic forms is unclear: *brugī-* from *bru̯ū̆ī-*, or k-suffix (see Kluge under ‘bridge’ and Specht Declension 2113 f.), which assumes a connection with *bhrū-* 1.

Ref : WP. II 207.

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PIET : 160

309. bhrūg-

English : ‘fruit’

German : ‘Frucht; genießen, gebrauchen’

Comments : vielleicht ältest ‘sich Früchte zum Genusse abbrechen oder abstreifen’ und dann zu bhreu- ‘schneiden’ (vgl. dort zur Bedeutung Sanskrit bhárvati ‘kaut, verzehrt’, auch Balto-Slavic bhreu-q-, -k̂- ‘darüberstreifen, abbröckeln’)

Material: Latin *frūx*, -gis f. ‘fruit’ = Umbrian acc. pl. *frif, fri* ‘frūgēs’, Latin *frūgī* (dat. *‘for use’* =) ‘useful’, *fruor*, -i, *frūctus* and *fruitus sum* ‘enjoy’ (from *frūg*$^{w}$*or*, which replaced *frūgor*), *frūniscor* ‘enjoy’ (*frūg-nīscor*), *frūmentum* ‘grain’, Oscan *fruktatiuf* (*frūgetātiōns*) ‘frūctus’. Gothic *brūkjan*, Old High German *brūhhan*, Old Saxon *brūkan*, Anglo-Saxon *brūcan* ‘to use’, Gothic *brūks*, Old High German *brūhhi*, Anglo-Saxon *brȳce* ‘useful’.

Ref : WP. II 208, WH. I 552 f.

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PIET : 0

310. bhrugh-no-

English : ‘twig’

German : ‘Zweig, Stengel’

Comments : vielleicht in Beziehung zu bhreu- ‘sprießen’

Material: Welsh *brwyn-en* (feminine) ‘bench’, Old Cornish *brunnen* glossed as ‘rush, bulrush’, Breton *broenn-enn* in the dative singular (from Proto-Celtic

brugno-); Anglo-Saxon *brogn(e)* (feminine) ‘branch, bush’, Norwegian dialect *brogn(e)* ‘tree branch, clover stalk, raspberry bush’.

Ref : WP. II 208.

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PIET : 161

311. bhudh-m(e)n

English : ‘bottom’

German : ‘Boden’

Comments : einzelsprachlich teils zu bhudh-mo-, teils zu bhudh-no-, daneben mit schon Indo-European Metathese bhundho- : bhundo-

Material: Sanskrit budhná-ḥ ‘ground, bottom’; Avestan bŭ̈nō with the same meaning (bhundhno-), from which Armenian bun with the same meaning is borrowed, while Armenian an-dund-kʿ ‘abyss’ seems to be assimilated from bhundh-. Proto-Iranian bundhas is the source of Cheremissian pundaš ‘ground’.

Greek πυθμήν (φυθ-) m. ‘bottom, base of a vessel’, πύνδαξ m. with the same meaning (for φύνδαξ after πυθμήν, Schwyzer, Greek Grammar, vol. I, pp. 71, 333).

Macedonian place name Πύδνα (bhudhnā), dissimilated as Κύδνα.

Latin *fundus, -ī* m. ‘bottom of a vessel, ground’ (bhundhos), *profundus* ‘deep’ = Middle Irish *bond, bonn* m. ‘sole, foundation, support’.
Old High German *bodam*, New High German *Boden*, Old Saxon *bodom*, Anglo-Saxon *boðm*: Middle English *bothem* m. alongside Anglo-Saxon *botm* m.: English *bottom* and Anglo-Saxon *bodan* ‘ground, base’, Old Norse *botn* ‘bottom’, Anglo-Saxon *byðme* ‘ship’s bottom’ alongside *bytme, bytne* the same, Old Icelandic *bytna* ‘to end in a bottom’, with an unclear dental shift; it seems to be based on a Proto-Germanic buþma-, which is likely to be explained analogically; cf. Petersson *Heterokl.* 18, Sievers-Brunner 167, Kluge^11 under *siedeln*. Regarding New High German *Bühne*, originally ‘wooden floor’, supposedly from Germanic bunī, Indo-European *budhniā*, see Kluge^11 under *Bühne*.

Ref : WP. II 190, WH. I 564 f., 867, Porzig WuS. 15, 112 ff. (dagegen Kretschmer Gl. 22, 116); vgl. auch Vendryes MSL. 18, 305 ff.

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PIET : 152

312. bhŭĝo-s, Koseform bhukko-s

English : ‘goat’

German : ‘Bock’

Grammar : (fem. auf -ā ‘Ziege’)

Material: Romani *buzni* "goat"; Avestan *būza* (masculine) "billy goat," New Persian *buz* "goat, billy goat"; Armenian *buz* "lamb"; Middle Irish *bocc*, *pocc*, New Irish *boc*, *poc*, Welsh *bwch*, Cornish *boch*, Breton *bouc’h* "billy goat"; also Middle Irish *boccānach* "ghost."

The Germanic bukka- (according to Pedersen, Litteris 7, 23 f., borrowed from Celtic) appears in Old Icelandic as bukkr, bokkr, bokki, in Anglo-Saxon as bucca, in New English as buck, in Old High German and Middle High German as boc, -ekes, and in New High German as Bock.

The Sanskrit bukka-ḥ ‘billy goat’ (unattested), which deviates in its consonantal structure, is probably a hypochoristic transformation influenced by bukkati ‘barks’ (see under beu-1, bu-) from an original bhūja- = Avestan būza-. The New Persian dialectal boča ‘young goat’, and Pamir languages buč, büč, also seem to be results of a similar transformation.

Maybe Byzant, Byzas by Andi Zeneli

Ref : WP. II 189 f., Pedersen Litteris 7, 23 f., Martinet Gémination 182.

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PIET : 107

313. dā-

English : ‘to flow; river’

German : ‘flüssig, fließen’

Derivative: dānu- f. ‘Fluß’

Material: Sanskrit *dā-na-* (neuter) 'the fluid exuding from the temples of elephants during rutting season', *dā́-nu-* (neuter/feminine) 'any dripping fluid, drop, dew'; Avestan *dā-nu-* (feminine) 'river, stream'; Ossetic *don* 'water, river'; Russian river name *Don*, Hellenized Scythian river name *Tanais*; the Russian river names *Dnieper* and *Dniester*, ancient *Danapris* and *Danastius* derived from Scythian *Dānu apara* 'hind river' and *Dānu nazdya-* 'front river'; Avestan river name *Dānavō* (plural) 'river dwellers' (in the Rigveda transformed into water demons, feminine genitive *Dānu-*), Scythian nomadic people, also in Greece, hence Greek name *Danaoi*, Egyptian *Danuna*.

With the suffix -mo- Armenian tamuk 'moist, wet', tamkanam 'to moisten, to wet' and probably Greek dēmos (original Greek ᾱ or η) 'fat of animals and humans', with which Albanian dhjamë 'fat, bacon, tallow' is connected in a way that has not yet been clarified; the fat may be named as that which becomes liquid during roasting (cf. Old Church Slavonic loj 'fat' : lijati 'to pour'). Also related are Celtic Dānuvius 'Danube', Gallic Placename Condāte 'confluence'; six English river names Don (dānu-), Welsh river name Donwy (dānuu̯iā). Benveniste compares Armenian tam-uk with Hittite dame(n)k- 'to fall as rain' (BSL 33, 143).

Ref : WP. I 763, M. Förster Themse 145 f., Kretschmer Gl. 24, 1 ff., 15 ff., Mél. Pedersen 76 ff., Benveniste BSL 33, 143.

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PIET : 1859

314. dā : də- und dāi- : dəi- : dī̆-

English : ‘to share, divide’

German : ‘teilen, zerschneiden, zerreißen’

Grammar : ursprgl. athemat. Wurzelpräsens.

Derivative: Noun formations dā-mo-s f. ‘division of the people, tribe’, dā-ter- ‘divider’, dā-tro-m ‘that which is allotted, the allotted’, dā-tu- ‘Teil’, dəi-lo- ‘part, portion’, dī-t- ‘time period, time interval’

Material : Sanskrit dā́ti, dyáti ‘cuts off, mows, separates, divides’, Participles diná-ḥ, ditá-ḥ ‘cut off, divided’, compound form ava-ttaḥ ‘cut off’, díti-ḥ ‘the distribution’, dā́nam ‘the cutting off’, dānám n. ‘distribution, part’, dā́tu n. ‘part’, dātár- m. (= δαιτρός) ‘reaper, one who cuts’, dātrám ‘that which is allotted’, dā́tram n. ‘sickle’, New Persian dāra ‘salary, compensation’, dās ‘sickle’; Sanskrit dayā́ ‘participation, compassion’ = dáyate (dəi-etai) ‘shares, participates, has compassion; destroys’.

Albanian (en-daj) ndaj ‘divide’ by Andi Zeneli

Note:

δαίσιμος or δαίσιος ,
A.*eatable, Hsch., EM352.29.*

Δαίσιος A.*eatable*

Δαίσιος , ὁ, a Macedonian month, *SIG700.39* (ii B. C.), Plu.Alex.16, Cam.19, Arat.53, etc.

δαῖσις , εως, ἡ,
A.*division of property, Leg.Gortynian4.25, 5.47.*

δαίτη , ἡ, poet. for δαίς,
A.*feast, banquet,* Il.10.217 (pl.), Od.3.44, A.R.2.761, *Call.Aet.1.1.5*; of beasts, Opp.H.2.251, *Nic.Al.380.*

δαιτρός , ὁ, (δαίω)

A.*one that carves and portions out,* esp. meat at table, Od.1.141, 17.331, *Lyc.35*, *Nic.Al.258*, Ath.1.12d.
II. hereditary priest who officiated at the Dipolia, *Porph.Abst.2.30*.

δαιτύς , ύος, ἡ, Epic for δαίς,
A.*a meal,* Il.22.496.

Daesitiates were an Illyrian tribe that lived in what is today central Bosnia and Herzegovina during the time of the Roman Republic.

Δαισιτιᾶται -ῶν, οἱ

• Alolema: Δαίσιοι App.Ill.17

desitiatas o desios tribu panonia, Str.7.5.3, App.l.c.

Greek δαίομαι med. ‘I divide, distribute’ with probably after the future δαίσω and the following words retaining ι (according to phonetic law δάηται subjunctive Φ 375 ‘will be destroyed’); δαίς, -τος, δαίτη, Homeric also δαιτύς, -ύος ‘portion, meal, sacrifice’ (: Vedic dā́tu); δαιτυμών ‘guest’ (as ‘attending the meal’), δαιτρός ‘the carver’ (: Vedic dātár-), δαιτρόν ‘portion’ (: Vedic dātrám; the αι of these Greek words is partly according to phonetic law - āi, əi - partly analogical, as in the Cretan perfect δέδαισμαι to δατέομαι, also compare Cretan δαῖσις ‘division’, καρποδαισταί ‘distributors of fruits’), δαίνῡμι ‘I entertain’, probably also δαίμων m. ‘god, goddess; fate’ (actually ‘distributing; or ‘god of the dead as corpse-eater’, Porzig IF. 41, 169 ff., Kretschmer Gl. 14, 228 f.; regarding Archilochus’ δαίμων ‘δαήμων’ see under dens- ‘high spiritual power’); δαΐζω, future -ξω, aorist -ξα ‘to divide, cut, destroy’ (based on a δᾰFό-ς ‘cut, destroyed’), ἄ-δατος • ἀδιαίρετος Hesychius, δάνος n. ‘interest, usury’ (based on a participle də-nó-s = Vedic diná-ḥ, compare δάνας • portions).

Gaulish arcanto-danos ‘monetary, of or related to money, particularly coinage.’ as ‘distributing the silver’.

With the formant -mo-: dāmos f. ‘people’: Greek δῆμος, Doric δᾶμος m. ‘(division of people) people, territory; in Athens the individual district’, Old Irish dām f. ‘retinue, group’, Old Welsh dauu ‘client’, Middle Welsh daw, dawf ‘son-in-law’; apparently an old feminine o-stem; additionally, Hittite da-ma-a-iš (damaīš)

‘another, foreigner’, from ‘foreign people’, originally ‘people’, Pedersen Hittite 51 ff.

With the formant -lo- perhaps Old Church Slavonic dělъ ‘part’ (dəi-lo-) (see under del- ‘to split’); regarding Old Irish fo-dālim etc., see the same place. Here also probably belongs Gothic dails ‘part’, runic inscription da[i]liþun ‘they divided’, Old Icelandic deill, Old English dæl, Old High German teil m. ‘part’; Old Icelandic deila f. ‘division, discord’, Old High German teila f. ‘division’; Old Icelandic deila, Old English dælan, Old High German teilan ‘to divide’ etc. They can hardly originate from Slavic, but probably from Venetian-Illyrian, as the root form dəi- is attested in South Illyrian personal name Dae-tor. A variant form Indo-European dhəi- alongside dəi- would be improbable.

With the zero-grade form dī-: Armenian ti, Genitive tioy ‘age, years, days, time’ ( : dī-t(i)- or dī-to-, dī-tā), Old High German zīt f. (in Isidor), Old Saxon and Old English tīd, Old Norse tīð f. ‘time, hour’ (tīþ-, Indo-European dī-t-, originally ‘time period’), additionally Old Norse tīðr ‘usual, frequent’, Old English tīdan ‘to happen’, Old Norse tīða ‘to strive, endeavor’; Old Norse tī-na ‘to pluck, take individually, discard, clean’; Regarding Gothic til ‘suitable’ etc. see under ad-2, but Gothic dails under del-3; here, however, Old High German zila ‘row, line’, Westphalian tīle ‘row of sheaves’, New High German Zeile, probably from tīð-lá-.

p-extension dāp-, dəp-; dəp-no-, -ni- ‘sacrificial meal’:

Sanskrit dāpayati ‘shares’; Armenian taun (dap-ni-) ‘feast’; Greek δάπτω (δαπι̯ω) ‘tear, mangle, dismember’, with intensive reduplication δαρδάπτω ‘tear apart, squander (possessions)’, δαπάνη f. ‘expense, especially arising from entertainment (: daps)’, δάπανος ‘wasteful’, δαπανάω ‘spend’ (hence Latin dapinō ‘serve a meal’), δαψιλός (Empedocles), δαψιλής ‘(extravagant) lavish, abundant, generous’; Latin daps ‘(portion) meal, feast, especially sacrificial meal’, damnum ‘loss, damage, detriment, fine’, damnōsus ‘pernicious’ (dap-no- : δαπάνη, differently Pedersen Hitt 42); Old Norse tafn (dap-no-) ‘sacrificial animal, sacrificial meal’, compare the Germanic place name Tanfana (Tacitus), if derived from tafnana, Marstrander NTS. 1, 159.

From the Germanic group, many other things are added, which would assume a semantic development from ‘divide’ to ‘tear apart, pluck, touch briefly, make short clumsy movements’, and so on; most closely related in meaning to δαπανᾶν, damnum is Swedish tappa and tapa ‘to put an end to, lose’, Old Icelandic tapa in the same sense; Old Frisian tapia ‘to pluck’, Old English tæppe f. ‘cloth strip’,

Middle English tappen (English tap) ‘to tap lightly’, Middle Low German tappen, tāpen (lengthening in an open syllable) ‘to pluck, pick’; Old Norse tǣpr ‘barely touching’, Icelandic tǣpta (tāpatjan) ‘just touch’, Norwegian dialect tæpla ‘to touch lightly, step quietly’; but Norwegian dialect taap(e) m., Danish taabe ‘fool, clumsy person’, Norwegian taapen ‘weak, powerless, unsuitable’, tæpe n. ‘insignificant thing’, Old Norse tǣpiligr ‘scarce’, with other labial grades Swedish dialect tabb, tabbe ‘clumsy person’, tabbet ‘simple-minded’, are probably onomatopoeic words, just like Low German tappe, Swiss tāpe, New High German Tappe ‘paw’, as well as tappen, täppisch, etc.; see also under dhabh-1.

Also to be kept apart are Old High German zabalōn, modern German zappeln, as well as Old High German zapfo, modern German Zapfen, Old English tæppa similarly (Germanic tappon-); likewise only Germanic words with i and u (compare Specht Dekl. 152 f.): Middle English tippen, English tip ‘to touch lightly, push gently’, modern German tippen, Middle High German zipfen ‘to move in short steps’, Old Norse tifask ‘to shuffle’, Middle High German zipf ‘tip, point’, nasalized Middle Low German timpe f. ‘tip, end’, Old English ā-timplian ‘to furnish with nails’; on the other hand, Norwegian dialect tuppa, modern German zupfen, Old Norse toppr ‘tuft of hair, summit’, Old English topp m. ‘top, tip’, toppa m. ‘thread’, Old High German zopf ‘braid, lock of hair, end of something’; Middle Low German tubbe, tobbe ‘peg’, tobben ‘to pluck, tear’, Southern German zöfeln ‘to hesitate’ (like zapfeln); perhaps also here Old High German zumpo ‘penis’, Middle High German zumpf(e), modern German Zumpt, discussed under dumb-.

Tocharian A tāp 'ate', Van Windekens Lexique 187

t-extension də-t- (compare however the participle də-tó-s): Greek δατέομαι ‘divide, tear, consume’ (Future δάσσεσθαι, Homeric Aorist δάσσασθαι, Attic δάσασθαι), with δασμός ‘division’, δάσμα ‘portion’, δατήριος ‘dividing’ (surely from δᾰ-τήρ: Sanskrit dā-tár- ‘reaper’), ἄδαστος ‘undivided’; δατέομαι is a Greek neologism (Schwyzer Gr. Gr. I 676) and not Indo-European də-t-;

Gothic ungatass ‘unregulated’ (compare ἄ-δαστος), Middle Dutch getes ‘suitable, fitting’; Old High German zetten ‘to scatter, spread’, modern German verzette(l)n, possibly also Old Norse teðja ‘to spread manure’, tað n. ‘(spread) manure’; Old High German zota, zata f. ‘shaggy hair, threads or wool hanging together’ (from which zaturra ‘scrotum’), Old English tættec (expressive tt) ‘rag, scrap’, Old Norse tǫturr ‘rag’; Old Danish tothae, older Danish and Norwegian dialect tøde, taade ‘to delay, hinder’.

In addition, with u-vowel: Old Norse toddi ‘small piece’, Dutch todde ‘rag’, Old High German zota, zotta ‘tuft of hair’, modern German Zotte, Zote; Middle High German zoten ‘to walk slowly’, modern German zotteln, East Frisian todden ‘to drag, haul’, and similar; for German zaudern see Kluge11 704. Tocharian A tät-k ‘to divide, cut’.

S-extension d-es-:

Sanskrit dásyati ‘lacks, pines away’, upadásyati ‘goes out, becomes exhausted’;

Norwegian dialect tasa ‘fray’, Swedish dialect tasa ‘pluck wool, spread hay’, Low German tasen ‘pluck, pick’, New High German Zaser, older Zasel ‘fiber’, Norwegian dialect tase m. ‘weak person’, tasma ‘become exhausted’, tasa ‘become weak’; ablaut Danish dialect tæse ‘work slowly’, Low German täsen ‘work hard’, identical with Norwegian Danish tæse ‘untangle, fray, pick apart’; compare in similar meaning Norwegian tasse ‘walk quietly’, taspa ‘walk slowly and draggingly’, Middle High German zaspen ‘scratch, walk draggingly’, Old High German zascōn ‘snatch’ (literally ‘drag’) = New High German dialect zaschen, zäschen ‘drag, pull, work slowly’, zäschen f. ‘a train on a dress’; see Kluge11 612 on Old High German tasca ‘bag’.

Hittite tešḫā- ‘to keep away from’ (3rd Sg. Pret. ti-eš-ḫa-aš).

Alongside with i-vocalism (Indo-European di-s as an extension of dī̆- or a Germanic neologism): Swedish dialect teisa, tesa 'to pluck apart', Danish dialect tese 'to pluck (e.g. wool)', Anglo-Saxon tǣsan 'to pluck apart', Old High German zeisan, zias 'to tease, pluck wool'; East Frisian Dutch teisteren 'to tear', Anglo-Saxon tǣsel, Old High German zeisala 'teasel', Norwegian dialect test 'willow fire, hair lock', with ī Norwegian tīst 'fiber', tīsl 'brushwood', with ĭ Middle High German zispen 'to walk dragging' (like zaspen), probably also Anglo-Saxon teoswian 'to plague, disparage', teoso 'insult, deceit, malice'. Finally, with u-vocalism: Norwegian dialect tosa 'to fray, pluck', also 'to botch, work slowly', tose 'feeble person', tos 'fibers, frayed rope', tossa 'to scatter, spread out', Middle Dutch tōtūsen 'to dishevel', Middle High German tōsen 'to tear, tug', Old High German zirzūsōn 'to dishevel', Middle High German zūsach 'thicket', zūse f. 'thicket, hair lock', and the like; perhaps to Latin dūmus 'thicket, densely grown high shrub' (dŭ̄s-mo-s) and Old Irish doss 'bush'.

Ref : WP. I 763 ff., WH. I 322, 323 f., 859; Schwyzer Gr. Gr. I 676.

See also : Über die wenigstens grundsätzlich als Erweiterungen von dā- ‘schneiden, spalten’ auffaßbaren Wzln del- ‘spalten’, del- ‘es worauf abgesehen haben’, der- ‘spalten, schinden’ s. unter eigenem Stichworte.

Pages : 175-179

PIET : 170

315. dāiu̯ēr, Gen. daiu̯rés

English : ‘brother-in-law’

German : ‘der Bruder des Gatten, Schwager’

Material : The material includes Sanskrit *dēvár-*, Armenian *taigr*, Greek *δᾱήρ* (*δαιϜηρ*), Latin *lēvir* (modified at the end to resemble *vir*; the *l* for *d* is likely Sabine), Old High German *zeihhur*, Anglo-Saxon *tācor* (probably crossed with a form corresponding to Lithuanian *láigonas* meaning 'brother-in-law'), Lithuanian *dieverìs* (for *dievẽ* = Sanskrit *dēvár-*; old consonant genitive *dieverẽs*), Latvian *diẽveris*, and Old Church Slavonic *děverь* (with i-, io-, and consonant stems).

Ref : WP. I 767, WH. I 787, Specht KZ 62, 249 f., Trautmann 43.

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PIET : 174

316. dak̂ru-

English : ‘tears’

German : ‘Träne’

Grammar : n.

Material :

Greek δάκρυ, δάκρυον, δάκρυμα ‘tear’; from this borrowed Old Latin dacruma, Latin lacruma, lacrima (with Sabine l); Old Irish dēr n., Welsh deigr (possibly derived from a plural dakri of the o-declension), plural dagrau, Old Breton dacr-

(lon) ‘moist’, Cornish dagr ‘tear’ (Insular Celtic dakrom, see Thurneysen KZ. 48, 66f); Germanic táhr- and tagr-: Gothic tagr n. ‘tear’, Old Norse tār n. (from tahr-), Anglo-Saxon tæhher, tear, teagor m., Old High German zahar m. (New High German Zähre from the plural; whether the Germanic forms should be traced back to the old u-stem or a renewed o-stem is questionable).

Indo-European daḱru is likely dissimilated from draḱru because of Old High German *trahan*, Old Saxon plural *trahni* meaning ‘tear’, Middle Dutch *trān* meaning the same and also ‘(a drop pressed out from fat by cooking:) tallow’, Middle High German *traher* meaning the same (likely renewed with -er after *zaher*) and Armenian *artasukʿ* ‘tears’, singular *artausr* from *draḱur*.

On the other hand, one seeks a connection with Sanskrit *áśru, aśra-m* ‘tear’, Avestan *asrūazan-* ‘shedding tears’, Lithuanian *ašarà, ãšara* ‘tear’, Latvian *asara* meaning the same; likely just a rhyme word, in which *aḱro-* ‘acer, sharp, bitter’ as an attribute of tears (‘bitter tears’) partially replaced *daḱru*, adopting its u-flexion. See also Mühlenbach-Endzelin I 142 f.

Ref : WP. I 769, WH. I 746 f.

See also : s. oben S. 23 unter aḱru.

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PIET : 175

317. dāu-, dəu-, dŭ-

English : ‘to burn’

German : 1. ‘brennen’, 2. ‘verletzen, quälen, vernichten, feindselig’

Comments: It is uncertain whether both meanings were originally identical (possibly partly as 'burning pain', partly as 'to destroy by fire, to burn down enemy settlements').

Material: Sanskrit *dunṓti* 'burns (transitive), torments', *dūná-* 'burnt, tormented', passive *dūyatē* 'burns' (intransitive), causative *dāvayati* 'burns' (transitive), *dāvá-ḥ*

(with ablaut renewal *davā-ḥ*) 'fire', *dū* f. 'suffering, pain', *doman-* 'fire, torment' (with -əu- as in δεδαυμένος); Armenian *erkn* (related to δύη) 'birth pangs'.

Greek δαίω (δᾰϝ-i̯ω) means "ignite," with the perfect form δέδηε meaning "is in flames" (compare Sanskrit *dudāva*). The participle δεδαυμένος, and related terms like δαῦσαι and ἐκκαῦσαι, "burned" or "to be kindled" (Hesiod), with δάος (neuter), δαΐς (feminine), -ίδος referring to a "torch" (regarding the pronunciation, see Schwyzer *Greek Grammar* I, 266). The term δᾱνός means "easily combustible, i.e., dry" (from δαεινός, derived from δαϝεσ-νός), and δᾱλός means "a burning piece of wood" (from δαϝελός, seen as Laconian δαβελός). The word δήϊος is "hostile," with the Doric (Tragic) form δᾱΐος or δᾷος meaning "tormented, wretched." In Homeric Greek, δηΐοω means "to kill or slay" (with the Attic form δᾳόω meaning the same, or "to devastate"), and δηϊοτής, -τῆτος refers to "the tumult of war, battle." The Homeric δᾰΐ in the locative case means "in battle" (from the nominative δαῦς, with Indo-European roots dāus, see Schwyzer *Greek Grammar* I, 578). The compound δαϊ-κτάμενος means "killed in battle." It is likely connected to δύη meaning "sorrow," δυόωσι meaning "they bring ruin" (as in to people, from the *Odyssey*), and δυερός meaning "unfortunate."

Regarding ὀδύνη (mostly in the plural), Aeolic ἐδύνας accusative plural ‘pain’, ὀδυνᾶν ‘to cause pain, to grieve,’ see under ed- ‘to eat’; possibly related is δαῦκος • ὁ θρασύς (‘fiery’) in Hesychius.

Albanian dhunë (dus-n-) ‘suffering, pain, violence, wicked deed; insult, offense’ (dhunon ‘to insult’; dhun ‘bitter’, originally ‘unpleasant’ or like Slavic gorьkъ ‘bitter’: gorěti ‘to burn’) with du-s- (possibly as the zero-grade of an -es- stem = or like Greek δά(ϝ)ος); Tosk dialect derë ‘bitter’ (deu-no-);

Latin possibly duellum, bellum ‘war’ (WH. I 100 f.), with an unclear suffix.

Old Irish *dōīm* ‘singes, burns’ (related to Old Irish *dōīm* ‘cares for, practices’ see under *deu̯(ə)-*), Verbal noun *dōud* = Sanskrit *davathuḥ* ‘burning’; *atūid* ‘kindles’ from *ad-douth,* Welsh *cynneu* ‘kindles’, etc., also Breton *devi,* Welsh *deifio* ‘burns’ (with *v* from *w* before *i̯*) belong here (Thurneysen KZ. 61, 253, Loth RC. 42, 58); Old Irish Genitive *condid,* Middle Irish *connad, condud* ‘firewood’, Welsh *cynnud* ‘fuel’, Cornish *kunys,* Breton *keuneud* ‘firewood’ (Pedersen KG. I 108, II 39, Gdf. approximately *kom-dauto-*); Welsh *etewyn* ‘firebrand’ (*ate-dau̯-ino-*), Breton collective *eteo* the same.

Old High German "zuscen" 'to burn'; after φρῡ̃νη: 'brown' also belongs here Anglo-Saxon "tosca" 'frog', Swedish dialect "tosk" (the same); perhaps (with eu, see

below) Old Norse "tjōn" n. 'damage, injustice, mockery', Anglo-Saxon "tēona" m., "tēone" f. 'damage', Old Saxon "tiono" 'evil, injustice, enmity', from which Old Norse "tȳna" 'to destroy, lose', Anglo-Saxon "tīenan" 'to torment, annoy, slander', Old Saxon "gitiunean" 'to do injustice against someone'.

Despite Osthoff (IA. 1, 82), the family of New High German *zünden*, Gothic *tundnan* "to be ignited," *tandjan* "to ignite," and Middle High German *zinden* should be kept apart, as their *i* and *a* are unlikely to have resulted from a recent formation of ablaut to *u*. According to Thurneysen (IA. 83, 32), *t-andjan* relates to Old Irish *ad-and-* "to ignite."

Berneker (IF. 10, 158) also places here Lithuanian *džiáuti* "to lay out to dry," Latvian *žaut* "to dry, smoke" as *dēu-ti*, suggesting that the Albanian and Germanic *eu-* forms could contain the Indo-European *ēu*. The relationship of this *dēu-* to *dāu-* is unclear, or possibly related to *di̯eu-* "sky."

Ref : WP. I 767 ff., WH. I 100 f.

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PIET : 1863

318. dəĝh-mó-

English : ‘slant’

German : ‘schief’

Material: Sanskrit *jihmá-* ‘slanted, oblique’ (from Indo-European *žižhmá-*, assimilated from *dižhmá-*), Greek *δοχμός*, *δόχμιος* ‘oblique’ (assimilated from *δαχμός*).

Ref : WP. I 769, Schwyzer Gr. Gr. I, 302 g, 327.

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PIET : 0

319. de-, do-

English : a demonstrative stem

German : Demonstrativstamm, z. T. ich-deiktisch; Grundlage verschiedener Partikeln

Material: Avestan *vaēsmən-da* "towards the house"; Greek *-δε* in *ὅ-δε, ἥ-δε, τό-δε* "this one here" (deictic), *ἐνθά-δε, ἐνθέν-δε, τεῖ-δε*, following an accusative of direction, e.g., *δόμον-δε, οἶκον δε, οἰκόνδε, Ἀθήναζε* (*Aθᾱνᾰνσ-δε*), like Avestan *vaēsmən-da* (Arcadian *θύρδα* • *ἔξω* Hesychius, reformation of *-δε* after double forms like *πρόσθε : πρόσθα*), also in *δε-ῦρο* (a reformed plural *δεῦρο*) "to here", Latin *quan-de*, *quam-de* "as how" = Oscan *pan*, Umbrian *pane* "how", similarly Oscan *pún*, Umbrian *pon(n)e* "when" (*quom-de*), Latin *in-de* "from there" (*im-de*), *un-de* "from where"; Greek *δέ* "but"; Greek *δή* "indeed, now, precisely, surely", *ἤ-δη* "already", *ἐπει-δή* "since"; *δαί* after interrogative words "(what) then".

The Indo-European de is also found in the Old Irish article in-d (sind-os, Indo-European sēm-de); Italic -dām in Latin quī-dam, quon-dam, Umbrian ne-rsa ‘until’ (probably a fossilized accusative form ne-dām ‘not the time’; alongside masculine or neuter in:).

Latin *dum* (*dom*) "still" or, as a conjunction, "while, meanwhile, as," originally demonstrative meaning "then." Compare with *etiam-dum*, *interdum*, *nōndum*, *agedum* (like Greek ἄγε δή), *manedum*, *quidum* "like so" and similar expressions. Later, it took on a relative-conjunctional meaning, as seen in *dummodo*, *dumnē*, *dumtaxat*. The Oscan word *ísídum* meaning "the same" should be broken down into *ís-íd-um*, just as in Latin *īdem*, *quidem*, *tandem*, *tantusdem*, and *totidem*—no *-dem* derived from *dum* from *dom* is recognized. *īd-em* comes from *id-em* = Sanskrit *id-ám* "just this," compare with Oscan *ís-íd-um*, just as *quid-em* comes from *quid-om* = Oscan *píd-um*. Due to syllable separation, *i-dem* was felt as an identity particle and continued to develop. However, the basic meaning of *dum* is "a little while," which suggests that the *u* might be old (compare *dūdum*), and *dum* belongs to the root *deu̯ə-* (EM2 288 f.).

Indo-European dō originally meant ‘to’. In Latin, it appears in dō-ni-cum (archaic), dōnec (dō-ne-que), and later in Lucretius also as donique, meaning ‘as long as, until, until finally’, but also ‘then’ (dō- with a similar meaning as ad-, ar- in Umbrian ar-ni-po ‘until’ from ad-ne-q$^{w}$om) and in quandō ‘when’ = Umbrian panupei ‘whenever’; Old Irish do, du, Old Welsh di (= ði), Cornish ðe ‘to’ from dū (in Gaulish du-ci ‘and’), as mentioned in Thurneysen's Grammar 506; Anglo-

Saxon tō, Old Saxon tõ (te, ti), Old High German zuo (za, ze, zi; the shorter forms are, despite Solmsen KZ. 35, 471, not to be considered as already Proto-Indo-European ablaut variants), New High German zu (Gothic du ‘to’ with dative and preverb, e.g., in du-ginnan ‘to begin’, seems to be a proclitic development from tō, described as unexplained by Brugmann II2, 812); Old Lithuanian do as preposition and prefix ‘to’; Old Church Slavonic da ‘so, and, but; that’ (semantic development from ‘dazu’ - ‘yet, and’, from which the subordinating conjunction emerges); Pedersen's interpretation of Tocharian differs (Tocharian 5).

Alongside Indo-European dŏ in Old Church Slavonic do ‘up to, until’. Lithuanian da-, a perfective verbal prefix, and Latvian da ‘up to, until’, also a verbal prefix, for example in da-iet ‘to go towards’, originate from the Slavic.

en-do: Old Latin endo, indu meaning 'in', in Latin now only as a compound element, for example, indi-gena, ind-ōles, further developed in Homeric τὰ ἔν-δ-ῑνα (correctly "ἔνδῐνα") meaning 'the entrails,' Middle Irish inne meaning 'the same' (en-d-io-); on the other hand, Old Irish "ind-" preposition and prefix 'in' is considered by Thurneysen (Grammar 521) as a counterpart re-colored to "in-" from Gaulish "ande," and further by Pedersen (KG. I 450) connected with Gothic "und" meaning 'up to,' and Sanskrit ádhi; and Greek ἔνδο-θι meaning 'inside,' ἔνδο-θεν meaning 'from within,' are like Lesbian and Doric ἔνδοι modeled after οἴκο-θι, -θεν, -ι from ἔν-δον, see dem- 'to build'; Hittite "an-da" meaning 'in' goes back to en-do (or n̥-do), Pedersen (Hittite 166). In contrast, the adverbial and predicate noun marker Old Irish in(d), Old Breton in, Middle Welsh yn are likely instrumental of the article; see also Thurneysen (Grammar 239).

dē (like dō, probably an instrumental case of extension) in Latin dē 'away from, down from, concerning', Faliscan de (alongside Oscan dat 'dē' (for dād, with t after post, pert, etc.; Oscan-Umbrian dād is probably a replacement for dē after ehtrād, etc., or after the ablative-reformed instrumental -ē(d), ō(d):ād); as a preverb in da[da]d 'he/she/it gives', dadíkatted 'he/she/it dedicated', Umbrian daetom 'offense'; related comparative form Latin dēterior 'less good, worse', superlative dēterrimus, dēmum (Old Latin also dēmus) '(just, now, only' ('at the lowest' - 'last, finally'), dēnique 'and now even, and then, finally'.

Old Irish dī (alongside de from Indo-European "dĕ", which may perhaps be equated with Gaulish βρατου-δε 'from the judgment'), Old Welsh di, Modern Welsh y, i, Cornish "the", Breton di meaning 'down from, away from', also used as a privative particle (e.g., Old Welsh di-auc 'sluggish', like Latin dēbilis; intensifying Old Irish dī-mōr 'very great' like Latin dēmagis). The meaning 'down

from, away from' of these particles, which are formally similar to Greek δή, δέ, is likely a common innovation of the Celts and Italic peoples; also among the Germans (Holthausen KZ. 47, 308: Old High German zādal 'poverty, distress' from dē-tlom, from dē 'away from', like wādal 'poor' : Latin vē).

To our branch also belongs the origin of the following adverbial groups: Sanskrit *tadā́* ‘then’, Avestan *taδa* ‘then’, Lithuanian *tadà* ‘then’; Sanskrit *kadā́* ‘when’, Avestan *kadā,* New Avestan *kaδa* ‘when’, Lithuanian *kadà* ‘when’; Sanskrit *yadā́* ‘when, as’, Avestan *yadā,* New Avestan *yaδa* ‘when’, Old Church Slavonic *jeda* ‘when’ (cf. also Sanskrit *yadi* ‘if’, Old Persian *yadiy,* Avestan *yeδi, yeiδi* ‘at the time when’ and Avestan *yaδāt* ‘whence’); Sanskrit *idā́* ‘now’; also the Slavic formations like Russian *kudá* ‘where to’, Old Church Slavonic *kądu, kądě* ‘whence’, *nikъda-že* ‘never’, Polish *dokąd* ‘where to’, Old Church Slavonic *tądě* ‘from there’, *sądu* ‘from here’ and the like, which could also contain Indo-European *dh*.

A related stem di possibly appears in the enclitic Iranian accusative Avestan Old Persian *dim* ‘him, her’, Avestan *dit* ‘it’, *diš* plural masculine and feminine, *dī* plural neuter, and Old Prussian accusative singular *din, dien* ‘him, her’ (etc.); compare, however, Meillet MSL 19, 53 ff.

Ref : WP. I 769 ff., WH. I 325 f., 339 f., 370 f., 694, 859, Schwyzer Gr. Gr. I 624 f.

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PIET : 1291

320. dē- : də- und dēi-, dī-

English : ‘to bind’

German : ‘binden’

Derivative: Participle Passive də-tó-s; dē-mn̥ 'Band'.

Material: Sanskrit dy-áti (with ā-, ni-, sam-) 'binds' (dy- from the zero-grade of dēi-, derived from the 3rd person plural dyánti, cf. Avestan nī-dyā-tąm 3rd person singular middle voice in passive meaning 'it shall be restrained', -ā-extension from

the zero-grade di-, Bartholomae Old Iranian Wb. 761), Sanskrit participle ditá- 'bound' (= Greek δετός), dā́man- n. 'Band' (= Greek -δημα), ni-dātār- 'binder'.

Greek (Homeric, Attic) δέω (δέjω) ‘bind’, δετός ‘bound’, δετή ‘bundled shavings as a torch’ (δέ- for Indo-European də- as in θετός : τίθημι), ἀμαλλοδετήρ ‘sheaf binder’, δέσις ‘the binding, bond’, δεσμός ‘band’, κρήδε-μνον ‘headband’, δέμνια (plural) ‘bedstead’; Homeric present δίδημι ‘I bind’ is newly formed to match δήσω after τίθημι: θήσω; ὑπό-δημα (compare Sanskrit dā́man-) ‘sandal’, διάδημα ‘encircling band, turban, diadem’;

Albanian duai ‘sheaf’ (through dōn- from Indo-European dē-n-), del ‘(band), sinew, braid, vein’ (Indo-European dō-lo-).

Note by Andi Zeneli:

Albanian det ‘sea’ : Greek δετός • (detós) m (feminine δετή, neuter δετόν); first/second declension ‘that may be tied, bound up’

Nominative Greek δετή detḗ: Albanian deti, Genitive Greek δετῆς detês : Albanian detit, Dative Greek δετῇ detêi : Albanian detit, Accusative Greek δετήν detḗn : Albanian detin, Vocative Greek δετή detḗ : Albanian o deti

Ref : WP. I 771 f., Schwyzer Gr. Gr. I 340 f., 676, 688.

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PIET : 1865

321. dēg-

English : ‘to grab’

German : ‘packen’

Material: Gothic *tēkan* 'to touch', with ablaut Old Norse *taka*, (English *take*) 'to take'; Tocharian B *tek-*, *tak-* 'to touch', B *teteka* 'as soon as'.

Ref : WP. I 786, WH. I 351, Van Windekens Lexique 138, 139 (vergleicht auch Latin tangō), Pedersen Tocharian 207[1].

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PIET : 0

322. dei-1, deie̯-, dī-, die̯ā-

English : ‘to shine; day; sun; God’

German : ‘hell glänzen, schimmern, scheinen’

Comments: (older 'to cast rays')

Material: Sanskrit dī́-dē-ti 'shines, glows', 3rd person plural dīdyati, imperfect 3rd person singular ádīdēt, imperative 2nd person singular didīhí, su-dī-tí-ḥ 'having a beautiful glow', causative dīpáyati 'ignites, illuminates', dī́pyate 'flames, radiates, shines' (for dīvyati see below), dīdi- 'shining' (based on dī́-de-ti); similar doi-d-o- (broken reduplication) in Old Norse teitr 'cheerful, glad' (originally 'radiant'), Anglo-Saxon tǣtán 'to caress', tāt- (in names) 'glad', Old High German zeiz 'tender, graceful' (cf. 'cheerful' meaning both 'clear' and 'glad'; Uhlenbeck Sanskrit Dictionary 126); perhaps also Lithuanian dìdis 'great' as 'remarkable'.

Greek Homeric δέατο 'seemed', δεάμην • ἐδοκίμαζον, ἐδόξαζον (Hesychius), Arcadian subjunctive δεᾶτοι, Homeric aorist δοάσσατο 'appeared', subjunctive δοάσσεται, in contrast to Arcadian aorist δεά[σε]τοι with o following ἔδοξε (Schwyzer, Greek Grammar I 6816); Homeric δέελος 'visible' (δει̯ελος; with metrical lengthening εὐδείελος), δῆλος the same (from δέι̯αλος, from which also Hesychius δίαλος; Homeric ἀρίζηλος 'very clear, distinct' (from δι̯η-λός).

Albanian (δι̯η-λός) dielë ‘Sunday’, diell ‘sun’ by Andi Zeneli

Note by Andi Zeneli:

Hesychius:

δείλη ὀψία: Dielli në perëndim

περὶ δύσιν ἡλίου (Thuc. 3,74,2 ..) s (gn) : concerning sunset

δείλη πρωΐα: Dielli në lindje

ἡ μετ' ἄριστον ὥρα (Hdt. 8,6,1) r: the hour after breakfast

δείλη , ἡ,
A.*afternoon* ("δ. ἡμέρας τελευτή" *Pl.Def.411b*),
"ἔσσεται ἢ ἠὼς ἢ δείλη ἢ μέσον ἦμαρ" Il.21.111: divided
into *early* and *late* (πρωΐα and ὀψία)
", περὶ δείλην πρωΐην γενομένην" Hdt.8.6 (opp. δ. ὀψίην, ib.9);
"δείλης ὀψίης" Id.7.167, cf. D.57.9; "περὶ δείλην ἤδη ὀψίαν" Th.8.26; later
"περὶ δ. ἑσπέραν" *Ph.2.533*, *Hdn.3.12.7*.
II. δ. alone,
1. *early afternoon,* "δείλη δὲ τέμνεται ὀπώρα" S.Fr.255;
"ἤδη ἦν μέσον ἡμέρας .
., ἡνίκα δὲ δείλη ἐγένετο" X.An.1.8.8; ἀμφὶ δείλην ib.2.2.14 (opp. ὀψέ, ib.1
6); "περὶ δείλην" Hdt.9.101, Th.4.69,103; ἀπὸ δείλης from *the hour of afternoon, Arist.HA564a19*; "τῆς δείλης" *in the course of the afternoon,* X.An.7.3.10; but also,
b. *late afternoon,* τῆς ἡμέρας ὅλης διῆλθον .
. ἀλλὰ δείλης ἀφίκοντο ib.3.3.11; ἡνίκα ἦν δ., opp. τῆς νυκτός, ib.3.4.34,
cf.4.2.1,7.2.16; "μέχρι δείλης ἐξ ἑωθινοῦ" Id.HG1.1.5, cf. 4.1.22;
"ἀπ᾽ ἠοῦς μέχρι δείλης" *Pl.Def.411a*; ἕωθεν καὶ δείλης early in the morning and *late in the evening, Arist.Fr.531*;
"πρὸς τὴν δείλην" *Id.HA596a23*; δείλαν alone, Theoc.10.5.
2. in late Prose, *any time of day,* περὶ μεσημβρίαν δ. about mid-*day,* Ach.Tat.3.2.
b. apparently, *day,* opp. *night,* δείλ (η) ς ἐργ (άταις) *PLond.1.131r44* (ii A.D.), cf. *244*.

δειλινός , ή, όν, (δείλη)
A.= δειελινός, *in the afternoon,* "δ. ἤρξατο" *Com.Adesp.609*,
cf. *Luc.Dem.Enc.31*, *Secund.Sent.4*, *BGU513.3* (ii A.D.); τὸ δ., as Adv., *at even,* LXX Ge.3.8, Luc.Lex.2; "δ. ὁλοκαύτωμα" LXX 1 Es.5.50;
"ὧραι" Str.17.3.8; "ἑσπέρα" *Ph.1.505* (s.v.l.); "διατριβή" *Plu.2.70e*.
2. *western,* "κλίμα" Str.9.2.41.

II. τὸ δ. (sc. δεῖπνον) *evening meal,* f.l.
in Ath.10.418b (quoting Plb.20.6.6), cf. Ath.1.11e.

doilo- probably in Anglo-Saxon sweo-tol (from tāl) meaning 'apparent, clear, obvious', and in Middle Irish dōel meaning 'beetle' ('shiny black insect') as well as in the Irish river name Daol (doilā) as 'the shiny one'. Also likely related is Lithuanian dailùs meaning 'delicate, pretty', dáilinti meaning 'to smooth, adorn'. With the formative -tlo- possibly related to the Germanic tīþla- found only in compounds: zīdal-, New High German Zeidel-, Low German tīl- meaning 'honey' ('clarity, shine - clear honey'). Against Pedersen's reference to Hittite te-eš-ḫa- 'to dream' (Muršilis 69), see Couvreur Ḫ 53 and above S. 178.

u̯-Expansion: dei̯eu- (: di̯éu-, diu̯-, di̯u-) meaning shining, divinely revered sky and shining day: Diphthongal Stem Nom. di̯ēus (dii̯ēus), Acc. di̯ēum, Voc. di̯ĕu, Locative di̯éu̯i and di̯ēu, Dat. diu̯éi, Gen. diu̯-és, -ós; di̯ēus-pətēr 'sky father'.

Sanskrit dyáuḥ (diyáuḥ) ‘sky’, Accusative dyā́m, Locative dyáví, diví, Dative divḗ, Genitive diváḥ (and dyōḥ), Instrumental Plural dyú-bhiḥ;

Greek Ζεύς (= dyāú-ḥ), Accusative Ζῆν (= dyā́m), Vocative Ζεῦ (di̯ĕu), Genitive Δι(ϝ)ός, Dative (Locative) Δι(ϝ)ί (Ζῆν led to Ζῆνα, Ζηνός, Ζηνί; on Ζάς in Pherekydes of Syros, see Schwyzer Greek Grammar I 5774); the Genitive diu̯es in Thessalian Διες-κουριάδεω, Prienian Διες-κουρίδου (Schwyzer Greek Grammar I 547);

Maybe Albanian diell by Andi Zeneli

In Latin, the old paradigm has split into two forms, which denote the name of the supreme god and the 'day'; similarly in Oscan and Umbrian:

Latin Iuppiter from Iū-piter, Umbrian Jupater Voc. = Ζεῦ πάτερ, to the Nom. Sanskrit dyáušpitā́ 'Father Heaven', Ζεὺς πατήρ, Dat. Umbrian Iuvepatre, Illyrian (Hesychius) Δει-πάτυρος; Latin Gen. Iouis (also in early Latin as Diovis, even as Nom.), Oscan Diúveí 'Iovi', íuvilam, older diuvilam 'iovilam', iúvilas 'iovilae' etc., cf. Gentil N Latin Iūlius (Iovilios); Latin Diēspiter (from which flamen Diālis) with a Nom. diēs renewed from the Acc. d(i̯)i̯ēm, which otherwise became prevalent in the meaning 'day,' while to denote the 'god of the sky' the ablaut grade di̯ou̯- from di̯eu- was maintained under the pressure of the Voc. di̯eu- (except for Diēspiter, also Umbrian Di, Dei 'divom, dive', contracted from diē-, so that Di(m) = diēm);

the old Nom. diūs from di̯ēus is still present in Vē-diŭs, alongside Vēdiovis, Vēiovis, an 'ancient Roman underworld god'.

in the meaning ‘day’ Latin diēs see above (m.; as f. in the meaning ‘date, deadline, time’ presumably after nox), but alongside this the older Nom. di̯ēus still in nu-diŭs tertius ‘now is the 3rd day’, further diū ‘during the day’ (Locative di̯ēu̯ or di̯ōu), ‘throughout the day’, from which ‘long’. Diminutive Latin diēcula ‘a short period’, Oscan [d]iíkúlús ‘days’, zicolo m. ‘day’;

Old Irish dīe, proclitic dīa ‘day’ (from di̯ēm modified after the Acc. di̯ēs), Welsh dydd, Cornish deth, dyth, Breton deiz ‘day’ (likewise); Old Irish in-dīu ‘today’, Welsh etc. he-ddyw ‘today’ (originally from -di̯ū, probably = Latin diū).

From the ablaut grade di̯u- in the sense of 'day';

Sanskrit dívā 'during the day', divé́divē 'day after day' (divám nominative otherwise 'heaven, sky'), naktáṁdivam 'night and day', sudivám 'a beautiful day, a nice day', sudivá-ḥ 'having a beautiful day', Armenian tiv 'day', Greek ἔνδῐος 'appearing in the middle of the day' (based on ἐν δι̯ΓΓί, cf. ἐννύχιος); Latin dius, interdius 'by day, during the day' (with Latin syncope from the genitive di̯u̯ós); bi-, tri-duum (di̯u̯om) 'period of two, three days';

the -es stem di̯u̯es- hypothesized from Sanskrit divasá-ḥ 'day', formally to Dacian διεσεμα 'mullein, torch herb', probably from di̯u̯esemā 'light plant' (Detschev, Dacian Plant Names 14 ff.); but Greek εὔδῐος (εὔ-δι̯ΓΓος) 'clear', older εὐδία 'clear weather', to Sanskrit su-divám (above); cf. Sommer Nominal Compositions 73 ff.

di̯u̯ios in Sanskrit divyá-, diviá- 'heavenly', divyáni 'the heavenly spaces', Greek δῖος (from δι̯ΓΓιος, Schwyzer Gr. Gr. I 472a) 'divine', Latin dīus 'divine' (different from dīvus!), dīum 'heavenly space', sub dīo; Diāna from Diviāna, belonging to the moon goddess Diviā; cf. Etruscan Tiv 'moon', tives 'months', according to Kretschmer Gl. 13, 111 f. from Italic diviā, and Orphic Πανδῖα 'Selene' from παν-δι̯ΓΓιᾰ́ 'all-illuminator'.

Ablaut grade di̯u- in Sanskrit dyu-mnám 'heavenly majesty', dyu-mánt- 'bright, light', verbal root dyut- 'to shine' in dyṓtatē, Aorist Vedic ádyaut 'shines' (with 't' probably after śvit- 'to be bright'); cf. also Old Church Slavonic dъždь 'rain', Russian dožd’, Old Czech dešč, etc., from dus-di̯u- 'bad weather', Trubetzkoy Z. Slavic Ph. 4, 62 ff.

o-Stem déi̯u̯o-s 'god, celestial, heavenly one':

Sanskrit dēvá-ḥ 'god' (dēvī́ 'goddess'), Avestan daēva- 'demon';

Latin deus and dīvus, from the paradigm deiu̯os (: deos), genitive deiu̯ī (: dīvī); Oscan deívaí ‘divine’ (Oscan deivinais = Latin dīvīnis; Umbrian deueia ‘divine’; Oscan deiuatud ‘sworn’ = Latvian dievâtiês ‘to swear’; Latin dīves ‘rich’, originally meaning ‘one under the protection of the gods’, like Slavic bogatъ, see Schulze KZ. 45, 190);

Gaulish GN Dēvona, personal name Dēvo-gnāta, Old Irish dia, genitive dē ‘god’, Early Welsh duiu-(tit) ‘god(hood)’, Middle Welsh, Modern Welsh duw, Cornish duy, Breton doué ‘god’;

Old Norse tīvar (plural) ‘gods’ (deiu̯ōs) as well as Old Norse Týr (Proto-Germanic teiwaz) ‘the god of war’, Anglo-Saxon Tīg, genitive Tīwes ‘Mars’, Old High German Zīo, Zio.

Old Prussian deiw(a)s, Lithuanian diẽvas 'God' (deivẽ̃ 'Goddess, ghost' from deiu̯i̯ā, diẽvo sūnẽliai 'Sons of the sky', Finnish loanword taiwas 'sky'), Latvian dìevs (verbal derivation present in Lithuanian deivótis 'to say goodbye, say farewell ', Latvian dievâtiês see above), cf. Trautmann 50, Mühlenbach-Endzelin I 484, 485 f. On the other hand, Old Church Slavonic divъ m. 'miracle', divo, -ese n. 'miracle, wonder' (-es-stem probably only after čudo, -ese 'miracle, wonder'), divьnъ 'wonderful', did not originate from the concept 'God, divine', but (like θαῦμα from θεάομαι) relate to Little Russian dyvl’ú, dyvýty sja 'to look, observe, wonder', Czech dívam se 'look, observe', which relates to Sanskrit dī́-de-ti 'shines' in meaning as, for example, Middle High German blick 'shine, lightning' and 'glance of the eyes', New High German glänzen : Slavic ględati 'to look'.

en- stem deien- (thematic deino-, dino-) only in the meaning 'day':

originally consonantal still in Old Church Slavonic dьnь, Gen. dьne 'day'; Sanskrit dína-m (especially in compounds 'day', Latin nundinae 'the market held every ninth day', Old Irish denus 'span of time', trēdenus 'three days'; Albanian gdhinj 'make day' from -di-n-i̯ō; high-grade Lithuanian dienà, Latvian dìena, Old Prussian Accusative f. deinan 'day' (Mühlenbach-Endzelin I 432 f., Būga Kalba ir. S. 227 f.); Gothic sinteins 'daily, perpetual'; perhaps here Old High German len(gi)zin 'spring' from langat-tin as 'having long days'.

Kretschmer traces Greek Τιν-δαρίδαι 'sons of Zeus', Etruscan Tin, Tinia 'Jupiter' back to a Pre-Greek Tin- 'Diespiter (day, sky father, father Zeus)', or Italian Dinus

(Indo-European din- 'day, sky') (Gl. 13, 111; 14, 303 ff., 19, 207; see also Schwyzer Gr. Gr. I 65); but the older form is Τυνδαρίδαι!

r-extension dēi-ro-, dī-ro- in:

Germanic tēra- (dēi-ro-) and tīra- (dīro-) in Old High German zēri, ziari ‘precious, splendid, beautiful’, ziarī ‘beauty, adornment’, ziarōn ‘to adorn’, Middle Dutch tēr ‘brilliance, fame, prosperity, good condition’, tēre and tīre ‘condition, manner’, Anglo-Saxon Old Saxon tīr ‘honor, fame’, Old Norse tīrr the same; Norwegian dialect tīr ‘lookout, spying, shining, brilliance’, tīra ‘to look, sparkle’;

additionally Lithuanian dyréti, dýroti ‘to gape, lurk’, dairýtis, Latvian daīrîtiês ‘to gape around, stare about’, Old Prussian endyrītwei (and similar, see Būga Kalba Irish p. 227 ff., Mühlenbach-Endzelin I p. 432 ff.) ‘to look at’ (but Bulgarian díŕъ ‘search’ remains distant, see Berneker p. 201);

Tocharian A tiri ‘manner, way’.

Regarding Hittite šiwat- ‘day’, šiwanni- ‘god’ (from di̯ēu-), hieroglyphic Hittite tina- ‘god’, šijāri ‘appears’ (di̯ā-), see Pedersen Hittite 57, 175 ff.

Compare Sanskrit dī́vyati ‘plays, gambles’ (allegedly ‘throws the eye’) with other ablaut stages dyūtám ‘dice game’, further dēvanam ‘the game, dice game’, and above dyṓtate ‘shines’, dyutiḥ ‘brightness’, dyumánt- ‘bright, light’. Whether Avestan ā-dīvyeinti ‘strive for something’ as ‘to have something in view’ belongs here as well, see Wackernagel, Berl. Sbb. 1918, 396 ff.

That our root as ‘vibrating light’ originally was the same as deiə- ‘hurry, swirl’ seems conceivable.

Ref : WP. I 772 f., WH. I 345 f., 347, 349 f., 355, 357 f., 727, 732, 860, Schwyzer Gr. Gr. I 576 f.

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PIET : 183

323. dei̯ə-2 (di̯ā-, di̯ə-, dī-)

English : ‘to swing, move’

German : ‘sich schwingen, herumwirbeln (balt. und z. T. griech.); eilen, nacheilen, streben’

Material: Sanskrit dī́yati ‘flies, hovers’; Greek δῖνος m. ‘whirl, eddy; round vessel, round threshing floor’, δῖνη (Homer), Aeolic δίννα (cf. Διννομένης, Hoffmann Greek D. II 484) ‘whirl, eddy’, δινέω, δῑνεύω, Aeolic δίννημι ‘I turn in a whirl or circle, swing’; intransitive ‘I turn in a circle while dancing’; pass. ‘I drift around, stagger about, roll (the eyes), swirl (in the river), turn around dancing’, δῖνω Aeolic δίννω ‘I thresh’; Homeric δίω ‘I flee’, δίομαι ‘I chase away’ (with a striking distribution of the intransitive and transitive meanings in the active and middle voices), Homeric δίενται ‘they hurry’, δίεσθαι ‘to flee’, ἐνδίεσαν ‘they urged on’, διερός (πούς) ‘fleet (footed)’ (after ἵετε, ἵεται: ἵενται, formed analogously δίενται instead of δίονται), διώκω ‘to pursue, to make to run, set in quick motion’ (contaminated from Fιώκω and δίεμαι, Meillet MSL. 23, 50 f., Schwyzer Gr. Gr. I 702); Homeric δίζημαι (Fut. Homeric διζήσομαι) ‘I strive after, endeavor, seek’, post-Homeric also ‘I investigate’ (δι-δι̯ᾱ-μαι), alongside which, based on διᾱ-το-, Attic ζητέω ‘I strive after, concern myself with’; possibly also related to ζάλη ‘storm, violent movement, especially of the sea’, ζάλος ‘eddy, violent movement of water’.

Maybe Albanian zall ‘water stream’ a Greek loanword by Andi Zeneli

Cf. regarding the Greek words containing ζ: Schwyzer Greek Or. I 330, 833.

Old Irish dīan ‘fast’, dēne ‘speed’; Latvian deju, diêt ‘to dance’, dìedelêt ‘to idle’. Regarding Lithuanian dainà ‘folk song’ (from dejà ‘lament’), see Mühlenbach-Endzelin I 432 with Lithuanian

Highly questionable: Welsh dig ‘angry’, Russian díkij ‘wild’, Lithuanian dýkas ‘boisterous, mischievous, unemployed, idle’, Latvian dīks ‘free from work’, Old Church Slavonic divьjь ‘wild’ (Berneker 203 f., Mühlenbach-Endzelin I 478, Trautmann 54).

Not related: Greek δόναξ ‘reed’ (younger Ionic δοῦναξ and isolated Doric δῶναξ with metric lengthening Schulze Qu. Epic 205, Boisacq 196), δονέω ‘I shake’, ἁλίδονος ‘driven around in the sea’, and Latvian duonis, duõńi ‘reed, rushes’.

Ref : WP. I 774 ff.

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PIET : 1867

324. deiĝh-

English : ‘to prick; tick’

German : ‘prickeln, kitzeln’ ‘zwickelndes Insekt’

Material: Armenian *ti* ‘tick’; Middle Irish *dega*, Accusative *degaid* (*digāt-*) ‘stag beetle’; Germanic *tīkan-*, with intensive sharpening *tikkan-*, in Anglo-Saxon *ticia* (read *tiica* or *ticca*), English *tike* and *tick* ‘wood tick, sheep louse’, Middle Dutch *Zecke* (masculine, feminine) ‘wood tick’, New High German *Zecke*; alongside an intermediary form *tīkan-* in Middle Dutch *teke*, Middle High German *Zeche*, English *teke* of the same meaning; Norwegian dialect *tikka*, Low German *ticken* ‘to tap lightly’, Middle High German *zicken* of the same meaning; Old High German *zechon* ‘to throb, tease, skirmish’; English *tickle* ‘to tickle’; nasalized Anglo-Saxon *tindian* of the same meaning. A connection with *dhēig-* ‘to stab’ is not demonstrable.

Ref : WP. I 777.

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PIET : 0

325. deiḱ-

English : ‘to show’

German : ‘zeigen’

Comments: From which Latin and Germanic partly developed into ‘indicating something with words, saying’, often also ‘pointing to the right, indicating the perpetrator, accusing’.

Derivative: Past participle *dik̂-tó-s*; *dik̂ā* ‘direction’, *dik̂-ti-* ‘instruction’, *deik̂o-s* ‘direction’.

Material: Sanskrit *dídeṣṭi, diśáti, dēśayati* ‘shows, points’, Avestan *daēs-* aorist *dōiš-* ‘to show’ (*daēsayeiti, disyeiti, daēdōišt*) ‘to show; to assign or award something to someone’, participle Sanskrit *diṣṭá-* (= Latin *dictus*); *diṣṭi-ḥ* ‘instruction, precept’, Avestan *ādišti-š* ‘instruction, teaching’ (= Latin *dicti-ō*, Anglo-Saxon *tiht* ‘accusation’, Old High German *in-, bi-ziht* the same, New High German *Verzicht*), Sanskrit *diś-* f. ‘instruction, direction’, *diśā* ‘direction’ (= *δίκη* ‘law’, from which probably Latin *dicis causa* ‘for the sake of formality, for appearance’), *deśá-ḥ* ‘(direction), region’ = Old Norse *teigr*, see below.

Greek δείκνῡμι, secondary δεικνύω 'show', Cretan προ-δίκνῡτι 'exhibit', δεῖξις 'the act of displaying' (with secondary lengthened grade), δίκη see above, δίκαιος, δικάζω, ἄδικος; the perfect middle δέδειγμαι, and δεῖγμα 'proof, example' are not derived from Indo-European g, but are Greek innovations.

Maybe Albanian dëftoj ‘show’

Latin *dīcere* "to say," *dīcāre* "to solemnly proclaim, assign, dedicate," Oscan *deíkum* "to say," Umbrian *teitu*, *deitu* "shall say," with ablaut Oscan *dicust* "shall have said," Umbrian *dersicust* the same, Oscan *da-díkatted* "has dedicated," Latin *dīciō* "the power of a master over others, authority, jurisdiction," *indīcāre* "to indicate," *index* "indicator, informer; index finger" (as well as Sanskrit *deśinī* "index finger"), *iūdex* "the one who shows the law," *vindex* (from *vindicāre* = "to say forcefully"), *causidicus*; through Proto-Irish *Ekṵo-decas*, *Lugudec(c)as* (Gen. Sg.) see under *dek̂-1*.

Gothic *gateihan* 'to announce, proclaim,' Old Norse *tēa*, later *tiā* 'to show, represent, announce,' Anglo-Saxon *tēon* 'to announce, proclaim,' Old High German *zīhan* 'to accuse, indict,' related to Old Norse *tīgenn* '(monstratus) noble,' *tīgn* f. 'rank; noble man'; Old High German *zeigōn* 'to show,' from which *zeiga* 'instruction'; *inziht* etc., see above; further, Old Norse *teigr* m. 'straight strip of meadow' ('direction' = Sanskrit *deśá-ḥ* 'region, place, land'), with ablaut Anglo-Saxon *tīg, tīh* 'meadow, pasture,' Middle Dutch *tī(g)* m. 'public gathering place of a village,' Old High German *zīch* 'forum.'

Here, presumably with the meaning 'finger' (='pointer') and secondarily, but already Old High German Zehe 'toe', Old High German *zēha*, Anglo-Saxon *tāhe, tā*, Old Norse *tā* 'toe' (*dóik̂ṵā*), Middle Dutch *tēwe*, New High German and

Southern German *zēwe* the same (*doiḱ-u̯ā*), and probably from *dicitus* through dissimilation against the voiceless *t* originated Latin *digitus* 'finger, toe'.

Hittite *tek-kuš-ša-nu-mi* 'make visible, show' here according to Sturtevant Lang. 6, 27 f., 227 ff.; doubted because of the formation by E. Forrer in Feist 204.

Alongside Indo-European *doiĝ-* in Gothic *taikns* (f.) ‘sign, wonder’, *taikn* (n.) the same, Old High German *zeihhan* (n.) ‘sign’, Anglo-Saxon *tǣcan*, English *teach* ‘to teach’, Old Norse *teikna* ‘to show, mean, signify’, Old High German *zeihhonōn* ‘to draw’, Gothic *taiknjan* ‘to show’, Old High German *zeihinen* the same.

From Germanic *taikna* comes Finnish *taika-* ‘omen’.

Whether *deiḱ-* and *deiĝ-* are derived from *dei-* ‘to shine brightly’ (also ‘to see’) as ‘to make see, to make flash’.

Ref : WP. I 776 f., WH. I 348 f., 351, 860, Schwyzer Gr. Gr. I 696 f., Feist 204, 472.

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PIET : 177

326. deḱ-1

English : ‘to take’

German : ‘nehmen, aufnehmen’, daher ‘begrüßen, Ehre erweisen’. Aus der Bedeutung ‘annehmen, gern aufnehmen’ fließt die Bedeutung ‘gut passend, geeignet, sich schicken, ziemen, es jemandem recht machen; als unannehmbar darstellen, etwas einem gut scheinend machen, lehren, lernen’

Derivative: deḱos- n. ‘Zierde, Ehre’

Material: Sanskrit *daśasyáti* 'shows honor, worships a god, is gracious' (denominative from *daśas-* = Latin *decus*), *daśā́* (f.) 'condition, fate'; Avestan *dasəm* (n.) 'possession, piece of property'; Sanskrit desiderative *dīkṣate* 'consecrates oneself', *dīkṣā́* 'consecration' (*di-dḱ-s-* with secondary *ī*), *dákṣati* 'is capable, pleases, is agreeable', *dákṣa-ḥ* 'capable, skillful' (but Avestan *daxš-* 'teach,

instruct', New Persian *daxš* 'business, effort' remain distant due to the guttural sound), in the extended form Sanskrit *dāśnṓti, dā́ṣṭi, dā́śati* 'offers a sacrifice, shows honor, grants', *dāśvás-* 'honoring the gods, pious'; Avestan *dāšta-* 'received, obtained' (participle); According to Frisk, *Etyma Armen.* 25 ff., here also Armenian *əncay* 'gift' from *ənd-tisāti-* (Proto-Armenian *-tis-* from *dēḱ-*); whether this also includes *tesanem* 'I see' (cf. below *δοκεύω*); Meillet disagrees in *Esquisse* 135.

Greek (Ionian, Aeolic, Cretan) δέκομαι 'I accept,' Attic δέχομαι, athematic Homeric 3rd person plural δέχαται (where the χ comes from δέχθω, infinitive δέχθαι), aorist δέκτο, participle δέγμενος, cf. προτίδεγμαι • προσδέχομαι Hesychius (γμ instead of κμ); the κ is preserved in δοκός 'beam' (for receiving), δοκάν • θήκην Hesychius (from this, Latin doga 'vessel'), δοκάναι • αἱ στάλικες Hesychius, δεζάζω 'bribe,' δωρο-δόκος 'one who takes gifts,' δεξαμενή (aorist participle) 'water reservoir,' ἀρι-δείκετος 'distinguished' (ει with metrical lengthening); nasal present δεικνυμαι (cf. Sanskrit dāśnṓti) in the participle δεικνύμενος 'paying homage, greeting,' related to δεικανόωντο 'they greeted'; intensive δειδέχαται (same meaning), δει-δίσκομαι 'greet' (from δη-δέ(κ)-σκομαι after the presents in -ίσκω); δει- can be read as δη- (Indo-European ē), δεικν- also as δεκν-, and δεικα- can be a metrical lengthening for δεκα- (Schwyzer Gr Greek I 648, 697); causative δοκέω (= Latin doceō 'I think, seem,' δοκεῖ μοι 'it seems to me' ('is acceptable to me'); δόξα f. 'opinion, fame' (δοκ-σα), δόγμα n. 'decree,' δόκιμος 'notable, tested'; δοκεύω 'observe,' προσ-δοκάω 'expect'; for διδάσκω see under dens-1.

Albanian "ndieh" means "to be located" (deḱ-skō-); "ndesh" means "to encounter," probably from a Slavic loanword under dēs-;
Latin "decet, -ēre" means "it is fitting, it adorns, it suits well," "decus, -oris" means "adornment, dignity," "dignus" means "worthy" (from dec-nos, originally meaning "adorned with");
Umbrian "tiçit decet" (see EM. 257);
The causative "doceō, -ēre" means "I teach" ("I let someone adopt something"); "discō, -ere, didīci" means "I learn" (from di-elḱ-skō);
Old Irish "dech" means "the best" (equivalent to Latin "decus"); also in personal names like "Echuid" (eḱvo-deḱ-s), genitive "Echdach," "Luguid," genitive "Luigdech" (Proto-Irish Lugu-deccas with "cc" = "k"), unless "e" stands for an older "i"; then related to deiḱ- "to show," in the sense of "to command."

Perhaps related is the Germanic teh-u̯ōn in Anglo-Saxon teohhian, tiohhian 'to mean, determine', teohh, tiohh 'troop, society', tēon (tehōn) 'to determine', Old High German gizehōn 'to put in order', Middle High German zeche 'arrangement,

guild, society’, New High German Zeche, Middle High German zesem (teksma-) ‘continuous row’, to which perhaps with the lengthened grade (tēʒ-u̯ō) Gothic tēwa ‘order’, gatēwjan ‘to arrange’; see also under deu̯ā- ‘to move spatially forward’.

Uncertain Old Church Slavonic dešǫ, desiti ‘to find’, Sanskrit dèsîm dèsiti ‘to meet’, reflexive ‘to encounter someone’, Czech po-desiti and u-desiti ‘to catch up, to seize’; with ablaut, Russian-Church Slavonic dositi ‘to find, to encounter’; see also under dēs-. Tocharian A täk- ‘to judge, to decide’; doubtful A täskmāṃ (täksk-māṃ) ‘similar’, Van Windekens Lexique 137; Pisani Rč. R. 1st. Lomb. 76, 2, 30. In the es- root, Sanskrit daśas(yáti), Latin decus, are also related to the words for ‘right’ (Specht KZ. 62, 218).

deḱs- with various suffixes: Sanskrit *dákṣiṇa-*, *dakṣiṇá-* 'right, southern, skilled', Avestan *dašina-* 'right', Lithuanian *dẽšinas* the same, *dešinẽ* 'the right hand', Old Church Slavonic *desnъ* 'right'; Greek *δεξιτερός* = Latin *dexter, -tra, -trum* (Comparative *dexterior*, Superlative *dextimus*), Oscan *destrst* (abbreviated for *destrust*) 'dextra est', Umbrian *destrame* 'in dextram'; Greek *δεξιός* 'right, auspicious, skilled, adroit' (from *δεξι-* with the formative suffix *-Fo-*, cf. Gallic *Dexsiva* dea); (the suffix *-u̯o-* probably after *lai-u̯os*, *skai-u̯os* 'left') Old Irish *dess* 'right, southern', Welsh *deheu* (*deksovo-*) the same, Gothic *taíhswa*, Old High German *zeso* 'right', Gothic *taíhswō-* Old High German *zes(a)wa* 'the right hand'; Albanian *djathtë* 'right' (the Church Slavonic *destъ*, which G. Meyer equates with it, is likely a corruption for *desnъ*, cf. Berneker 187).

Ref : WP. I 782 f., WH. I 330 f., 346 f,, Trautmann 53, 54, Schwyzer Gr. Gr. I 648, 678, 684, 697, Wistrand Instrumentalis 14 ff.

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327. deḱ-2 (: doḱ-, dēḱ-)

English : ‘to tear’

German : ‘reißen, zerreißen, zerfassern’

Material: Sanskrit daśā 'the warp threads projecting at the end of a woven fabric, fringes'; Old Irish dūal 'lock of hair' (doḱlo-); Gothic tagl n. 'a single hair', Old

Norse tagl n. 'the hairs in a horse's tail', Anglo-Saxon tægl (English tail) m. 'tail', Old High German zagel 'tail, sting, male member, rod'; Gothic tahjan 'to pull, tear', distahjan 'to scatter', Icelandic tæeja, tāa 'to card', Norwegian dialect tæja (tahjan) and taa (tahōn) 'to fiber, to tear apart'.

Old Norse tāg, Pl. tæger and tāgar f. ‘fiber’, Middle High German zāch, zāhe f. ‘wick, fuse’; in another sense (‘pulling - drawing, drawing out’) Norwegian dialectal taag ‘slow and persistent’, Middle Dutch tēge, East Frisian tāge ‘tough’ and Old High German zag ‘hesitant, indecisive, timid’ along with zagēn ‘to be timid and indecisive’;

Perhaps related here as 'what one tears at' or 'torn, jagged piece,' Middle High German *zacke* (masculine, feminine), New High German *Zacke*, Middle English *takke* 'fibula,' English *tack* 'pin, small nail,' with a different ending *tagg*, *tagge* (masculine) 'prominent point, prong'; or perhaps *Zacke* is related to Latvian *dęgums* 'nose, shoe tip.

Ref : WP. I 785.

See also : S. auch unter denk̂-.

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328. dek̂m̥, dek̂m̥-t, dek̂u-

English : ‘ten’

German : ‘zehn’

Derivative: Ordinale dek̂$_{e}$mo-s, dek̂m̥to-s

Material: Sanskrit *dáśa*, Avestan *dasa*; Armenian *tasn* (according to Meillet, *Esquisse* 42, from *dek̂-*, like Russian *(tri)dcatь* ‘30’ from *(tri-)dьseti*), Greek *δέκα*, Latin *decem* (with *dēnī* ‘ten each’ from *dek-noi*; personal name *Decius* = Oscan *Dekis*, Genitive *Dekkieis*), Oscan *deketasiúí*, Nominative Plural *degetasiús* ‘curators of tithes’ (*deken-tāsio-*), Umbrian *desen-(duf)* ‘twelve’, Old Irish *deich*, Welsh *deg*, Cornish and Breton *dek*, Gothic *taíhun* (-n as in *sibun*, *niun*), Old

Norse *tiu*, Anglo-Saxon *tien*, *tyn*, Old Saxon *tehan*, Old High German *zehan* (a likely from compounds, Brugmann II 2, 18), Tocharian A *śäk*, B *śak*; Finnish *deksan* ‘10’ is, according to Jokl (*Pr. ling.* Baudouin de Courtenay 104), borrowed from Indo-European.

The numeral noun *dekm̥-t(i)*, originally meaning "decade," is the source of:

Sanskrit *daśat-*, *daśati-* f. "decade," Albanian *djetë*, Greek *δεκάς, -άδος* (for *α*, see Schwyzer *Griechische Grammatik* I 498, 597), Gothic *táihun-tēhund* "hundred" (literally "ten decades"), Old Norse *tiund* f. meaning the same, Old Prussian *dessīmpts* "ten," Lithuanian *dẽšimt*, *alt dẽšimtis*, Latvian *alt desimt*, metathesized *desmit*, *alt desmits* (cf. *desmite* m. f. "tenner"); Old Church Slavonic *desętь* (a consonant stem on *-t*, Meillet *Slavic Commentaries*2 428).

Deku- is likely related to Latin *decuria* ('group of ten,' from which New High German *Decher* m. ('ten pieces') is derived; Late Latin *teguria* is evidenced by Swiss German *Ziger* ('ten pounds of milk,' possibly identical with Middle High German *ziger* 'curd cheese')) = Umbrian *dequrier*, *tekuries* ('decuriis,' festival of the decuriae); cf. Oscan-Umbrian *dekvia-* in Oscan *(via) Dekkviarim* ('(road) of the decuriae'), Umbrian *tekvias* ('decuvias'); likely related to Germanic *tigu-* ('decade') in Gothic *fidwor-tigjus* ('40'), Old Icelandic *fjōrer-tiger*, Anglo-Saxon *fēower-tig*, Old High German *fior-zugds*. Older explanations can be found in WH. I 327 f. and Feist 150. Also see below under *centuria* and Kluge11 under *Decher*.

Alternating (d)kmt- (dual), (d)kŏmt- (plural) in the tens (only formations up to 50 are demonstrable as Indo-European), e.g., Sanskrit triṃśát ‘30’, Avestan θrisąs, Armenian ere-sun, Greek τριᾶκοντα (from -κωντα; see Schwyzer Gr. Gr. I 592 for more details), Latin tri-gintā (with an unexplained "g"), Gallo-Latin ablative plural TRICONTIS, Old Irish trīcho (with "ī" after trī ‘3’), Breton tregont (tri-komt-es), Old Welsh trimuceint (with the ending after uceint ‘20’); see also under u̯ī̆-kmtī̆ ‘20’.

Ordinal *dekemo-s* and *dekm̥-to-s*: *dekemo-s* in Sanskrit *daśamá-ḥ*, Avestan *dasəma-*, Ossetic *däsäm*; Latin *decimus*, hence *decumānus* 'belonging to the tenth', later 'considerable', Oscan *dekm-anniúís* '*Decumaniis*', cf. also *proper noun Decumius*, from which derived Etruscan *tecumnal*, re-latinized as *Decumenus*; Gaulish *decametos*, Old Irish *dechmad*, Middle Welsh *decvet*, Cornish *degves*.

dekm̥-to-s in Greek δέκατος (cf. also Schwyzer Gr. Gr. I 595); Gothic taíhunda, Old Norse tīunda, Old High German zehanto, zehendo, Anglo-Saxon teogeða; Old Prussian dessīmts, Lithuanian dešim̃tas, Latvian desmitais, older desimtaiš; Old

Church Slavonic desętь; Tocharian A śkänt, B śkante, śkañce (in individual languages Armenian tasn-erord, Albanian i-dhjetë); Related here is k̂m̥tóm ‘hundred’ from (d)km̥tóm ‘(ten) decade’: Sanskrit śatám, Avestan satəm (from which Finnish sata, Crimean Gothic sada).

Greek ἑκατόν, Arcadian ἑκοτόν (from dissimilation sém k̂m̥tom ‘a hundred’; cf. Schwyzer, Griechische Grammatik I 592 f.), a shorter form κατον in compounds like τετρά-κατον, etc. (in τετρακάτιοι, τετρακόσιοι, ‘400’, ‘pertaining to 400’); Latin centum (related to ducentum, ducentī ‘200’, cf. Sanskrit dvi-śatam from du̯i-k̂mtóm; trecentī ‘300’, quadringentī ‘400’, etc.; centēsimus ‘the hundredth’, modeled after vīcēsimus, trīcēsimus from u̯ei-, trī-k̂m̥t-temo-s); Old Irish cēt, Welsh cant, Breton kant, Cornish cans.

Gothic. Old Saxon, Anglo-Saxon 'hund', Old High German 'hund' meaning '100' (in compounds from 200 onwards), but Old Norse 'hund-rað' (related to Gothic 'raþian' meaning 'to count') meaning 'great hundred' ('120'), from which Anglo-Saxon 'hundred'; Middle High German, New High German 'hundert' from Old Saxon 'hunderod'; Lithuanian 'šim̃tas', Latvian 'sìmts'; Old Church Slavonic and so on 'sъto' is hardly an Iranian loanword (Meillet, *Le Slave commun* 2, 63).

Tocharian A *känt*, B *känte*. Additionally, an r-derivative in Latin *centuria* f. 'group of a hundred' (like *decuria*), Old Norse *hundari*, Old High German *huntari* n. 'group of a hundred, district', Old Bulgarian *sъtorica* (same meaning), Lithuanian *šimteriópas* 'hundredfold', *šimtér-gis* 'centennial'.

Ref : WP. I 785 f., WH. I 200 f., 327 ff., 859, Feist 150, 471 f., Trautmann 53, 305.

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PIET : 3000

329. del-1

English : ‘to put by; to count, tell’

German : ‘zielen, berechnen, nachstellen’, auch ‘listig schädigen’ und ‘zählen, erzählen’

Derivative: dolo- 'to aim, (evil) intention'

Material: Perhaps Armenian toł ‘line, row’, tołem ‘row one after another’; Greek δόλος ‘cunning, bait’, δολόω ‘to deceive’, δόλων ‘small dagger of an assassin’ (from δόλων ‘sail pole, sail-yard’, see under del-3); from Greek are borrowed Latin dolus ‘cunning, deception’, dolō ‘cane-sword, 'rapier, stiletto’, Oscan accusative dolom, ablative dolud ‘dolus’.

Old Norse *tal* n. 'account, number, speech' (Anglo-Saxon *tǣl* n. 'calculation, series', *gital* 'number'), from this Old Norse *telja* '(to) count, tell', Anglo-Saxon *tellan*, Old High German *zellen* (fem. Old Norse *tola* 'speech, number, account'), Anglo-Saxon *talu* 'narration, series', Old High German *zala* 'number, report' (from this Old Norse *tala* 'to speak', Anglo-Saxon *talian* 'to calculate, consider, narrate', Old High German *zalōn* 'to calculate, count, pay').

g-extension in English *talk* 'to speak'; from the s-stem *talaz*- n.: Gothic *talzian* 'to instruct', *un-tals* 'uneducated, disobedient', also Anglo-Saxon *getǣl* 'quick, fast', Old Saxon *gital*, Old High German *gizal* 'fast'; with the meaning shift present in *dolus*, long-grade Old Norse *tāl* f. 'deceit, cunning', Anglo-Saxon *tǣl* f. 'reproach, slander, mockery', Old High German *zāla* 'ambush, danger', *zālōn* 'to tear away, rob'; zero-grade Anglo-Saxon *tyllan* 'to entice' (*dl̥n*-).

The original equality with del- 'to split' is uncertain; possibly derived from the act of aiming the axe at the wood to be split or from rune techniques (numerical symbols as incisions). Regarding dil- in Gothic ga-tils 'suitable,' etc., see under ad-2; it is hardly derived from a variant form dai-l- here. Persson Wzerw. 115 and Pedersen KZ. 39, 372 attempt to unify it with del-, by considering de-l- and dai-l-, dĭ̄-l- as parallel extensions originating from dā-, dāi- 'to divide.'

Ref : WP. I 808 f.

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PIET : 192

330. del-2

English : ‘to shake’

German : ‘wackeln, schwanken’

Material : Sanskrit dulā́ f. ‘die Schwankende’, mit sekundärer Hochstufe ō: dōlayatē ‘schaukelt, schwankt’, -ti ‘schwingt, wirbelt auf’, dōlita- ‘schwankend, in Schwingung versetzt’; Lithuanian delsti ‘säumen, zögern’, dulinéti ‘schlendern, faulenzen’;

Material: Sanskrit dulā́ f. ‘the swaying one’, with a secondary high grade ō: dōlayatē ‘swings, sways’, -ti ‘swings, whirls up’, dōlita- ‘swaying, set in motion’; Lithuanian delsti ‘to delay, hesitate’, dulinéti ‘to dawdle, loaf’.

with d-extension uncertain, Sanskrit duḍi- f. ‘a small turtle’ (‘waddling’), more likely Anglo-Saxon tealt ‘unsteady, swaying’, tealt(r)ian ‘to sway, wobble, be unsteady’, English tilt ‘to fall forward’, Middle Dutch touteren ‘to stagger, wobble, swing’, Norwegian dialectal tylta ‘to tread softly, as if on tiptoe’, Swedish tulta ‘to walk with small, unsteady steps, like children’.

with t-extension Old High German zeltāri, Middle High German zelter, Middle Dutch zelder ‘passenger’, New High German Zelter, Old Norse tjaldari (influence from Latin tolūtārius ‘passenger’; cf. Icelandic tölta ‘to walk at a pace, at a trot’ from talutōn; the relationship to the Spanish word thieldones ‘passenger’ mentioned by Pliny is unclear), Old Norse tjaldr ‘Haematopus ostralegus, oystercatcher’ (‘the strider’); but more likely with -ll- from -ln- Old Norse tolla ‘to hang loosely’, tyllast ‘to trample’. Cf. Falk-Torp and kjeld, tulle.

Ref : WP. I. 809.

Pages : 193-194

PIET : 1904

331. del-3 (dol-), delə-

English : ‘to split, divide’

German : ‘spalten, schnitzen, kunstvoll behauen’

Comments: Dalita meaning "broken/scattered") is a term coined for untouchables and outcasts. It is the lowest stratum of the castes in the Indian subcontinent. Dalits were excluded from the fourfold varna of the caste hierarchy and were seen as forming a fifth varna, also known by the name of Panchama.

Dalita tribe is similar to Dule tribe found in Albania. Its name derives from Greek δοῦλος m. ‘male born slave’ masculine and δούλη f. ‘female slave’ by Andi Zeneli.

## Frisk Etymological English

Grammatical information: m.
Meaning: slave, servant, also as adj. with the comparative δουλότερος (Hdt.); δούλη f. slave-woman, maid (Il.); on the extension E. Kretschmer Glotta 18, 74f.
Other forms: δῶλος Cret.;
Dialectal forms: Myc. do-e-ro, do-e-ra /dohelos, dohela/
Compounds: many subst. and adj. compp.
Derivatives: δουλίς f. (Hyp.; cf. Schwyzer 127 and 465) with δουλίδιον (H.), δουλάριον (Ar.). - δουλοσύνη servanthood (Ionic, Od.; vgl. Porzig Satzinhalte 226) with δουλόσυνος (E. Hek. 448 [lyr.]); s. Frisk Eranos 43, 220. - δούλιος, -ειος slavish, of a servant (Homeric), δούλεος id. (A. R.), δουλικός id. (Attic etc.), δουλικά (σώματα) n. pl. slaves (Peripl. M. Rubr., Pap.). - Denomin. δουλεύω be slave, serve (Ionic-Attic) with δουλεία, Ionic -ηίη servanthood, δούλευμα id. (trag.; s. Chantr. Form. 186), δουλεύτρια female servant (Eust.); δουλόομαι, -όω be made servant (Ionic-Attic) with δούλωσις (Th.) and δουλωτικός (Plu.).
Origin: PG [a word of Pre-Greek origin]
Etymology: The forms point to δόελος, prob. from δοηελος. One adduces: δοῦλος ἡ οἰκία, η την ἐπὶ τὸ αὐτὸ συνέλευσιν τῶν γυναικῶν H. (unclear δωλοδομεῖς οἰκογενεῖς; wrong Schulze Q. 95 A. 3); the word has been changed in δοῦμος (Latte after Wackernagel; aigainst the word order), but there is no conclusion. The word is in any case a loan, acc. to Lambertz Glotta 6, 1ff. from Carian or Lydian (thus Benveniste Rev. d. ét. Latin 10, 438f.); Risch, Kratylos 29 (1984) 96f. remarks that then the word would have appeared much later (than Myc), but it could as well be Pre-Greek.

Material: Sanskrit dā́láyati ‘splits, makes burst’, dálati ‘bursts’ (meaning influenced by phálati ‘splits apart’, Güntert Reimw. 48), dalitá-ḥ ‘split, torn apart, bloomed’, dala-m n. ‘part, piece, half, leaf’, dalí-ḥ f. ‘clod of earth’; but Prakrit

ḍālā, -ī ‘branch’, probably also daṇḍá-ḥ, -m ‘stick, club, punishment’ are according to Kuiper Proto-Munda 65, 75 not Indo-European;

Armenian probably tał ‘impression, mark, sign, verse’, tałem ‘impress, burn in’ (Scheftelowitz BB. 29, 27; del-);

Greek δαίδαλος, δαιδάλεος ‘cunningly or skilfully wrought or decorated, worked’, intens. δαι-δάλλω ‘work artfully, decorate’ (dissimilated from δαλ-δαλ-, Schwyzer Gr. Gr. I 647); δέλτος (ablauting cypr. δάλτος) ‘writing tablet’ (‘split wood, smoothly hewn wooden board’, see Boisacq 174 with literature and especially Schulze KZ. 45, 235 for the meaning; for the form cf. below New High German Zelt); perhaps here δόλων ‘sail pole, small sail’ (from this Latin dolō m. ‘foresail’); quite questionable, however, δαν-δαλ-ίς, δενδαλίς ‘cake of roasted barley flour’, δεν-δαλ-ίδες • ἱεραὶ κριθαί as ‘crushed’ (= ‘split’ Prellwitz2 104 in between); lengthened grade δηλέομαι ‘destroy, damage’ (not related to Latin dēleō); reduced grade Ionic πανδάλητος ‘destroyed’, φρενο-δαλής ‘deranged’ Aesch.; el. κα-δαλήμενοι with el. ᾱ from η (see Boisacq 182; contra Wackernagel Gl. 14, 51); with the meaning change ‘(to tear the heart), mistreat, cause pain’ Greek δάλλει • κακουργεῖ Hesychius (del̥ō), δαλῇ • κακουργῇ (δαλήσασθαι • λυμήνασθαι. ἀδικῆσαι, δάλαν • λύμην); cf. also Latvian dēlīt ‘torment, torture’ and Latin doleō ‘feel pain’, dolor ‘pain’;

Albanian dalloj ‘separate, divide’, djal ‘child, offspring’ (delno-; cf. Middle Irish del ‘rod’);

Note by Andi Zeneli:

dallandyshe ‘(split in two) swallow’ identical with Illyrian

Hesychius:

Δαλλώ:

ἡ ἀπόπληκτος. οἱ δὲ τὴν ἔξωρον παρθένον, ἢ γυναῖκα [καὶ] πρεσβυτέραν, ὅταν συμπαίζῃ ταῖς παρθένοις. ὑπερῆλιξ

δαλλώ

"the stunned one" or "the dazed one."

οἱ δὲ τὴν ἔξωρον παρθένον, ἢ γυναῖκα [καὶ] πρεσβυτέραν, ὅταν συμπαίζῃ ταῖς παρθένοις.

"Some refer to the maiden past her prime or the older woman [even] when she plays with the maidens."

ὑπερῆλιξ

"Beyond the usual age" or "very elderly."

Latin dolō, -āre ‘hew, work’, dolābra ‘axe’, lengthened grade dōlium ‘barrel’ (like Proto Slavic dьly ‘barrel’ see below); doleō, dolor see above (but dēleō is likely a new formation due to the perfect dēlēvi ‘I have wiped out, erased’ from dē-lēvi);

Old Irish delb f. ‘shape, form’, Middle Welsh delu, Modern Welsh delw ‘image, figure, effigy’, Cornish del, as with causative ablaut Old Irish dolb(a)id ‘shapes’, doilbthid ‘potter’ (to Celtic delu̯ā, dolu̯-, cf. the ū-stem Slavic dьly); perhaps Old Irish fo-dālim ‘discern, separate’ (etc., see Pedersen KG.II 502 f.), Cornish didaul ‘without’ (cf. the Sanskrit and Baltic-Slavic words for ‘part’), Welsh gwa-ddol ‘a portion or dowry’ as o-forms alongside δηλέομαι (equally possibly to be related to dā-l- on dā(i)- ‘divide’); probably Middle Irish del ‘staff, rod’ (as ‘split piece of wood’), Cornish dele ‘antenna’ (or to θάλλω Indo-European dhă̆l-, whose certain affiliations, however, only show a-vocalism; with meaning transfer Albanian djalë ‘child, youth’ see below dhă̆l-);

Middle Dutch tol, tolle ‘tip of a branch, twig’, Dutch tol ‘spinning top’ (‘stake’), Middle High German zol(l) m., zolle f. ‘cylindrical piece of wood, block, toggle’, zol as a unit of length ‘inch’, īs-zolle ‘icicle’, Old Norwegian horntylla ‘the piece of wood connecting the horns of two oxen pulling in a yoke’ (dl̥-n-); but Middle High German zulle, zülle, New High German Zülle ‘riverboat, barge’ is likely not genuinely Germanic despite Persson Beitr. 174, but a loanword from Slavic, see Kluge11 under ‘Zülle’; further developed Dutch tolk ‘small stick’, Swedish tolk ‘wedge’, Middle High German zolch ‘block, lout’ (possibly also Old Norse tālkn n. ‘fish gills’ as ‘the split ones’ Falk-Torp and tōkn); with -d Low German talter ‘rag, shred’ (Holthausen Afneuere Spr. 121, 292);

with t-suffix Germanic telda- ‘stretched tent pole’ (: Greek δέλτος) in Old Norse tiald ‘curtain, covering, carpet, tent’, Anglo-Saxon teld n. ‘tent’, Old High German New High German zelt, originally ‘stretched covering’; related to Old High

German zelto, New High German Zelten, Zeltkuchen; or better as ‘crushed’ (see above δενδαλίς) to Tocharian B tselt-, tsālt- ‘to chew’;

From the Germanic, Lidén adds Old Swedish tialdra, tiældra ‘boundary marker’ (tel-þrōn- or -ðrōn ‘post, stake as boundary sign’);

Lithuanian dylù, dìlti (delù, diĨti), Latvian dęlu, dilstu, diĨt ‘to wear down, abrade’ (from ‘to plane down’), dèlît ‘to wear down, torment’; Lithuanian pùs-dylis (mė́nuo) ‘moon in the last quarter’, delčià ‘waning moon’, causative Latvian dèldêt ‘to wear down, wipe out, destroy’, diluot ‘to abrade’;

The concept of smoothness that flowed from this likely justifies the addition of Lithuanian délna (also dálna according to Juszkiewicz), Latvian deĨna ‘inner flat hand’, Old Church Slavonic dlanь ‘palm of the hand’, Russian old derivative dolonь, now rearranged to ladónь ‘palm of the hand; flat place on the threshing floor’ (Berneker 208, Trautmann 51, differently Mühlenbach-Endzelin I 454);

Lithuanian dalìs, East Lithuanian dalià ‘part, share; alms’ (= Sanskrit dalí-ḥ ‘clod of earth’), dalijù, dalýti ‘to divide’, Latvian dal’a ‘part, share’, dalît ‘to divide’, Old Prussian dellieis ‘divide!’, dellīks ‘part’ (e from a, Trautmann Old Prussian 100), Russian (and others) dólja ‘part, share’ (also Old Church Slavonic odoléti ‘to conquer’ = ‘to have or receive the better part’, Berneker 206). Cf. Mühlenbach-Endzelin I 435.

Uncertain Old Church Slavonic dělъ ‘part’: either from dēlo-s here, or more likely with Indo-European ai as dai-lo- related to the root dā(i)- ‘to divide’; see Gothic dails, New High German Teil above under dā-, dāi-.

Proto-Slavic ū-stem dьly, Gen. dъlъve (: Old Irish delb from del̯uā̆) in Russian-Church Slavonic delvi (dъlъvi) Locative Sing., N. Pl. ‘barrel’, Bulgarian dьli (dьly), Locative Sing. dьlьvi ‘barrel’, New Bulgarian delva (dьlъva) ‘large two-handled clay pot’.

Tocharian A tālo, B tallāwo ‘unfortunate’, Van Windekens Lexique 136; more likely B tsalt-, tsālt- ‘to chew’, Pedersen Tocharian Sprachg. 18 f.

Extension del-gh-, dl-egh-; dolgho- etc. ‘sickle, rail’.

Indo-Iranian dargha- (dolgho-) is postulated by the Mordvin word tarvas ‘sickle’; cf. Pamir dialectal lərégūś ‘sickle’.

Old Irish dlongid ‘he splits’, dluige (dlogi̯o-) ‘the splitting’, Middle Irish dluigim ‘I split’.

Old Norse telgja ‘to hew, trim’, talga ‘the cutting, carving’, talgo-knīfr ‘carving knife’, also Old Norse tjalga ‘thin branch, long arm’, Anglo-Saxon telga m. ‘branch, twig’, telgor m. f., telgra m. ‘branch, shoot’, Middle High German zelge, zelch ‘branch, twig’, Old High German zuelga ‘branch’ (with zw- probably adopted later from zwig).

via Lithuanian *daĨgis*, Genitive -io, masculine, Latvian *dalgs*, Old Prussian *doalgis* ‘Sense’ see under *dhelg-*; *dolghā* in Serbian *dlaga* ‘board for the splint of a broken bone’, Polish dialectal *dłožka* ‘floor made of boards’, Czech *dláha* (or *dlaha*) ‘splint, footboard, floor support’, *dlážiti* (or *dlažiti*), *dlážditi* ‘to pave, to lay a screed’ (Berneker 207). As with *del-* ‘to have an aim at’, there is also a possibility that the perhaps originally identical *del-* ‘to split’ is an extension of *dā[i]-* ‘to divide’.

Ref : WP. I 809 ff., WH. 364 ff., Lidén KZ. 56, 216 ff., Pedersen Tocharian Sprachg. 18 f.

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PIET : 178

332. del-4

English : ‘to rain’

German : ‘tröpfeln’

Material: Armenian teł ‘starker Regen’, telam, -em, -um ‘pluō, irrigō’, tiłm (telim), Gen. tłmoi; Middle Irish delt m. ‘Tau’; also River name; Breton delt ‘feucht’; Germanic dol-kó- or dol-gho- in Danish, Swedish, Norwegian talg ‘tallow’, Anglo-Saxon tealg, Middle English talgh, English tallow, Dutch talk, New High German Talg (from Low German); ablautend Old Norse tolgr (tl̥-kó-) the same

Ref : Petersson Heterokl. 198 f., anders Kluge[11] unter ‘Talg’.

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PIET : 0

333. del-5

English : ‘long’

German : ‘lang’, verbal ‘in die Länge ziehen’

Comments: More confident only for Slavic, but likely the basis for the widespread extension delēgh- and (d)longho- (see recently Persson Beitr. 889, 903 note 1).

Material: Perhaps related to Old Norse talma ‘to delay, hinder’, Middle Dutch talmen ‘to dawdle, be slow in talking and work, speak foolishly’, Norwegian dialectal tøla ‘to hesitate, wait’, tøle ‘drop, fool’ (Persson Beitr. 889); Old Church Slavonic pro-dьliti ‘to delay’, Russian dlitь ‘to drag on, hesitate’, dliná f. ‘length’, Czech dle f. ‘length’, dlíti ‘to hesitate’, etc. (Berneker 252); perhaps vъ dalję ‘far, distant’ (Meillet MSL.14, 373; Berneker 177 among other additions).

delēgh-, dl̥ghó-: Weak grade Sanskrit dīrghá- = Avestan darəga-, darəɣa-, Old Persian darga- ‘long’, strong grade Comparative Superlative drā́ghīyas-, drā́ghiṣṭha- ‘longer, longest’, Avestan drājyō Adv. ‘further’, drājištəm Adv. ‘farthest’, New Persian dirāz (actually comparative) ‘long’, Sanskrit drāghimán-, drāghmán- m. ‘length, duration’, Avestan drājō n. ‘distance, length’;

Greek ἐνδελεχής ‘persistent’ (‘stretching out in length’), ἐνδελεχέω ‘to continue’, δολιχός ‘long’ (see i in Schwyzer Gr. Gr. I 278, different in Specht Dekl. 126), δόλιχος ‘the long racecourse’;

on Albanian glatë etc., see below.

The Latin word "indulgeo," "to pursue something, indulge in it; to be compliant," is derived from en-dolgh-e̯ō. It is related to the Greek term "ἐνδελεχής," which later means "to be patient or enduring towards someone, to endure patiently."

Welsh dal, dala, daly "to hold," Breton dalc’h "possession, derc’hel "to hold" (with the participle dalc’het) likely share the same semantic development as the New High German phrase "to long for" derived from lang (root del(ə)gh-; according to Zupitza BB. 25, 90 f., Pedersen KG. I 52, 106).

Note by Andi Zeneli:

Albanian endal, ndal "to hold,"

The Gothic tulgus steadfast, firm (from 'long, enduring'), Old Saxon tulgo as an adverb "very," Anglo-Saxon tulge with the comparative tylg "preferable," and the superlative tylgest "best" are related. In Baltic languages, there is an unexplained loss of 'd': Lithuanian ìlgas (feminine ilga), Latvian iĨgs, Old Prussian ilga, ilgi as an adverb "long."

Old Church Slavonic dlъgъ, Serbian dùg, Czech dlúhý, and Russian dółgij all mean "long" (similar to Sanskrit dīrghá-). Additionally, Serbian dûž "length," and Old Church Slavonic dlъgota "length" (also related to Sanskrit dīrghatā). Proto-Slavic dlgostь and Polish długość further reflect this concept.

In Hittite, the nominative plural da-lu-ga-e-eš (dalugaes) "long," and da-lu-ga-aš-ti (dalugasti) is the neuter form ‘length’.

In the context of /d/longho-s:

a) In Middle Persian, drang and New Persian dirang "long" (though Albanian glatë, "gjatë," and gjat "long" are initially derived from dlagh-t-).

b) Latin *longus*, Gothic *laggs*, Anglo-Saxon, Old High German, New High German *lang* (Old High German *langēn* "to become long, to seem long, to desire", etc.); but Old Irish etc. *long* "ship" seems to be borrowed from Latin (*navis longa*); due to the second "vessel" and Middle Irish *coblach* "fleet" (*kom-u̯o-log-* or *-lug-*), however, Loth (RC. 43, 133 f.) considers the word genuinely Celtic; see also the Brittonic place name Λόγγος (Ptolemy) and the Gaulish proper name ΛΟΓΓΟ-ΣΤΑΛΗΤΕΣ (Aude); the initial dl- otherwise remains preserved in Celtic. In group b), a common West Indo-European simplification already seems to have occurred, which may be related to the loss of d- in Baltic *ilgas*. See also Specht, Declension 126.

Note by Andi Zeneli:

ἐνδελεχής adj

continuous, perpetual, Plat., etc. adv. -χῶς, id=Plat.

deriv. uncertain

ἐνδελεχής, ές

Albanian Aorist (endalaghos) ndalova ‘I stopped’ -a Greek Albanian ending in the first person singular.

Albanian (endalaghos) ngadalë adverb ‘slowly’

Albanian ngadalësoj ‘to slow down, prolong’

Albanian Arbëresh ngëloj ‘prolong, slow down’

Albanian ngelem ‘stay behind’

Albanian Arbëresh i nglatë ‘long, slow’

Albanian ngathët ‘slow’

Hesychius:

ἐνδελεχεῖ:

πυκνάζει [Λάκωνες] (Sir. 41,6 v. l.) A: "perseverance" or "continuity" - related to the term for persistence.

- Example usage: πυκνάζει [Λάκωνες] (Sir. 41,6 v. l.) A: "The Laconians [persevere]"

ἐνδελεχισθήσεται:

ἐνβραδυνεῖ (Sir. 20,19 ..) A: "will be prolonged" or "will endure" - refers to a state of being drawn out or extended.

- Example usage: ἐνβραδυνεῖ (Sir. 20,19 ..) A: "will be slow" or "will delay"

ἐνδελεχισμός:

ἐπιμονή (Sir. 7,13) (Ag): "perseverance" or "continuation" - denotes a quality of persistence.

- Example usage: ἐπιμονή (Sir. 7,13) (Ag): "constancy" or "persistence"

ἐνδελεχῶς:

ἀδιαλείπτως, συνεχῶς, ἐπιμόνως (Exod. 29,38 ..) Avgn: "unceasingly," "continuously," or "persistently" - describes an action that is done without interruption.

- Example usage: ἀδιαλείπτως, συνεχῶς, ἐπιμόνως (Exod. 29,38 ..) Avgn: "without ceasing, continuously, persistently"

ἐνδελιτές:

παντελές (Epich. fr. 183): "complete" or "entire" - refers to something that is whole or total.

- Example usage: παντελές (Epich. fr. 183): "entire" or "completely"

Ref : WP. I 812 f., WH. I 694 f., 820 f., Trautmann 55, Pedersen Hittite 34 f.

Pages : 196-197

PIET : 186

334. dem-, demə-

English : ‘to build; house’

German : ‘bauen’, ursprgl. wohl ‘zusammenfügen’

Derivative: Root noun dĕm-, dŏm-, dm-, dm̥-, derived from domo-, domu- ‘house’

Material: Greek δέμω ‘build’, from the heavy base Participle Perf. Pass. δεδμημένος, Doric (Pindar) νεόδμᾱτος ‘newly built’, δέμας n. ‘body structure, shape’ (μεσόδμη, Attic inscription -μνη ‘the transverse beam spanning the middle of the building’, though η [ᾱ] could also be a suffix).

The meaning ‘to fit, to be appropriate’ in Gothic ga-timan, Old Saxon teman, Old High German zeman ‘to be fitting, to be appropriate’, with related forms Gothic ga-tēmiþa Adv. ‘fitting’, Middle Dutch be-tāme ‘suitable’, Old High German gi-zāmi ‘fitting’ and deep-level abstract Old High German zumft, Middle High German zumft, zunft ‘propriety, rule, association, guild’ (dm̥-ti-) = Middle Irish dēt ‘disposition’ (Old Irish dētlae ‘bold’), Middle Welsh dant ‘temperament, character’ (usually plural deint), base form dm̥-to-, Loth RC 46, 252 f. Cf. Middle Welsh cynnefin ‘familiar’ (kom-dam-īno-).

ro-stem Old Icelandic timbr ‘building timber’, Old Saxon timbar, Anglo-Saxon timber ‘building timber, building’, Old High German zimbar ‘building timber, building, dwelling, room’, from which Gothic timrjan ‘to build’, Old Norse timbra, Old High German zimberen and zimbaron ‘to build, to assemble’.

Root noun dĕm-, dŏm-, dm-, dm̥- ‘house’.

Sanskrit pátir dán ‘master of the house’, Avestan dāng patoiš ‘of the lord (master of the house)’ with Gen. dem-s, as well as Greek δεσ-πότης ‘lord’ (cf. Risch IF. 59, 12, Schwyzer Gr. Gr. I 547 f.), Sanskrit dám-pati-ḥ ‘lord’ (a later contraction from dán pati- [= Avestan dāng pati-], less likely with Locative Aryan dam as ‘lord of the house’).

Avestan Locative dąm, dąmi ‘in the house’, Locative Plural dāhv-ā, Nom. -då̊ from Proto-Indo-Iranian -dās in uši-då̊, a mountain name (‘having his house at dawn’), with likely Avestan ha-dəmōi Locative ‘in the same house’;

Armenian tun Nom. Accusative ‘house’ (dōm), Instrumental tamb (dm̥-bhi), with Genitive and Dative tan.

The Greek ἔν-δον originally meant ‘inside the house’ (also transformed to ἔνδο-θι, -θεν, ἔνδοι), possibly also δῶ (dō[m]) as nominative accusative singular neuter or locative; δῶμα, δώματος originally accusative singular masculine dōm-m̥ with transition to neuter following στρῶμα and similar forms; derivation Δμία, Μνία, Δαμία (‘mistress of the house’); as the first component in δάμ-αρ ‘wife’ (dəm-r̥t ‘administering the house’), δάπεδον ‘floor (originally of the house)’ from dm̥-pedom (ζάπεδον derived from the juxtaposition of δα- and ζα- as an intensive

prefix; similarly perhaps Ionian ζάκορος ‘temple servant’ for δά-κορος) = Swedish tomt, Old Icelandic topt ‘site for buildings’ in Norwegian Mdarten ‘clay floor’ (Germanic tum-fetiz, Indo-European dm̥-ped-), also compare Lithuanian dim-stis ‘courtyard, estate; yard’ (2nd element sto-s from stā- ‘to stand’).

o-stem domo-s: Sanskrit dáma-ḥ 'house, home', Greek δόμος 'house' (δομή 'structure, wall', etc. Hesiod), οἰκο-δόμος (-δομός) 'builder', Latin locative domī 'at home' (= Sanskrit dámē 'at home'), dominus 'lord' from domo-no-s.

u-stem domu-s (Brugmann Grdr. II2 1, 180 suggests an adv. locative domū as the origin): Latin domus, -ūs f. 'house' (from which Middle Irish dom-, dam-liacc 'house of stones', aur-dam 'family house' were borrowed along with the concept); Old Church Slavonic domъ m. 'house', Russian dóma 'at home' (domō[u]); domovъ: Old Russian domovъ 'homeward'; also supported by Sanskrit dámū-nas- 'housemate' and Armenian tanu-tēr 'householder'.

A form dmōu- in Ionic δμώς, Gen. δμωός 'prisoner of war, servant', δμῳή 'maid', Cretan μνῴᾱ f. 'serf population'; Arabic dm-ă̆na- in Avestan dəmă̆na-, nmāna- n. 'house', also Sanskrit mā́na-ḥ 'building, dwelling'.

Lithuanian nãmas, Pl. namaĩ 'house, dwelling' is derived from damas through dissimilation, as seen in compounds like namũ-darỹs 'house-builder', cf. WH. I 861. Old Irish damnae 'material', Welsh defnydd, Middle Breton daffnez, originally meaning 'building timber', have similar meanings.

Tocharian B tem-, A tam-, AB täm- 'to generate, be born' and B tsam-, AB tsäm-, A śam-, śäm-, possibly related here according to Pedersen Tocharian Sprachgeschichte 217; also B c(o)mel, A cmol (cmelu) 'birth', cf. Van Windekens Lexique 51. An ancient branch of our root is demā- 'to tame', originally probably 'to tie to the house, domesticate'.

Ref : WP. I 786 ff.; WH. I 367, 369 f., Schwyzer Gr. Gr. I 480, 524, 547 f., 625, Trautmann 44.

Pages : 198-199

PIET : 193

335. (demə-), domə-, $d_{o}$mə-

English : ‘to tame’

German : ‘zähmen, bändigen’

Derivative: Participial passive dm̥-tó-s, domə-tó-s; domo-s and domo-s ‘tame animal, tame’, domi̯o-s ‘young, to be tamed bull’, domə-tor- ‘tamer’, domə-tu- ‘taming’

Material: Sanskrit dāmyáti ‘is tame; tames’ (dm̥-i̯eti), dāṁtá- ‘tamed’ (dm̥-tós); Causative damáyati ‘tames, subdues’ (domei̯ō), Participial damita-; damitár- ‘tamer’; damitvā ‘taming’, damāyáti ‘tames’ (domā-i̯o = Latin domo); damá-ḥ ‘taming’, dáma-ḥ ‘taming’

Ossetic domun ‘to tame’, New Persian dam ‘tame animal’; according to Pisani Crest. Indeur.2 113, from here (as dm̥-so-s) dāsá-ḥ ‘enemy, non-Aryan’, originally ‘slave’, but due to the derivation, it is considered implausible.

Greek δάμνᾱμι, Ionic -ημι, Aorist ἐ-δάμα(σ)σα (for ε-δέμασα) ‘tames’, frequently secondarily reformed, as in δαμνάω, etc.; πανδαμάτωρ ‘All-subduer’, Doric δμᾱτός ‘tamed’ (dm̥-tós), Homeric ἄδμητος and ἀδμής, -ῆτος ‘untamed, unmarried’, Ionic Perfect δέδμημαι, δμητήρ ‘tamer’, δμῆσις ‘taming’.

Forms with the root vowel o are missing in Greek; Latin domō (domā-i̯ō = damāyáti), domās (domā-si = Old High German zamōs) ‘tames’, Perfect domuī (from domə-u̯ai), Participle domitus (formed from domuī and domitor, from dmātos, Indo-European dm̥-to-s), domitor ‘tamer’ (= Sanskrit damitár-); domitus, -ūs m. ‘taming’ (cf. Sanskrit damitvā).

Old Irish damnaim means ‘bind (fast), tame (horses)’, and the verbal nouns damnad and domnad likely correspond to Greek δάμνημι; there is a phonetic blending with damnaim from Latin damnō, which probably also gave rise to the uninflected m of the participle dammainti; Old Irish dam- means ‘to yield, endure, grant’ (e.g., daimid ‘confesses to’ likely = Sanskrit dāmyáti, composed ni-daim ‘does not endure’; Perf. dāmair from extended dōm-), with ad- ‘confess’ (e.g., 3rd PL ataimet), with fo- ‘endure’ (e.g., 1st Sg. fo-daimim), Welsh addef, Breton añsav ‘confess’, Old Welsh ni cein guodeimisauch Gl. ‘does not do well’, New Welsh go-ddef ‘endure, allow’, Cornish gothaf ‘endure’, Breton gouzañv, gouzav, whereas Welsh dofi ‘tame’, Old Welsh dometic ‘tamed’, ar-domaul ‘teachable’, Welsh dōf, Breton doff ‘tame’ come from Latin domāre, so that native forms with o were missing in Celtic.

Gothic ga-tamjan, Old Norse temja, Anglo-Saxon temian, Middle Dutch temmen, Old High German zemmen ‘tame’ (Caus. doméi̯ō = Sanskrit damáyati); Old High German zamōn similarly (= Latin domā-re), Old Norse tamr, Anglo-Saxon tam, Old High German zam ‘tame’ (it is unclear whether it is a back-formation from the verb or whether the passive meaning derived from ‘taming = tamed’, thus historically related to Sanskrit dáma-ḥ ‘subjugation’).

Given Sanskrit damya- ‘to tame’ and ‘young bull to be tamed’ and Greek δαμάλης meaning both ‘taming, subduing’ (e.g., in Erōs, Anacreon) and ‘young bull (to be tamed)’, with δαμάλη ‘young cow’, δάμαλις ‘young cow’, also ‘young girl’, and δάμαλος ‘calf’, it is likely that Albanian dëntë, dhëntë, Geg. dhênt ‘small cattle, sheep’ (dem-tā or dem-to-s, or dom-tā, -to-s), referring to ‘cattle, young bull’ (= Sanskrit damya-), as well as Gaulish GN Damona f. and Old Irish dam ‘ox’ (damos), dam allaid ‘deer’ (‘wild ox’), and Welsh dafad, Cornish dauat, Breton dañvat ‘sheep’ (then = Greek ἀ-δάματος) are related (originally referring to tamed horned animals).

Note by Andi Zeneli:

δάμνος:

ἵππος. Τυῤῥηνοί

§ E273.3 Epidamnos: Ἐπίδαμνος, πόλις Ἰλλυρίας, ἐπὶ χερρονήσου τῆς καλουμένης Δυρραχίου. ἔστι δ΄ ἑτέρα ἐν τῷ Ἰονίῳ κόλπῳ. τὸ ἐθνικὸν Ἐπιδάμνιος. εὕρηται παρὰ Παρθενίῳ καὶ διὰ διφθόγγου. τὸ θηλυκὸν Ἐπιδαμνιάς.

Latin damma or dāma is likely borrowed from Celtic or another source; the origin of Anglo-Saxon dā f. ‘roe’ (from which Cornish da ‘dama’ comes), English doe, and Alemannic tē the same is unclear, as noted by Holthausen in the Old English Etymological Dictionary, p. 68. Breton dem the same is derived from Old French daim ‘fallow deer’. For Germanic loanwords, see Falk-Torp and daādyr m. Lithuanian. Correspondingly, Niederösterreichisch zamer, zamerl ‘young ox’ (Much ZfdA.42, 167; Proto-Germanic a or o). Hittite da-ma-aš-zi ‘pressed, troubled’, with the past tense 3rd Pl. ta-ma-aš-šir, as discussed by Pedersen in Hittite, pp. 95 f.

Ref : WP. 1 788 f., WH I 367 f., 861, Meillet Balto-Slavic 33, 110.

Pages : 199-200

PIET : 1884

336. demel-

English : ‘worm’

German : ‘Wurm’

Material: Epidaur. demeleas f. Accusative Pl., dembleis • bdellai Hesychius; perhaps Albanian dhemjë ‘caterpillar’ (can stand for dhemlie̯ë), dhëmíze, dhimízë ‘maggot’.

Ref : WP. I 790.

Page : 201

PIET : 272

337. denk̂-

English : ‘to bite’

German : ‘beißen’

Material: Sanskrit dáśati ‘bites’ (dn̥kéti), Perf. dadáṃśa (also a Present dáṃśati), Caus. daṃśáyate ‘causes to bite’, dáṃśa-ḥ ‘bite, gadfly’, daṃśana-m ‘the act of biting’, daṃṣṭra-ḥ, dáṃstrā ‘pointed tooth, fang’ = Avestan tiži-dąstra- ‘with sharp teeth’ (for -dąštra- see Bartholomae Old Iranian Wb. 653).

Greek *δάκνω* ‘bite’ (*dn̥k̂-nṓ*), Aorist *ἔδακον* (= Imperfect Sanskrit *ádaśam*), with Future *δήξομαι* (but also *δάξεται*), Perfect *δέδηγμαι*, *δεδηχώς* (and *δῆγμα* ‘bite’) with ablaut formation (Schwyzer Gr. Gr. I 770); *δακετόν*, *τὸ δάκος* ‘biting animal’; also *ὀδάξ* ‘biting with the teeth’, perhaps originally ‘tooth’ or ‘bite’ (Liddell-Scott, different from Schwyzer Gr. Gr. I 620, 723), likely a blend of *δάξ* ‘biting’ with *ὀδούς*, from which is derived *ὀδάξω* (*ἀδάξω* with assimilation of *o* to *α*), *ἀδαχέω* etc. ‘scratch, itch’, *ἀδαγμός* ‘scratching’.

In Albanian, the Geg dialect uses "danë" (donk̂-nā) and the Tosk dialect uses "darë" 'pliers'; Old High German "zangar" means 'biting, sharp', Middle Dutch "tanger" means 'the same, biting, strong, fresh'; Old Norse "tǫng" (Genitive "tengr" and "tangar"), Anglo-Saxon "tang", "tange", Old High German "zanga" 'pliers' (donk̂ā́), which denotes 'the biting together'.

With further shifting to ‘pinching together, compressing’, probably Old Saxon "bitengi" meaning 'close to touching', Anglo-Saxon "getang" meaning 'close-fitting, pressing', Old High German "gizengi" meaning 'reaching to, nearly touching', and the adverb "gizango". This relates to Old Norse "tengja" (tangjan) meaning 'to connect', Anglo-Saxon "tengan" meaning 'to attack, press, advance', and "getengan" meaning 'to attach, fit'. Additionally, Anglo-Saxon "intinga" (a noun meaning 'matter'), "sam-tinges" (meaning 'at once'), and "getingan", a strong verb meaning 'to press against' (according to Fick III4 152, a neologism).

Alongside this, in the grammatical variation, Germanic tanhu- meaning ‘firmly adhering, sticking, tough’ is found in Anglo-Saxon "tōh" meaning 'tough'; Middle Dutch "tā" meaning 'holding fast', Old High German "zāhi", and New High German "zäh" both meaning 'tough'; Old Norse "tā" (neuter) meaning 'a firmly packed area in front of the house' (Finnish "tanhua" meaning 'pen').

Perhaps originally different from the root dĕk- meaning ‘to tear’, although denk̂- might be considered a nasalized form of dĕk, with ‘to bite’ understood as ‘to tear with the teeth’.

Ref : WP. I 790 f.

Page : 201

PIET : 0

338. dens-1

English : ‘talent, force of mind; to learn’

German : ‘hohe Geisteskraft, weiser Ratschluß’; verbal: ‘lehren, lernen’

Derivative: Nominal formations densos- n., dn̥s-ró-s, dn̥s-mó-s

Material: densos n.: Sanskrit dáṁsas- n. 'miracle power, clever deed' = Avestan daŋhah- 'skill, dexterity' (related Sanskrit daṁsu- 'miracle-powerful', daṁ- 'very

miracle-powerful' = Avestan dąhišta- 'very wise, the wisest'); Sanskrit purudā́ṁsas- 'rich in miracles' (= Greek πολυδήνεα • πολύβουλον Hesychius), dáṁsana-m, daṁsánā 'miracle power'; in Greek, after deep forms with δα[σ]- = dn̥s- to δάνσος underwent vocalization: Homeric δήνεα N. Pl. 'advice, schemes', Sg. δῆνος according to Hesychius, (Doric) ἀδανές (-ᾱ) • ἀπρονόητον Hesychius = (Ionic) ἀδηνής • ἄκακος, Adv. ἀδηνέως Chios.

dn̥s-ró-s 'understanding, highly wise': Sanskrit dasrá- 'miracle-working' = Avestan daŋra- 'skilled'; uncertain Greek δάειρα, an epithet of Persephone, perhaps 'the knowing or miracle-working one'; δαΐφρων 'having a wise mind' would relate as δα[σ]-φρων to Sanskrit das-rá- like κῡδι-άνειρα to κῡδ-ρό-ς, if it did not originally 'focused on battle' (cf. δαϊ-κτάμενος 'killed in battle', ἐν δαί: 'in battle'; see recently Bechtel Lexil. 92) and only later, after this meaning was forgotten, came to be used in the sense of 'wise' through a mistaken connection to δαῆναι, see below.

dn̥s-mo-: Sanskrit dasmá- 'miracle-working (of gods)' = Avestan dahma- 'knowledgeable in religious matters, initiated'. Verbal forms: partly reduplicated 'create knowledge, teach': Avestan dīdaiŋhē 'I am being instructed' (related to high-level dąstvā f. 'teaching, dogma').

Perhaps Greek δέδαε Aor. 'taught', Aor. Pass. δαῆναι, δαήμεναι 'to learn', Partic. Perf. δεδαώς 'taught, knowledgeable', δεδάασθαι π 316 'to investigate', ἀδαής (Soph.) 'ignorant, inexperienced in something'; related to δαήμων (Homeric) 'wise', ἀδαήμων 'ignorant, inexperienced', δαήμεναι • ἔμπειροι γοναῖκες Hesychius. In Archilochos frg. 3, 4, δαίμων 'experienced' is unclear. Debrunner Mel. Boisacq 1, 251 ff. has shown that διδάσκω 'to teach, instruct' belongs to δέδαε and not to Latin discō (see above under deḱ-). The idea that δα- (as dn̥s-) should be related to our root might best be explained by assuming that from διδάσκω (δι-δασ-σκω) a root δα- was erroneously abstracted (M. Scheller briefl.); cf. recently Schwyzer Gr. Gr. I 307 and see under dens-2.

Ref : WP. I 793.

Pages : 201-202

PIET : 1888

339. dens-2

English : ‘dense’

German : ‘dicht’

Material: Greek δασύς ‘dense’: Latin dēnsus the same; the direct derivation from dn̥sús does not contradict the explanation of δάω from dn̥sō (see above under dens-1); however, the examples of -σ- from Indo-European -n̥s- cited by W. Schulze (Kl. Schr. 116 f.) are not entirely conclusive. On the other hand, δαυλός ‘thickly wooded’ may derive from δα-υλός (: ὕλη), but δασκόν • δασύ etc. is unlikely to have been formed by abstraction to δά-σκιος ‘shady’ (διά-σκιος). Meillet MSL. 22, 63 wants to explain the σ in δασύς as an expressive Geminata σσ. Regarding the Phocian Placename Δαυλίς, see WH. I 468.

Regarding Albanian dënt ‘make dense’, etc., see under dhen-3. Latin dēnseō, -ēre (Perf. dēnsī only in Charisius Greek-Latin I 262, 4) ‘to make dense’, denominative from dēnsus ‘dense’ (densos or dn̥sos, possibly dénsu̯os). Hittite dassuš (Dat. Sg. ta-aš-śu-u-i) ‘strong’.

Ref : WP. I 793 f., WH. I 341 f., Schwyzer Gr. Gr. I 307.

Pages : 202-203

PIET : 198

340. deph-

English : ‘to stamp, push’

German : ‘stampfen, stoßen, kreten’

Material: Armenian topʿel (-em, -eci) 'to hit'; Greek δέφω 'knead, to knead', Argive δεφιδασταί 'Walker', with s-Extension δέψω (Aor. Partiz. δεψήσας) 'knead; to tan' (from which Latin depsō), δέψα 'tanned hide'; διφθέρα 'leather' (διψτέρα); Serbian dȅpîm, dȅpiti 'to push, to hit', Polish deptać 'to tread'.

Ref : WP. I 786, WH. I 342, Schwyzer Gr. Gr. I 298, 351.

Page : 203

PIET : 2910

341. der-1 (: dōr-, $d_{e}$r-) oder dōr- : dər-

English : ‘hand span’

German : ‘Spanne der Hand’

Material: Greek δῶρον ‘palm of the hand, span of the hand’ (unit of length), ὀρθόδωρον ‘the distance from the base of the hand to the fingertip’, Homeric ἑκκαιδεκάδωρος ‘16 spans long’, low-grade Arcadian Acc. δᾱ̃ριν • σπιθαμήν Hesychius (Laconian δάρειρ Hesychius is a misspelling for δάριϛ, Schwyzer Gr. Gr. I 506);

Albanian dorë ‘hand’ from dōrom (M. La Piana IF. 58, 98);

Old Icelandic tarra ‘spread out’, terra the same

Only under a phonetic approach of dṵer- : dur- or dṵōr- : dṵər : dur- would a comparison with Celtic dur-no- in Old Irish dorn ‘fist, hand’, Welsh dwrn ‘hand’, dyrnod (Middle Welsh dyrnawt) ‘slap’, dyrnaid (Middle Welsh dyrneit) ‘handful’, Breton dorn ‘hand’, dournek ‘one who has big hands’ be justified; however, these words also have the connotation of ‘clenched hand, fist, punch’ which is so different from the Greek that they do not warrant a unification with them.

For Celtic durno-, on the other hand, a relationship with Latvian dùre, dûris ‘fist’ is considered; this is to be related to Latvian duŕu, dũru, duȓt ‘to stab, thrust’ (cf. pugnus : pungo); whether Celtic dur-no- also follows this pattern is debatable. See Mühlenbach-Endzelin I 529 and under der-4.

Ref : WP. I 794 f.

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PIET : 196

342. (der-2), redupl. der-der-, dṛ̥$d_{o}$r-, gebrochen redupl. dor-d-, dṛ̥-d-

English : ‘to murmur, to chat’ (expr.)

German : ‘murren, brummen, plaudern’; Schallwort

Material: Sanskrit dardurá-ḥ 'frog, flute'; Old Irish deirdrethar 'frog', personal name Deirdriu f. (der-der-i̯ō); Bulgarian dъrdóŕъ 'to chatter; to murmur', Serbian drdljati 'to chatter', Slovenian drdráti 'to rattle, to clatter'.

With broken reduplication: Greek δάρδα • μέλισσα Hesychius, Irish dord 'bass', fo-dord 'buzzing, bass', an-dord 'loud voice' ('non-bass'), Welsh dwrdd 'noise' (Welsh twrdd 'noise' has taken the t- from twrf), Old Irish dordaid 'roars' (from the stag); Lithuanian dardéti, Latvian dardêt, dārdêt 'to rattle'.

Tocharian A tsārt- 'to lament, to weep' (Pedersen Tocharian Sprachg. 19), with secondary palatalization śert- (Van Windekens Lexique 145).

Ref : WP. I 795, Mühlenbach-Endzelin I 447.

See also : Die Celtic, tochar. und balto Slavic  Worte könnten auch zu dher-3 gehören.

Pages : 203-204

PIET : 1889

343. (der-3), drā-, dreb-, drem-, dreu-

English : ‘to run’

German : ‘laufen, treten, trippeln’

Material:

drā-: Sanskrit dráti 'runs, hurries', intens. dáridrāti 'wanders about, is poor', dáridra- 'wandering about, beggarly';

Greek ἀπο-διδρᾱ́σκω 'run away', fut. δρᾱ́σομαι, aor. ἔδρᾱν; δρᾱσμός, Ionic δρησμός 'flight', ἄδρᾱστος 'not seeking to flee', δρᾱπέτης 'fugitive', δρᾱπετεύω 'run away, escape' (cf. for the -π- Sanskrit caus. drāpayati 'causes to run', aor. adidrapat [unattested] 'ran');

Old High German zittarōm (di-drā-mi) 'tremble', Old Icelandic titra 'tremble, blink' (originally something like 'restlessly trip, fidget');

Perhaps related to the Slavic dropy 'bustard' (Machek ZslPh. 17, 260), Polish Czech drop, older drop(i)a, etc., from which Middle High German trap(pe), trapgans.

dreb-: Lithuanian drebù, -éti 'to tremble, shake';

Polish (etc.) drabina 'ladder';

Old English treppan (trapjan) 'to tread', Middle Dutch Dutch trappen 'to stamp', Low German trippen, New High German (northern dialect) trappeln, trippeln, Middle High German (northern dialect) treppe, trappe (f.), New High German Treppe, Old English træppe (f.) 'trap', New High German Trappel, East Frisian trappe, trap 'trap, footboard';

through emphatic nasalization, as in New High German patschen - pantschen, ficken - fiencken (cf. W. Wissmann Nom. Postverb. 160 ff., ZdA. 76, 1 ff.), explain:

Gothic ana-trimpan 'to step near, press upon', Middle Dutch trampen 'to stamp', Middle High German (northern low dialect) trampeln 'to step heavily', English tramp, trample 'to tread', Middle High German trumpfen 'to run, trudge'.

drem-: Sanskrit drámati ‘runs’, Intens. dandramyatē ‘runs back and forth’;

Greek Aor. ἔδραμον, Perf. δέδρομα ‘to run’, δρόμος ‘run’;

Note by Andi Zeneli:

δρόμος

Ancient Greek

Etymology

From Proto-Indo-European drem- (“to run”) + -ος (-os); cognate with Sanskrit द्राति (drāti, “to run”), द्रम् (drámati, “to run”); Proto-Germanic tradō (“way, track, spoor”). Related to δραμεῖν (drameîn), a suppletive aorist of τρέχω (trékhō, “to run”).

Pronunciation

(5th BCE Attic) IPA(key): /dró.mos/

(1st CE Egyptian) IPA(key): /ˈdro.mos/

(4th CE Koine) IPA(key): /ˈðro.mos/

(10th CE Byzantine) IPA(key): /ˈðro.mos/

(15th CE Constantinopolitan) IPA(key): /ˈðro.mos/

Noun

δρόμος • (drómos) m (genitive δρόμου); second declension (Epic, Attic, Ionic, Doric, Koine)

race, running

racetrack

course, path

Albanian drom ‘way’, Romani drom ‘way, road’

Anglo-Saxon trem, trym ‘footprint’, Old Norse tramr ‘monster’ (see above), Middle High German tremen ‘to stagger’, Danish trimle ‘to roll, tumble’, Swedish dialectal trumla same, Middle High German trame ‘rung of a ladder, step’;

possibly related to the New High German place names Dramme (Göttingen), Dremse (Magdeburg), from Dromi̯ā and Dromisā (probably North Illyrian), and to Polish (Illyrian) Drama (Silesia), Bulgarian Dramatica (Thracian); see Vasmer ZslPh. 5, 367, Pokorny Urillyrier 3, 37, 127;

less certain is Wood's KZ. 45, 62 connection with Serbian dr̆mati ‘to shake’, dr̆mnuti ‘to shake, make tremble’, Slovenian dŕmati ‘to shake, jolt’, drámiti ‘to wake up by shaking’, drâmpati ‘to jolt roughly’, Czech drmlati ‘to fidget, move irregularly; to move lips as if sucking’, drmoliti ‘to take short steps’ (this meaning fits well; ‘to shake’ from ‘to kick with the foot’), drmotiti ‘to chat’ (probably a meaning crossover with the sound root der-der-2, see there).

dreu- (partly with ū as a lower grade, likely based on dreu̯āx-), River name (Partic.) dr(o)u(u̯)entī/i̯ā:

Sanskrit drávati ‘runs, also flows’, River name Dravantī, drutá- ‘hurrying’, Avestan drāvaya- ‘to run’ (of daēvic beings), draoman- n. ‘attack, assault’, aēšmō-drūt(a)- ‘running from Aēsma, sent to attack’ (very uncertain Sanskrit dráviṇa-m, dráviṇas- n. ‘wealth, fortune’, Avestan draonah- n. ‘goods allotted in the distribution of wealth, share of property’ perhaps as ‘moving goods’);

Macedonian Δραυδάκον (Δραυ-‘running water’, δάκος ‘biting animal) Gostivar near Vardar by Andi Zeneli

Illyrian-Pannonian River name Dravos (drou̯o-s), hence Serbo-Croatian Dráva, cf. Old Polish Drawa (Illyrian Lake); Indo-European drou̯ent- ‘hurrying’: Illyrian drau̯ent- (: above Sanskrit Dravanti), hence dialectal trau̯ent- in River name Τράεντ- (Bruttium) : Italian Trionto; Indo-European druu̯ent-, Illyrian druent- in Polish River name Drwęca, New High German Drewenz; Italian truent- in River name Truentus (Picenum);

Gaulish River name (from North Illyrian) Druentia (French la Drance, Drouance, Durance, Swiss la Dranse); Drutos, French le Drot; Drutā, French la Droude;

Lithuanian lake name Drùv-intas (west Russian Drywiaty); Old Prussian stream Drawe.

With dreu-, the participle dru-to- possibly forms the basis of Gothic trudan ‘to tread’, Old Norse troða, trað, etc.; Anglo-Saxon tredan, Old High German tretan ‘to tread’ (according to Osthoff's view, an ablaut formation), Old High German trata ‘tread, track, path, passage’, Old Saxon trada ‘tread, track’, Anglo-Saxon trod n., trodu f. ‘track, path’ (English trade ‘commerce’ is a Nordic loanword), Old High German trota, Middle High German trotte f. ‘wine press’, intensified form Old High German trottōn ‘to tread’; New High German dialect trotteln ‘to walk slowly’.

Also here is the Germanic root tru-s- in East Frisian trüseln ‘to stagger, stumble, walk unsteadily or shakily’, trüsel ‘dizziness, vertigo’, Dutch treuzelen ‘to dawdle, loiter’, Westphalian trūseln, truəseln ‘to roll slowly’, Middle High German trollen (truzlōn) ‘to move forward with short steps’, New High German trollen, Swedish dialectal trösale ‘goblin’, Norwegian dialectal trusal ‘fool, idiot’, trusk ‘timid and limited person’, as well as (as truzlá-) Old Norse troll n. ‘monster’, Middle High German trol, trolle m. ‘goblin, fool, clumsy person’ (cf. our Trampel in the same

sense; the Vandals called the Goths Τρούλους, Loewe AfdA. 27, 107); in the same way stands next to Germanic tre-m- (see below) Old Norse tramr ‘monster’.

In Germanic also with i-vocalism Middle Dutch trīseln, Westphalian triəseln ‘to roll, stagger’, Dutch trillen ‘to tremble’ (from which Italian trillare ‘to tremble, to trill’) etc. Against the connection of Sanskrit drávati with Avestan dvaraiti ‘goes’ see under dheu-, dheu̯er- ‘to scatter’.

Ref : WP. I 795 ff., Krahe IF. 58, 151 f., Feist 45.

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344. der-, schwere Basis derə-, drē-

English : ‘to cut, split, skin’

German : ‘schinden, die Haut abziehen, abspalten, spalten’

Material: Sanskrit dar- ‘to make burst, split, shatter’, present tense of the light base dárṣi, adar, dárt, nasal present tense of the heavy base dr̥ṇátti ‘breaks apart, bursts’, optative dr̥ṇīyā́t, perfect dadā́ra, participle dr̥ṭa-, from the heavy base dīrṇá-, causative dā́rayati, intensive dardirat, dárdarti (cf. Avestan darədar- ‘to split’; Czech drdám, drdati ‘to pluck, pick off’), dardarīti ‘splits apart’, dara-ḥ m., darī f. ‘hole in the ground, cave’ (: Greek δορός ‘skin’, Latvian nuõdaras ‘waste of bark’, Church Slavonic razdorъ), dŕ̥ṭi-ḥ m. ‘skin, bag’ (= Greek δάρσις, Gothic gataúrþs, Russian dertь), darmán- m. ‘breaker’ (: Greek δέρμα n.), beside the heavy base dárīman- ‘destruction’; -dāri- ‘splitting’ (= Greek δῆρις), dāra- m. ‘crack, split, hole’, dāraka- ‘tearing, splitting’, darī- in dardarī-ti, darī-man- with ī for i = ə (cf. Wackernagel Sanskrit Grammar 1 20), hardly after Persson Contributions 779 from the i-base; New Persian infinitive dirīðan, darīðan, Judeo-Persian darīn-išn;

Avestan darədar- (see above) ‘to split’, infinitive dərənąm (: Sanskrit dr̥ṇátti), iterative dāraya-, participle dərətō (= Sanskrit dr̥tá-);

Armenian teṙem ‘skin, flay, callous’ (due to ṙ likely to the root der-s-, Persson Beitr. 779 Note 1); uncertain Armenian tar ‘foreign (land)’, tara- ‘outside, without, far’, taray Aor. ‘ran away’ (Persson Beitr. 778 a 2);

Greek δέρω ‘skin, flay’, i̯o-present δείρω same (like Lithuanian derù next to diriù), aorist passive ἐδάρην, participle δρατός, δαρτός (= Sanskrit dr̥tá-); δορός ‘bag’ (= Sanskrit dara-, Latvian nuõ-daras); δάρσις ‘the act of skinning’ (= Sanskrit dr̥ti-), alongside with (renewed) high grade Attic δέρρις, -εως ‘skin, leather garment, cover’; δέρτρον, also δέτρον ‘skin inside the body, omentum, membrane which contains the bowels, vulture's beak, sharp point’; δέρας, -ατος n. ‘fleece’ (heavy base), δέρος n., δέρμα n., δορά ‘fleece’; lengthened grade δῆρις, -ιος (poetic) ‘strife, combat’ (= Sanskrit -dāri-); possibly also δαρ-δαίνω ‘dirty’ instead of δαρ-δαίρω (: Sanskrit dár-dar-ti);

Albanian zdraj ‘tear the skin’, infinitive me zdranë ‘to tear the skin’ Aorist zdrana, zdrava ‘I tore the skin’ : Ancient Greek ἔδειρᾰ ‘I tore the skin’ by Andi Zeneli

Albanian zdramë ‘filth, torn skin’ : Ancient Greek δέρμα n ‘skin’

Note by Andi Zeneli:

Δαρδανίη:

χώρα (γ 216) (S)

Dardanie

land (g 216) (S)

δάρδα: δαρ-δαίνω ‘to dirty’

μόλυσμα

Darda

pollution

Δάρδανος ἀνήρ:

ὁ πατὴρ τοῦ Δαρδάνου (B 701 ..)

Dardanus aner (the man)

the father of Dardanus (B 701 ..)

δαρδαίνει: δαρ-δαίνω ‘to dirty’

μολύνει

Dardaninei

pollutes

Δαρδάνιαι πύλαι:

αἱ τῆς Ἰλίου, ἤτοι ἀπὸ Δαρδάνου κληθεῖσαι, ἢ διότι ἐπὶ τὴν Δαρδανίαν χώραν ἔφερον. τὰς δὲ αὐτὰς καὶ Σκαιὰς Ὅμηρος καλεῖ (E 789 ..)

Dardanian gates

the gates of Ilium, or called from Dardanus, or because they lead to the land of Dardania. The same are called Scaean by Homer (E 789 ..).

Welsh, Cornish, Breton darn ‘piece, part’ (= Sanskrit dīrṇá-).

Gothic dis-taíran (= Greek δέρω) ‘to tear apart’, ga-taíran ‘to tear, destroy’, Anglo-Saxon teran ‘to tear’, Old High German zeran, fir-zeran ‘to tear, destroy’; Middle High German (ver)zern, New High German (ver)zehren ‘to consume, use up’, Middle Dutch terren ‘to quarrel’, Low German terren, tarren ‘to provoke, tease’, Old High German zerren ‘to tug’; Gothic intransitive dis-, ga-taúrnan ‘to tear’ (cf. Sanskrit dr̥ṇā́ti), Dutch tornen ‘to unpick’, compare nominal Anglo-Saxon Old Saxon torn, Old High German zorn ‘anger, quarrel, intense displeasure’ and in the original sense Dutch torn ‘splitting, separation’ (= Sanskrit dīrṇá-, Welsh darn; also Sanskrit dīrṇá- means besides ‘split’ also ‘confused, in despair’); alongside high-stage Old Norse tjǫrn f. (dernā), tjarn n. (dernom) ‘small lake’, originally probably ‘water hole’ (cf. Sanskrit dara-, darī ‘hole in the earth’); to ga-taúrnan was added the causative (iterative) gatarnjan ‘to rob’ (but Old High German uozurnen ‘to despise’ is denom. from uo-zorn); Gothic gataúra m. ‘tear’, gataúrþs f.

‘destruction’ (= Sanskrit dr̥ti-, Greek δάρσις); Old Norse torð- in compounds, Anglo-Saxon tord n. ‘dung’ (dr̥-tóm ‘secretion’, cf. Latvian dìrstu, dìrst ‘to defecate’, diřsa ‘the rear’, Mühlenbach-Endzelin I 470, and from a guttural extension Middle High German zurch, zürch m. ‘animal excrement’);

Next to the heavy base in Old Norse trōð n. 'lath, support made of rods' (drō-to-m), Middle High German truoder f. 'lath, rod, frame made from it'; Old High German trăda 'fringe' (New High German Troddel), Middle High German trōdel (for trādel) 'wood fiber';

actually belonging to der-(e)u- (see below) with nasal infix dr̥-nu̯-ō in Middle High German trünne f. 'running crowd, procession, swarm; wave', Old High German abe-trunnig, ab-trunne 'renegade', ant-trunno 'fugitive', and dren-u̯ō in trinnan 'to separate', Middle High German trinnen, trann 'to separate from, to run away', New High German entrinnen (ent-trinnen), causative Germanic trannian in Middle High German trennen 'to cut', New High German trennen, Dutch (with rearrangement) tarnen, tornen 'to separate' (the latter certainly derived directly from der- 'to split'; the nn in Germanic trennan from -nu̯-); certainly related to this is Swedish dialect trinna, trenta 'split fence post', further with the meaning 'split off piece of trunk as a disc, wheel' Old High German trennila 'ball', trennilōn 'to roll', Middle Dutch trint, trent 'circular', trent m. 'roundness, encompassing line', Anglo-Saxon trinde f. (or trinda m.) 'round lump', Middle High German trindel, trendel 'ball, spinning top' etc.

With broken reduplication or formative -d- (cf. Greek δαρδαίνω and Czech drdati) and explainable from ‘to tear, to pull unkindly’, the meaning probably refers to the Germanic trat-, trut- in Anglo-Saxon teart ‘strict, sharp, bitter’, Middle Dutch torten, Dutch tarten ‘to provoke, challenge, defy’, Middle Dutch trot ‘defiance’, Middle High German traz, truz, -tzes ‘resistance, hostility, defiance’, New High German Trotz, Trutz, trotzen, Bavarian tratzen ‘to tease’; with the development of meaning ‘frayed’ - ‘thin, fine, delicate’ perhaps Middle Dutch tertel, tertlīk ‘fine, delicate, pampered’, Danish tærtet ‘finicky’ (perhaps also Norwegian dialectal tert, tart ‘small salmon’, terta ‘small play ball’); Old High German New High German zart (the latter from dor-tō-, cf. Middle Persian dart ‘plagued’, New Persian derd ‘pain’ Wood KZ. 45, 70);

Lithuanian diriù (: δείρω), Žemaitian derù (: δέρω), dìrti ‘to flay, to cut off sod or turf’ (heavy base compared to Sanskrit dr̥ti-, Greek δάρσις, Gothic gataúrþs), nudìrtas ‘flayed’, Latvian nuõdara ‘stick with trimmed branches; slices of bread’, Pl. -as ‘waste, especially of bast’ (: Mühlenbach-Endzelin II 772, Sanskrit dara-,

Greek δορός), Lithuanian dernà ‘board, plank’; with u-colored low-grade form Lithuanian duriù, dùrti ‘to stab’ (Past tense dū́riau) = Serbian ù-drim (ù-driti) ‘to strike’ (Russian u-dyrítъ ‘to strike’ with iterative stage to dьr-, cf. Lithuanian dū́riau, Berneker 179 f.). In contrast, Lithuanian duřnas ‘raging, dumb’, Latvian duřns are borrowed from Slavic; cf. Mühlenbach-Endzelin I 519.

Slavic derō and diriō in Old Church Slavonic derǫ, dьrati ‘to tear, flay’ and dьrǫ (Serbian zȁdrēm, Czech dru); u-darjǫ, u-dariti ‘to strike’ (dōr-, cf. dēr- in Greek δῆρις), with iterative form raz-dirati ‘to tear apart’, Serbian ìz-dirati ‘to struggle, to exhaust oneself; to run away’ (related to Old Church Slavonic dira ‘tear’; see Berneker 201, where the semantic development of the probably related group Serbian díra ‘path taken by an army’, Bulgarian dír’a ‘track of a human or animal, or wheels’, dír’ъ ‘search, track, pursue’ is discussed); for dьr- in Serbian ù-drim see above;

Nouns: with ē-grade, Slovenian u-dę̑r ‘blow’, with ŏ-grade Old Church Slavonic razdorъ ‘crack, split’ (= Sanskrit dara-, Greek δορός, Latvian nuõ-daras), Serbian ù-dorac ‘attack’, with zero-grade (Indo-European dr̥to-): Serbian Church Slavonic raz-drьtь ‘torn’, Little Russian dértyj ‘torn, flayed’ (= Sanskrit dr̥ta-); Indo-European dr̥ti-: Russian dertь ‘remnants of crushed grain, bran; cleared land’ (= Sanskrit dŕ̥ti- etc.); Russian (etc.) dërnъ ‘turf’ (: Sanskrit dīrná- etc., meaning as in Lithuanian dir̃ti ‘to cut sod’); Russian dermó ‘rags, useless things, trash, dirt’ (waste from splitting, peeling), dërkij ‘quick, swift’, dranь f. ‘roof shingle, slat’, drjanь = ‘dermó’, dráka ‘fight’, drač ‘nail puller’, o-dríny pl. ‘chaff’ etc.

With l- extended Lithuanian nu-dìrlioti ‘to skin’, Serbian dr̂ljām, dŕljati ‘to harrow’, dr̂ljīm, dŕljiti ‘to strip’ (Berneker 255);

Tocharian AB tsär- ‘to separate’, tsrorye ‘crack, fissure’ (Pedersen Tocharian Sprachg. 19).

d(e)rī- (: derēi-) only sparsely attested (cf. especially Persson Beitr. 779 f.):

Greek δρῑ-μύς ‘(cutting, splitting) penetrating, sharp, pungent, bitter’ (probably reformed after ὀξύς from δρῑ-μός or -σμός), Latvian drīsme ‘crack, scratch’, perhaps (if not an aberration to Lithuanian dreskiù based on its lowest grade drisk-) from Latvian drìksna (drīskna) ‘scratch’, draĩska ‘tearer’, cf. Mühlenbach-Endzelin I 488 f., 500;

far off remains δρῖλος ‘leech, penis’, originally ‘swelling’, related to δριάουσαν • θάλλουσαν Hesychius (M. Scheller briefl.).

With u-formants from the light (der-eu-) and heavy base (derə-u-, dr̥̄-u-) ‘to tear, to plow (the land), to rip open, to root up’: dorə-u̯ā: dr̥̄-u̯ā ‘type of grain’, deru-, de-dru- etc. ‘torn skin’.

Middle Persian drūn, drūdan ‘to harvest’;

regarding Germanic forms with nasal infix see above p. 207;

here Old Norse trjōna f. (dreu-n-ōn-) ‘snout of the pig’ (‘tearing open, rooting’), trȳni n. the same, Middle High German triel (dreu-lo-) m. ‘snout, mouth, lip’, Norwegian dialectal mūle-trjosk, -trusk (dreu-sko-) ‘horse’s mouth’ (Falk-Torp and tryne). Due to the uncertain meaning, Falk-Torp’s association under trøg and trygle from Old Norse trauða ‘to lack, to come up short, to leave in the lurch’, trauðla Adv. ‘barely’, trauðr ‘displeased’ and – with g-extension – Anglo-Saxon trŭ̯cian ‘to lack, to fail, to come up short’ (Modern English dialect to truck ‘to fail’, Middle Dutch trüggelen ‘to beg, to cheat’);

Latvian drugt ‘to diminish, to sink together’ (Irish droch, Welsh drwg ‘stingy, bad’ from a k-extension, Mühlenbach-Endzelin I 505).

Sanskrit dū́rvā ‘millet grass’ (dr̥̄-u̯ā);

cf. Greek delphic δαράτα f., Thessalian δάρατος m. ‘bread’ (dr̥ə-), Macedonian δράμις same;

Gaulish (Latin) dravoca ‘darnel’ (drə-u̯-); Breton draok, dreok, Welsh drewg same are borrowed from Romance (Kleinhans in Wartburg III 158);

Middle Dutch tanve, terwe, Dutch tarwe ‘wheat’, English tare ‘weed, darnel, vetch’ (Germanic tar-u̯ō, Indo-European dorəu̯ā);

Lithuanian dìrva ‘field’ (dr̥̄-u̯ā, with intonation shift of the ā-stems), literally ‘loosened’, dirvónas ‘former arable land now used as meadow’ (cf. for the meaning Russian dialect dor ‘newly broken land, cleared land’, rózdertь ‘land made arable’), Latvian druva ‘cultivated field, seed field’ (Mühlenbach-Endzelin I 470, 505), Russian (see Berneker 186) derévnja ‘village (without church); estate’, dialect ‘piece of field’, pášet derévnju ‘cultivates the field’.

with the meaning ‘skin rash’ (‘splitting skin flakes, cracked skin’):

Sanskrit dar-dru- m. ‘type of skin rash’, dar-dū́- m. (unattested), da-drú- m., da-dru-ka- m. ‘leprosy’;

Latin derbita f. ‘lichen’ is a loanword from Gaulish dervēta (cf. also Middle Irish deir, Old Irish der from derā ‘lichen’), to Welsh tarwyden, tarwden (pl. tarwed) (alongside darwyden through the influence of the prefix group t-ar-, Pedersen KG. I 495), Middle Breton dervoeden, Modern Breton deroueden ‘lichen affliction’ (deru̯-eit-);

Germanic te-tru- in Anglo-Saxon teter ‘rash’, Old High German zittaroh (de-dru-ko-s = Sanskrit dadruka-), New High German Zitterich ‘rash’;

Lithuanian dedervinẽ ‘lichen-like rash’ (Trautmann 47, Mühlenbach-Endzelin I 450; cf. in a similar meaning from the root der- Czech o-dra, pl. o-dry ‘urticaria’, Polish o-dra ‘measles’, from the extended form Bulgarian drъ́gnъ-se ‘I scratch myself, itch, become scabby’);

dereg- : Middle Dutch: treken: 'to pull' (with various nuances such as to draw or to stretch), Old High German: trehhan: 'to push, to shove, to pull in jerks, to scrape, to cover by scraping', Proto-Germanic: trakjan: reflected in Middle Dutch trecken ('to pull' both transitive and intransitive), Anglo-Saxon (Old English): træglian: 'to pluck'.

Latvian: dragât 'to tug, to tear, to shake, to tremble', draguls 'fever chill', drāga 'a strong, angry person who achieves a lot and demands a lot', Latvian (loanwords from Polish): drigelts, drigants: terms referring to 'stallion' (Polish drygant), Lithuanian: drigãntas 'stallion' (borrowed from Polish drygant) cf. Būga Kalba ir s. 128, Mühlenbach-Endzelin I 498.

deregh- (s. Persson Wzerw. 26, Berneker 254 und 212 m. Lithuanian):

Old English tiergan (Germanic targi̯an) ‘to tease, provoke’, Middle Dutch tergen, targen ‘to tug, provoke’, Dutch tergen, New High German zergen ‘to pull, tug, annoy’, Swedish dialectal targa ‘to tug with the teeth or a cutting tool’, Norwegian dialectal terga ‘to tease’; Lithuanian dìrginu, dìrginti ‘to cock (the trigger of a gun)’; Russian dërgatь ‘to pluck, pull, tear’ (etc.), sú-doroga ‘cramp’.

derek-:

Δρέκανον: Name of a promontory in Kos (similar to Δρέπανον, which is also frequently used as a name for promontories, according to Bugge BB. 18, 189).

δόρκαι • κονίδες, δερκύλλειν • αἱμοποτεῖν (literally "to tear the skin open" similar in meaning to δερμύλλειν) according to Hesychius;

Greek δόρπος (masculine), δόρπον (neuter) ‘supper’ (dork- + u̯o-formant) equals Albanian darkë ‘supper, evening’ (the ablaut relationships in drekë ‘lunch’ are unclear; compare Persson Beitr. 8591); possibly related to the (North Illyrian) place name Δρακούινα (unless to be read Δαρκούινα) in Württemberg, meaning ‘place to rest’;

Note by Andi Zeneli:

**See** 349. derḱ- **English : ‘to look’ German : ‘blicken’**

Δρέκανον: Name of a promontory in Kos : Δράκανον (Drákanon), Alternative forms Δρακάνιον (Drakánion), Δράκανος (Drákanos), Δράκονον (Drákonon) Proper noun

Δρᾰ́κᾰνον • (Drᾰ́kănon) n (genitive Δρᾰκᾰ́νου); second declension

Dracanum, Ikaria, Greece

Slovenian dr̂kam, dr̂čem, dr̂kati ‘to glide, slide, skate on ice; to run, trot’ (probably from ‘to take flight’), Czech drkati ‘to jolt, bump’, Bulgarian dŕ̥rcam, drъ́cnъ ‘to draw, riffle flax, hemp’ (Berneker 255, Persson Beitr. 85, 359).

deres-:

Armenian teṙem (cf. above under der-);

Middle Irish dorr ‘anger’, dorrach ‘rough, coarse’ (cf. Persson Beitr. 779 note 1);

probably Anglo-Saxon teors, Old High German zers ‘penis’, Norwegian ters ‘nail’; also Old Norse tjasna f. ‘kind of nail’ from tersnōn-, Norwegian trase ‘rag, tatter’, trasast ‘to become tattered’, tras ‘brushwood’, trask ‘waste, rubbish’;

Slovenian drásati ‘to dissolve, separate’, Czech drásati ‘to scratch, graze, streak’, drasta, drásta ‘splinter, rag; garment’, draslavý ‘rough, uneven’, deeply stepped drsen ‘rough’, drsnatý ‘uneven’ (cf. above Middle Irish dorr).

dre-sk:

Lithuanian su-dryskù, -driskaũ, -drìksti ‘to tear apart’, dreskiù, dreskiaũ, -drẽ̃ksti ‘to tear’, draskaũ, draskýti iterative ‘to tear apart’, Latvian draskât the same, draska ‘rag’, Lithuanian drėkstìnė lentà ‘torn board, thinly split wood’ (Leskien Abl. 325, Berneker 220, 224).

Bulgarian dráskam, dráštъ (draščǫ) ‘to scratch, scrape; to be concerned about’, perfective drásnъ (drasknǫ); dráska ‘scratch, tear’; Old Czech z-dřies-kati and (with assimilation of the ending to the voiced initial sound) z-dřiezhati ‘to break’, dřieska, dřiezha ‘splinter, chip’, today dřízha ‘chip’; Polish drzazga ‘splinter’.

With formative -p-:

drep-, drop-:

Sanskrit drāpí-ḥ m. ‘mantle, garment’, drapsá-ḥ m. ‘banner’ (= Avestan drafša- ‘flag, banner’), Lithuanian drãpanos f. pl. ‘linen, clothes’, Latvian drãna (probably drāp-nā) ‘cloth, fabric’; Gallo-Roman drappus ‘cloth’ (personal name Drappō, Drappus, Drappes, Drapōnus) is likely Venetic-Illyrian; the a-vowel from Indo-European o or, like the -pp-, expressive;

Greek δρέπω ‘break off, cut off, pluck’, δρεπάνη, δρέπανον ‘sickle’, also δράπανον (hence Albanian drapën), which can be explained by the assimilation of δρεπάνη to δραπάνη; o-grade δρώπτω • διακόπτω Hesychius (= Serbian drâpljēm), δρῶπαξ, -κος ‘pitch plaster, to pull out hair’, δρωπακίζω ‘to tear out hair’; Old Norse trǫf n. Pl. ‘fringe’, trefr f. Pl. the same, trefja ‘to fray’, Middle High German trabe f. ‘fringe’; drōp- in Russian drjápa-ju, -tь (with unclear ja), dialectal drápatь, drapátь ‘to scratch, tear’, Serbian drâpām, drâpljēm, drápati ‘to tear, wear out; scratch’, Polish drapać ‘to scratch, scrape, rub, flee’; dr̥p-, Slavic dьrp- in Bulgarian dъ́rpam, perfective drъ́pnъ ‘to tear, pull, drag’, Serbian drȋpām, dŕpati and drȉpīm, drȉpiti ‘to tear’;

Balto-Slavic dreb-, drob- ‘rag, clothes’ in Latvian drẽbe f. ‘fabric, clothing, laundry’, Lithuanian dróbė f. ‘canvas’, drãbanas m. ‘rags, tatters’, drabùžis, drobùžis m. ‘clothing’; Upper Sorbian draby m. pl. ‘clothes’, Czech-Moravian zdraby m. pl. ‘rags, tatters’ probably influenced by the root drob- (see under dhrebh-) ‘to cut up, to shred’ -b- instead of -p-;

drip-: Gallic (Venetic-Illyrian) personal name Drippia, Drippōnius (cf. above Drappus etc.);

Bulgarian drípa ‘rag, tatter’, Slovenian drîpam (drîpljem), drípati ‘to tear, to have diarrhea’, Czech dřípa ‘rag’, dřípati ‘to tear, to rip’;

drup-: Greek δρύπτω ‘to scratch’, ἀποδρύπτω, -δρύφω (with secondary φ instead of π, see Persson Beitr. 859) ‘to scratch off, to flay’, δρυφή ‘scratching, stripping’, δρυπίς ‘a type of thorn’.

Regarding the alternation of a : i : u in ‘popular words’, see Wissmann Nomina postverbalia 162 ff.

Ref : WP. I 797 ff., WH. I 342 f., 373, 861, Trautmann 51 f.

Pages : 206-211

PIET : 176

345. derbh-

English : ‘to wind, put together’

German : ‘winden, zusammendrehen’

Derivative: dorbhó-s ‘Zusammengedrehtes, Grasbüschel, Rasen’

Material: Sanskrit dr̥bháti 'binds, patches together, twists', Participle sándr̥bdha- 'tangled together', dr̥bdhí- f. 'twist, entanglement', Avestan dərəwδa- n. 'muscle bundle' Pl. 'muscle flesh', Sanskrit darbhá- m. 'grass tuft, grass', darbhaṇa- n. 'braid'.

Armenian torn ‘cord, rope, noose’ (dorbh-n-); Greek δάρπη ‘basket’ is derived from δάρφη and τάρπη, being contaminated (Güntert IF. 45, 347);

Anglo-Saxon tearflian (tarbalōn) ‘to roll oneself’, Old High German zerben, past tense zarpta reflexive ‘to turn oneself, to twist oneself’; e-grade Middle High German zirben weak verb ‘to turn in a circle, to whirl’, New High German dialectal Swiss German zirbeln (also), New High German Zirbeldrüse, Zirbelwind (probably also Zirbel ‘Swiss pine’, see under deru-);

Weak-grade Anglo-Saxon torfian ‘to throw, to stone’ (compare with turn : English throw), as in Old Norse tyrfa ‘to cover with turf’, Old Norse torf n. ‘turf’, torfa f. ‘turf sod’, Anglo-Saxon turf f. ‘turf, sod’, Old High German zurba, zurf f. ‘turf’

(New High German Torf comes from Low German); Anglo-Saxon ge-tyrfan ‘to strike, to afflict’.

West Russian dórob ‘basket, box’, Russian old u-dorobъ f. ‘pot’, dialectal ú-doroba ‘poor pot’ (‘pot coated with clay’), West Russian dorób’ić ‘to bend, to curve’; weak-grade dьrba in Russian derbá ‘barren land, new clearing’, derbováть ‘to clear from moss or grass; to uproot’, derbítь ‘to pluck, to tear, to rake’, Serbian drbácati ‘to scratch, to scrape’, Czech drbám and drbu, drbati ‘to scratch, to rub; to beat’, with high-grade Russian derébitь ‘to pluck, to tear’ (perhaps the latter has been influenced by a bh-extension from der- ‘to flay’, Slavic derǫ dьrati). See Berneker 211, 254 with Lithuanian.

Ref : WP. I 808.

Pages : 211-212

PIET : 181

346. der(ep)-

English : ‘to see’

German : ‘sehen’

Certainly! The text can be translated into English as: "Material: Sanskrit dárpana- m. 'mirror'; Greek δρωπάζειν, δρώπτειν 'to see' (with lengthened second syllable)."

Ref : WP. I 803; zum Formans -ep- vgl. Kuiper Nasalpras. 60 f.

See also : Vgl. auch δράω ‘sehe’ und derk̂- ‘sehen’.

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PIET : 0

347. derə-, drā-

English : ‘to work’

German : ‘arbeiten’

Material: Greek δράω (δρᾱιω) 'to act, to do', conjugation δρῶ, Aeolic 3rd plural δρᾱίσι, Aorist Attic ἔδρᾱσα, Homeric δρηστήρ 'worker, servant', δρᾶμα 'action', δράνος • ἔργον, πρᾶξις... δύναμις Hesychius, ἀδρανής 'inactive, ineffective, weak', Homeric ὀλιγοδρᾰνέων 'able to do only a little, powerless'; Homeric and Ionic (see Bechtel Lexicon 104) δραίνω 'to do'.

Lithuanian dar(i)aũ, darýti, Latvian darît 'to do, to make'; despite Mühlenbach-Endzelin's entry on darît, it is not related to Lithuanian deŕéti 'to be useful', Latvian derêt 'to arrange, to hire', etc., as the meanings deviate too much.

Ref : WP. I 803, Specht KZ. 62, 110, Schwyzer Gr. Gr. I 675[7], 694.

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PIET : 2865

348. dergh-

English : ‘to grasp’

German : ‘fassen’

Material: Armenian trçak 'bundle of twigs' (probably from turç-ak, with turç- from dorgh-so-, Petersson KZ. 47, 265);

Greek δράσσομαι, Attic δράττομαι 'to grasp', δράγδην 'grasping', δράγμα 'handful, sheaf', δραγμεύω 'to bind sheaves', δραχμή, Arcadian Eleian δραχμά, Gortynian δαρκνᾱ̃ (i.e., δαρχνᾱ̃; see also Boisacq 109) 'drachma' ('handful of metal bars, obols'), δράξ, -κός f. 'hand', Plural δάρκες • δέσμαι Hesychius.

Middle Irish dremm, New Irish dream 'band, group of people' (dr̥gh-smo-), Breton dramm 'bundle, sheaf' (incorrectly derived from the plural dremmen);

Old High German zarga 'bordering of a room, edge', Old Norse targa f. 'shield', Anglo-Saxon targe f. (northern dialect) 'small shield' (actually 'shield edge'), Alsatian (see Sutterlin IF. 29, 126) (käse-)zorg m. 'vessel, bowl on three low feet' (= Greek δραχ-);

Ref : WP. I 807 f.

Pages : 212-213

PIET : 0

349. derk̂-

English : ‘to look’

German : ‘blicken’

Comments: Point-wise, hence in Sanskrit and essentially in Irish, with an italicized present of other forms, supplemented.

Material: Sanskrit [Present is páśyati] Perfect. dadárśa ‘has seen’, Aorist adarśat, adrākṣīt (ádrāk), Participle dr̥ṣṭá-, causative darśáyati ‘makes see’; Avestan darəs- ‘to see’, Perfect dādarəsa, Participle dərəšta-.

Sanskrit dŕ̥ś- f. ‘sight’, ahardŕ̥ś- ‘looking at the day’, upa-dŕ̥ś- f. ‘sight’, dr̥ṣṭi- f. ‘sight’, Avestan aibīdərəšti- similar (Gen. Sg. darštōiš), Sanskrit darśatá- ‘visible, viewable’, Avestan darəsa- m. ‘sight, view, glance’.

Greek δέρκομαι ‘to look, keep watch, live’, δέδορκα, ἔδρακον, δέρξις ‘seeing’ (with a more intense degree compared to Sanskrit dr̥ṣṭi-), δέργμα ‘sight’, δεργμός ‘glance, looking’, δυσ-δέρκετος ‘hard to see’ (= Sanskrit darçata-), ὑπόδρα Adv. ‘looking up from below’ (-δρακ = Sanskrit dr̥ç-, or from -δρακ-τ), δράκος n. ‘eye’, δράκων, -οντος ‘dragon, serpent’ (from the bewitching, paralyzing gaze), fem. δράκαινα.

Note by Andi Zeneli:

Ancient Greek Δράκανον (Drákanon), Alternative forms Δρακάνιον (Drakánion), Δράκανος (Drákanos), Δράκονον (Drákonon) Proper noun

Δρᾰ́κᾰνον • (Drắkănon) n (genitive Δρᾰκᾰ́νου); second declension

Dracanum, Ikaria, Greece

Dracanum or Drakanon (Ancient Greek: Δράκονον) was a town of ancient Greece on the island of Icaria. It was located on the easternmost point of the island, on a cape of the same name.

According to some traditions, Dionysus was born on Cape Dracanum. According to the fragmentary Homeric Hymn, which commences:

For some say it was at Drakanon, others on wind-swept Ikaros, and some say on Naxos, Heaven-born, Eiraphiotes, but others by the deep-eddying river Alpheios, that Semele conceived and bore you to Zeus who delights in thunder. And others, lord, say that you were born in Thebes; but they are lying, for the father of men and gods bore you far away from men, hiding you from white-armed Hera. There is a certain Nysa, a very high mountain blooming with forests, far from Phoenike, near the streams of Aigyptos... (Shelmerdine translation)

Its site is located near modern Phanari translation of Albanian drita ‘light’, dritare ‘window’ hence it is not a neologism of Jani Vretto, but an inherited Illyrian word from Drakanon.

Stefanus:

§ D238.8 Drakonon: Δράκονον, ὄρος νήσου τῆς Ἰκαρίας λεγομένης καὶ πόλις. Στράβων ιδ΄. τὸ ἐθνικὸν Δρακόνιος ὡς Μυκόνιος, καὶ Δρακονεύς.

Drakonon: "Drakonon, a mountain of the island called Icaria and a city. Strabo 14. The ethnic term is Drakonios, similar to Mykonios, and Drakonēus."

§ D238.11 Drakontos nesos: Δράκοντος νῆσος, Λιβύης, ὡς πολυίστωρ ἐν τρίτῳ Λιβυκῶν. ὁ νησιώτης Δρακοντονήσιος ἢ Δρακοντονησίτης.

Drakontos nesos: "Island of Drakontos, in Libya, as mentioned by Polyhistor in the third book of the Libyans. The islander may be referred to as Drakontōnēsios or Drakontōnēsitēs."

Albanian dritë ‘light’ (dṛk-tā); according to Bonfante (RIGI. 19, 174), related here is Umbrian terkantur ‘they see’ (i.e., ‘they provide’).

Old Irish [Present ad-cīu] ad-con-darc ‘has seen’ (etc., see Pedersen KG. II 487 ff.; Present adrodarcar ‘can be seen’), derc ‘eye’, air-dirc ‘famous’, Breton derc’h

‘sight’, Old Breton erderc ‘evident’, deep-rooted Irish drech f. (dr̥ĥkā) ‘face’, Welsh drych m. (dr̥ksos) ‘sight, mirror’, Welsh drem, trem, Breton dremm ‘face’ (dr̥ĥk-smā), Old Irish an-dracht ‘dull, dark’ (an- neg. + drecht = Albanian dritë).

Gothic ga-tarhjan ‘to show’ (= Sanskrit darśayati); Germanic torʒa- ‘sight’ (== Sanskrit dr̥ś-) as in Norwegian Placename Torget, Torghatten, etc., Indo-European to-suffix in Germanic turhta-: Anglo-Saxon torht, Old Saxon toroht, Old High German zoraht, and later zorft ‘bright, clear’.

Ref : WP. I 806 f.

See also: Perhaps distantly related to der(ep)- (above, p. 212).

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PIET : 1902

350. deru-, dŏru-, dr(e)u-, drou-; dreu̯ə- : drū-

English : ‘tree’

German : ‘Baum’, wahrscheinlich ursprgl. und eigentlich ‘Eiche’

Comments: See for a more precise definition Osthoff Par. I 169 ff., Hoops Waldb. 117 ff.; also words for various wooden tools as well as for ‘wood-like hard, solid, faithful’; Specht (KZ. 65, 198 ff., 66, 58 ff.) proposes instead a substantivized neuter of an adjective dŏru ‘the hard’, from which ‘tree’ and ‘oak’ developed: dŏru n., Gen. dreu-s, dru-nó-s.

Derivative: Derivations: deru̯o-, dreu̯o-, dru-mó-s, dru-nó-s, dru̯-ó-s, drū-tó-s.

Material: Sanskrit dā́ru n. ‘wood’ (Gen. drṓḥ, drúṇaḥ, Instr. drúṇā, Locative dā́ruṇi; dravya- ‘from the tree’), drú- n. m. ‘wood, wooden implement’, m. ‘tree, branch’, Avestan dāuru ‘tree trunk, piece of wood, weapon made of wood, such as a club’ (Gen. draoš), Sanskrit dāruṇá- ‘hard, rough, severe’ (literally ‘hard like wood, blocky’), dru- in compounds like dru-pāda- ‘block-footed’, dru-ghnī ‘wooden axe’ (-wielder), su-drú-ḥ ‘good wood’.

dhruvá- ‘steadfast, enduring’ (dh- through folk-etymological connection to dhar- ‘to hold, support’ = Avestan dr(u)vō, Old Persian duruva ‘healthy, whole’, cf. Old Church Slavonic sъ-dravъ); Avestan drvaēna- ‘wooden’, Sanskrit druváya-ḥ

‘wooden vessel, wooden box of a drum’, drŭn̥a-m ‘bow, sword’ (attested; with ū New Persian durūna, Balochi drīn ‘rainbow’), druṇī ‘water bucket’, dróṇa-m ‘wooden trough, tub’; drumá-ḥ ‘tree’ (cf. below δρυμός).

Sanskrit dárvi-ḥ, darvī́ ‘(wooden) spoon’;

Armenian tram ‘steadfast’ (drŭrāmo, Pedersen KZ. 40, 208); likely also (Lidén Armenian St. 66) targal ‘spoon’ from dr̥u̯- or deru̯-.

Greek δόρυ ‘tree trunk, wood, spear’ (Gen. Homeric δουρός, Trag. δορός from δορϝός, δούρατος, Attic δόρατος from δορϝn̥τος, with n̥ comparable to Sanskrit drúṇaḥ);

Cretan δορά (δορϝά) ‘beam’ (= Lithuanian Latvian darva).

Sicilian ἀσχέδωρος ‘boar’ (according to Kretschmer KZ. 36, 267 f. ἀν-σχε-δορϝος or -δωρϝος ‘standing firm against the spear’), Arcadian Doric Δωρι-κλῆς, Doric Boeotian Δωρί-μαχος and similar, Δωριεύς ‘Dorian’ (from Δωρίς ‘wooded land’).

Oak, tree (from the noun dru or deru, doru, which became druu̯ós in relation to other tree names and evolved into the feminine form; due to monosyllabicity, nominative lengthening), oak fruit trees, woodcutter, of the oak, of oak wood, tree nymph, old tree trunk, oak wood, single-piece boat. Cypriots Hesychius (sm̥-, Lithuanian in Boisacq s.v.), oak, heart of the tree Hesychius.

Homeric δρῠμά n. pl. ‘forest’, derived from post-Homeric δρῡμός (the latter with lengthening introduced after δρῦς); tree (Homeric δένδρεον, which evolved into Attic δένδρον), from the reduplicated δεν(= δερ)-δρεϜον, diminutive δενδρύφιον; see Schwyzer Greek Grammar I 583.

δροϝ- in the Argive dialect, δροόν means 'strong.' Argives Hesychius, ἔνδροια refers to 'heart of the tree and the middle part' (Hesychius). Δροῦθος (Δροϝ-υθος) and δροίτη 'wooden tub, trough, coffin' (probably from δροϝίτᾱ, see Schwyzer KZ. 62, 199 ff.; different from Specht Dekl. 139). δοῖτρον means 'dish, vessel' (differentiated from δροϝιτρον), and dr̥u̯io- appears in δραιόν 'sponge' (Hesychius). The personal name Δρύτων corresponds to Lithuanian Drūktenis and Old Prussian Drutenne (E. Fraenkel, Pauly-Wissowa 16, 1633).

The vowel system of δρίος, meaning 'bush, thicket,' is not yet clearly explained; Macedonian δάρυλλος f. means 'oak' according to Hesychius (deru-, compare Old

Irish daur). However, δρίς and δύναμις according to Hesychius are read as δϝίς (Schwyzer Greek Grammar I 4955).

In Albanian, dru f. means 'wood, tree, pole' (druu̯ā, compare Old Church Slavonic drъva n. pl. 'wood'); drush-k (es-stem) means 'oak'; ablaut drū- appears in dri-zë 'tree' and drüni 'wooden beam.'

In Thracian, καλαμίν-δαρ means 'plane tree,' and the names Δάρανδος, Τάραντος (dar-ant-) refer to 'oak,' Ζίνδρουμα, Δινδρύμη are related to Zeus, and a folk name Ὀ-δρύ-σ-αι, Δρόσοι, Dru-geri denote 'forest' or 'woodland.'

The Latin term *dūrus* means 'hard; hardened, strong; coarse, raw, rough, strict, insensitive' (but see below p. 220 regarding *dūrāre* 'to endure, last'); according to Osthoff 111 f., it might be dissimilated from *drū-ro-s* (*dreu-ro-s*) meaning 'strong as (oak) wood'; however, it is hard to believe that Latin *larix* 'larch tree', which comes from an Indo-European Alpine language, could be from Indo-European *derik-s* due to the difficulty with the 'l'.

Old Irish derucc (gg), Gen. dercon ‘glans’, Welsh derwen ‘oak’ (Pl. derw), Breton deruenn f., Gaulish place name Dervus (‘oak forest’), Brittonic Derventiō, place name, a folk name Dervāci and others; Old Irish dērb ‘certain’; reduction stage Old Irish daur, Gen. daro ‘oak’ (deru-), also dair, Gen. darach f. (deri-), Old Irish daurde and dairde ‘oak’.

Derived Gaulish d(a)rullia ‘oak’ (Wartburg III 50); Macedonian δάρυλλος f. ‘oak’; reduction stage dru- in the augmentative word (cf. Thurneysen ZcPh. 16, 277: ‘oak-’: dru- in Galatian δρυ-ναίμετον ‘sacred oak grove’), e.g., Gaulish Dru-talos (‘with a large forehead’), Druides, Druidae Pl., Old Irish drūi ‘druid’ (‘the high wise one’, dru-u̯id-), Old Irish dron ‘firm’ (drunos, cf. Sanskrit dru-ṇa-m, dāru-ṇá-, dró-ṇa-m), with guttural extension (cf. below New High German Trog) Middle Irish drochta ‘(wooden) cask; barrel, tub’, drochat ‘bridge’; also Gaulish-Roman drūtos ‘strong, robust (: Lithuanian drūtas)’, Greek personal name Δρύτων, Old Irish drūth ‘foolish’ (: Old Icelandic trūðr ‘jester’), Welsh drud ‘foolish, brave’ (the Welsh u comes from the Romance equivalents).

Deru̯- in Germanic Tervingl, Matrib(us) Alatervīs, Old Norse tjara (deru̯ōn-), Finnish loanword terva, Anglo-Saxon teoru n., tierwe f., -a m. ‘tar, resin’ (deru̯i̯o-), Middle Dutch tere ‘tar’ (New High German Teer); Old Norse tyrvi, tyri ‘pinewood’, tyrr ‘pine’ (uncertain Middle High German zirwe, zirbel ‘Pinus cembra’, possibly more related to Middle High German zirbel ‘whorl’, due to the round cones).

The root dreu̯- in Gothic triu n. 'wood, tree', Old Norse trē, Anglo-Saxon trēow (English tree), Old Saxon trio 'tree, beam'; in figurative meaning 'firm - firmly trusting' (similar to Greek ἰσχῡρός 'firm': ἰσχυρίζομαι 'show myself firm, rely on, trust'), Gothic triggws (treu̯u̯az) 'faithful', Old High German gi-triuwi 'faithful', and: tryggr 'faithful, reliable, carefree', Gothic triggwa 'covenant, alliance', Anglo-Saxon trēow 'faith, loyalty, truth', Old High German triuwa, New High German Treue, related with the same meaning, but with different ablaut grades Old Norse trū f. 'religious faith, assurance', Anglo-Saxon trŭwa m., Middle Dutch trūwe f. of the same meaning, Old High German trūwa, Old Icelandic trū f., alongside trūr 'faithful'.

Derived from Old Norse trūa 'to trust, to consider true' = Gothic trauan, and Anglo-Saxon trŭwian, Old Saxon trūōn, Old High German trū(w)ēn 'to trust' (compare with Old Prussian druwis).

Similar to Old Norse traustr 'strong, firm', traust n. 'confidence, trust, something one can rely on', Old High German trōst 'trust, comfort' (droust-), Gothic trausti 'contract, alliance', with ablaut English trust 'trust' (Middle English trūst), Middle Latin trustis 'loyalty' in the Frankish laws, Middle High German getrüste 'troop' (the st-formation is ancient due to New Persian durušt 'hard, strong', durust 'healthy, whole'; Norwegian trysja 'to clear the ground', Anglo-Saxon trūs 'brushwood', English trouse, Old Icelandic tros 'refuse', Gothic ufar-trusnjan 'to strew over').

The root drou- in Anglo-Saxon trīg, English tray 'shallow trough, dish', and in Swedish trö 'a specific measuring vessel' (trauja-, compare with Greek δροίτης), Old Norse treyju-sǫðull (also trȳju-sǫðoll) 'a type of trough-shaped saddle';

The root drū- in Old Icelandic trūðr 'jester', Anglo-Saxon trūð 'merrymaker, trumpeter' (: Gallo-Roman drūto-s, etc.).

The root dru- in Anglo-Saxon trum 'firm, strong, healthy' (dru-mo-s), with k-extension, or the formant -ko- (compare with Middle Irish drochta, drochat), Old High German and New High German trog, Anglo-Saxon trog, troh (m.), Old Norse trog (n.) 'trough', and Old High German truha 'chest'; Norwegian dialectal trygje n. 'a type of saddle or pack saddle', trygja 'a type of fish basket'; Old High German trucka 'box', northern German trügge 'trough', and with the original meaning 'tree, wood', Old High German hart-trugil 'dogwood'.

The Balto-Slavic deru̯a- n. ‘tree’ in Old Church Slavonic drĕvo (Gen. drĕva, also drĕvese), Sanskrit dialect drêvo (drïjevo), Slovenian drẹvọ̑, Czech dřĕvo, Russian

dérevo, Little Russian dérevo ‘tree’; also originally a collective Lithuanian dervà (Accusative deřvą) f. ‘pitch pine; tar, resinous wood’.

Ablaut, Latvian darva ‘tar’, Old Prussian in Placename Derwayn; dehnstuf. dōru̯-i̯ā- in Latvian dùore f. ‘wooden vessel, beehive in a tree’; su-doru̯a- ‘healthy’ in Old Church Slavonic sъdravъ, Czech zdráv (zdravý), Russian zdoróv (f. zdoróva) ‘healthy’, compare Avestan dr(u)vō, Old Persian duruva.

Baltic dreu̯i̯ā- f. ‘tree beehive’, substantive adjective (Sanskrit dravya- ‘pertaining to the tree’): Lithuanian drẽvė and drevẽ ‘cavity in a tree’, Latvian dreve; in the ablaut Lithuanian dravìs f., Latvian drava f. ‘tree beehive’, as well as Old Prussian drawine f. ‘honey, beehive’ and Lithuanian dravẽ ‘hole in a tree’; additionally in the ablaut East Lithuanian drėvẽ and drovẽ f., Latvian drava ‘cavity in a beehive’.

Proto-Slavic dru̯a- Nom. Pl. ‘wood’ in Old Church Slavonic drъva, Russian drová, Polish drwa (Gen. drew); dru̯ina- n. ‘wood’ in Little Russian drovno, Slovene drẽvnø.

Slavic drъmъ in Russian drom ‘primeval forest, thicket’, etc. (= Sanskrit drumá-ḥ, Greek δρυμός, adjective Anglo-Saxon trum); Lithuanian su-drus ‘lush, fat (especially in reference to plant growth)’ (= Sanskrit su-drú-ḥ ‘good wood’).

The word drūta- in Baltic means 'stark,' related to the Gallic-Roman drūto-s and the Greek personal name Δρύτων. In Lithuanian, it appears as drū́tas or driū́tas, meaning 'stark' or 'thick'. In Old Prussian, it is found in the personal name Drutenne, and in Old Norse as Druthayn or Druthelauken. It is associated with the Old Prussian druwis (m.) meaning 'faith,' druwi (f.), and druwīt meaning 'to believe' (related to Old High German trūen). It also connects with the term na-po-druwīsnan meaning 'trust' or 'hope'. Additionally, in Lithuanian, the term drū́ktas is related, as seen under dher-2.

In the context of ablaut, Old Church Slavonic drevlje 'before, first', Czech dřéve, Russian drévle 'formerly'; adverb of a comparative or positive. Hittite ta-ru 'tree, wood', dat. ta-ru-ú-i; also possibly Tocharian AB or 'wood' (incorrect abstraction from tod dor, K. Schneider IF. 57, 203).

Ref : WP. I 804 ff., WH. I 374, 384 ff., 765 f., Trautmann 52 f., 56, 60 f., Schwyzer Gr. Gr. I 463, 518, Specht Dekl. 29, 54, 139.

Pages : 214-217

PIET : 188

351. des-, dēs-

English : ‘to find’

German : ‘finden, nachspüren’

Material: Greek δήw 'find', used in the future tense as a present; ἔδηεν • εὗρεν Hesychius; Albanian ndesh 'meet', ndieh (des-sk̂ō) 'find myself'; perhaps also Old Church Slavonic dešǫ, desiti 'find', ablautend Russian-Church Slavonic dositi (udositi) 'find, encounter', if not related to dek̂-; in contrast, Sanskrit abhi-dāsati 'is hostile to, attacks' is more likely a denominative from dāsá-ḥ 'slave, enemy'.

For Albanian ndesh, see also above, p. 190.

Ref : WP. I 783, 814, Trautmann 54, Schwyzer Gr. Gr. I 780.

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PIET : 0

352. deu-1

English : ‘to plunge, to penetrate into’

German : ‘einsinken, eindringen, hineinschlüpfen’

Material: Sanskrit upā-du- 'to put on, dress'; based on a -(e)s-stem, the following seem to belong here: Sanskrit doṣā́, younger dōṣa-ḥ 'evening, darkness', Avestan daošatara-, daošastara- 'occurring towards evening, western', New Persian dōš 'the last past night'.

Greek δείελος (correctly δειελός) 'evening' (metrical lengthening for δεελός from δευσελός, originally an adjective 'evening', as seen in Homeric δειελὸν ἦμαρ); Greek δύω (attic υ:, epic ὔ), transitive 'sink, immerse, envelop' (only in compounds: καταδύω 'sink'); intransitive (in the simple form only in the participle δύων; aorist ἔδυν) 'immerse, penetrate (e.g., into the air, into the sea), slip in, put

on (clothes, weapons; so also ἐνδύω, ἀποδύω, περιδύω), go under (of the sun and stars, literally sink into the sea)', similarly in the middle voice δύομαι and δῡ́νω (Homeric δύσετο is an old augment form of the future, Schwyzer Gr. Gr. 1 788); ἁλιβδύω, Callimachus 'sink into the sea' (β is unclear, see Boisacq s.v.; prep. [a]p[o]); δύπτω 'sink' (from βύπτω); ἄδῡτον 'place where one is not allowed to enter', δύσις 'sinking, hiding place, setting of the sun and stars', πρὸς ἠλίουδύσιν 'towards evening', δυσμαί pl. 'setting of the sun and stars'; unclear ἀμφίδυμος, δίδυμος 'double', see Schwyzer Gr. Gr. I 589; according to Frisk Indog. 16 f., δυτη 'shrine' also belongs here.

Ref : WP. I 777 f., WH. I 3, 682.

Pages : 217-218

PIET : 1870

353. (deu-2 oder dou-) : du-

English : ‘to worship; mighty’

German : etwa ‘(religiös) verehren, gewähren, verehrungswürdig, mächtig’

Material: Sanskrit dúvas- n. 'gift, honor'; duvasyáti 'honors, venerates, acknowledges, rewards'; duvasyú-, duvōyú- 'reverent, respectful'.

The Old Latin word "duenos," as well as "dann duonos" and the classical "bonus," meaning 'good' (with the adverb "bene" and the diminutive "bellus" meaning 'nice, cute'), is likely related to the Old Irish "den," meaning 'capable, strong,' and as a noun 'protection.' The Latin verbs "beō" and "beātus," meaning 'to bless, to refresh' and 'blessed, happy' respectively, derive from the same root (dṷ-éi̯ō, participle dṷ-enos). Similarly, Old Saxon "twīthōn," Middle Dutch "twīden," Anglo-Saxon "langtwīdig," and Middle High German "zwīden" and "getwēdic" all mean 'to grant' or 'compliant, yielding' (dṷ-ei-to-; Wood Mod. Phil. 4, 499). According to EM2 114, it might also be connected to the Greek "δύ-να-μαι," meaning 'to have power.'

Perhaps also here Germanic taujan 'to make' (from 'to be powerful') in Gothic taujan, tawida 'to make', Old Norse tawids 'I made, created', Old High German zouuitun 'exercebant (cyclopes ferrum)', Middle High German zouwen, zöuwen 'to finish, to prepare', Middle Dutch touwen 'to prepare, to tan', which relates to Anglo-Saxon getawa 'instruments' (from which comes (ge)tawian 'to prepare',

English taw 'to tan') and (with a more original prefix stress in the noun) Anglo-Saxon geatwe f. pl. 'armor, adornment, weapons' = Old Norse gǫtvar f. pl. of the same meaning, Old Frisian touw, tow 'tool, rope', North Frisian touw 'the coarse parts of the heap, waste', Middle Dutch touwe 'tool, loom', touwe, tou 'rope' (from which New High German Tau is derived), Old High German gizawa 'furniture' (but also 'to succeed', see above), Middle High German gezöuwe n. 'device' (from which, with Bavarian-dialect pronunciation, Middle High German zāwe), New High German Gezähe (see Psilander KZ. 45, 281 f. for these forms).

In addition, with ē (Psilander also explains taujan as a Germanic shortening from tæwjan), perhaps Gothic tēwa 'order, series', gatēwjan 'to arrange', Old High German zāwa 'color, dye, tincture', Langobardic zāwa 'series, division of a certain number, adunatio', Anglo-Saxon æl-tæwe 'completely good, healthy' (concerning the possible origin of Germanic tēwā from tēʒ-wā́, see under deḱ- 'to take');

Then, it would naturally be separate from taujan); with ō, Gothic taui, genitive tōjis 'action', ubiltōjis 'evildoer', Old Norse tō n. 'unprocessed wool or flax, twine material' = Anglo-Saxon tōw 'spinning, weaving' as in tōw-hūs 'spinning house', tōw-cræft 'skill in spinning and weaving', English tow 'the coarse parts of hemp, waste'; with l-suffix Old Norse tōl n. 'tool', Anglo-Saxon tōl n. of the same meaning (tōwula-), verbally only Old Norse tǿja, týja 'to use, to benefit', actually 'to direct', a denominative to tōwja- according to Psilander, while Falk-Torp and tøie seek it related to Gothic tiuhan and the associated tauhjan, tiuhjan.

Thurneysen links Gothic taujan with Old Irish doïd 'to practice, to manage'; however, the idea that this is identical to doïd 'to ignite' and that the meaning 'to do' developed from 'to set fire' seems to me unlikely. For other interpretations of taujan, see Feist 474 f.

Ref : WP. I 778, WH. I 111, 324 f., 852.

Pages : 218-219

PIET : 1872

354. deu-3, deu̯ə-, du̯ā-, dū-

English : ‘to move forward, pass’

German : 1. ‘sich räumlich vorwärts bewegen, vordringen, sich entfernen’, daraus später 2. ‘zeitliche Erstreckung’

Derivative: perhaps also deu-s- 'to cease'; dū-ro-s 'long, far away'

Material: Sanskrit dū-rá-ḥ ‘distant, far’ (mostly spatial, but also temporal), Avestan dūraē, Old Persian duraiy ‘distant, far away’, Avestan dūrāt̃ ‘from afar, distant, far away, far off’, Comparative Superlative Sanskrit dávīyas-, dávišṭha- ‘more distant, most distant’; Vedic duvás- ‘penetrating, extending’, transitive Avestan duye ‘drive away’, avi-frā-δavaite ‘sweeps away (from the water)’; Sanskrit dūtá-ḥ, Avestan dūta- ‘messenger, envoy’; possibly related Sanskrit doṣa-ḥ m. ‘fault, defect’ (deu-s-o-);

Greek Doric Attic δέω, Aeolic Homeric δεύω (not δευσ-, but δεϝ-) ‘mangle, lack, be in need’, Aorist ἐδέησα, ἐδεύησα; impersonal δεῖ, δεύει, Participle τὸ δέον, Attic τὸ δοῦν ‘the necessary’; Medium δέομαι, Homeric δεύομαι ‘mangle’ etc., Homeric ‘fall short, lag behind’, Attic ‘ask, desire’; ἐπιδεής, Homeric ἐπιδευής ‘needy, lacking’, δέημα ‘request’; related to δεύτερος ‘following at a distance, the second’, related to Superlative Homeric δεύτατος.

Perhaps related with -s-extension (see above Sanskrit doṣa-ḥ) Germanic tiuzōn in Anglo-Saxon tēorian ‘to cease, become weary’ (to fall short), English tire ‘to become weary’.

Compare also Middle Dutch zūwen (strong verb) ‘to move forward, withdraw, proceed’, Old High German zawen ‘to proceed, succeed’, Middle High German zouwen ‘to hurry, to hasten, to proceed, to succeed’, zouwe f. ‘haste’.

2. Old Persian duvaištam Adv. ‘for a very long time’, Avestan dbōištəm Adj. ‘longest’ (temporal); related to Sanskrit dvitā́, Avestan daibitā, Old Persian duvitā-paranam see under du̯ōu ‘two’.

Armenian tevem ‘to last, endure, stand firm, remain’, tev ‘endurance, duration’, i tev ‘for a long time’, tok ‘duration, endurance’ (teuo-ko-, touo-ko-), ablautend erkar ‘long’ (temporal) from du̯ā-ro- (= Greek δηρόν), erkain ‘long’ (spatial).

Greek δήν (also Doric δᾱ́ν Hesychius) means 'long, a long time ago' (δϝᾱ́ν), δοᾱ́ν (δοϝᾱ́ν) means 'long' (accusative of δϝᾱ, δοϝᾱ 'duration'), δηρόν, Doric δᾱρόν means 'lasting a long time' (δϝᾱ-ρόν), δηθά means 'long', and from it comes δηθύνειν 'to delay, to linger', δαόν • πολυχρόνιον Hesychius (δϝᾱ-ι̯ον); see Schwyzer Greek Grammar I 482, 7 for more on δᾱρόν.

Latin dū-dum means 'for a long time, long ago, a while ago' (see WH. I 378 for the form). Also related is dūrāre 'to endure' due to Old Irish cundrad 'contract' (con-

dūrad); however, Welsh cynnired 'movement' remains unrelated despite Vendryes (Balto-Slavic 38, 115 f.); also related is Latin dum, originally meaning 'for a while', see above p. 181.

A lengthened grade Old Irish doë (dōu̯i̯o-) means 'slowly'; Old Church Slavonic davě means 'once', davьnъ means 'ancient', and Russian davnó means 'long ago', among other forms; Hittite tu-u-wa (duwa) means 'far, distant', and tu-u-wa-la (Nom. Pl.) means 'distant' from du̯ă-lo-, see Benveniste Balto-Slavic 33, 143.

Ref : WP. I 778 ff., WH. I 378 f., 861, Schwyzer Gr. Gr. I 348, 595, 685.

Pages : 219-220

PIET : 1873

355. deuk-

English : ‘to drag’

German : ‘ziehen’

Material: Greek δαι-δύσσεσθαι • ἕλκεσθαι Hesychius (δαι-δυκ-ι̯ω with intensive reduplication like παι-φάσσω). Also perhaps δεύκει• φροντίζει Hesychius, where Homeric ἀδευκής ‘reckless’; unclear is Πολυδεύκης ‘the much-caring’ (but Δευκαλίων is dissimilated from Λευκαλίων, Bechtel), and with the deepest level ἐνδυκέως ‘eager, careful’. The meaning ‘to care, to take consideration’ arose from ‘to pull’ and perhaps via ‘to raise’.

Similarly, Old Norse tjōa (teuhōn) means ‘to help’ (cf. Falk-Torp 1315 f.). A somewhat different semantic twist is shown by Latin dūcere as ‘to estimate, to reckon’, where, for example, aliquem poena dignum dūcere originally meant ‘to single someone out from the group as deserving punishment and thereby present them as such’.

Albanian nduk ‘pluck, tear out the hair’, also dialectally ‘suck out’. Middle Welsh dygaf ‘bring’ (dukami); see Old Irish to-ucc- (cc = gg) ‘bring’ under euk-.

Latin dūcō (Old Latin doucō), -ere, dūxī, dŭctum ‘to pull, drag; to lead (by pulling)’ = Gothic tiuhan, Old High German ziohan, Old Saxon tiohan, Anglo-Saxon tēon ‘to pull’ (Old Norse only in the participle toginn).

Verbal compounds: ab-dūcō = Gothic af-tiuhan, ad-dūcō = Gothic at-tiuhan, con-dūcō = Gothic ga-tiuhan, and so on.

Root nouns: Latin dux, ducis m. f. ‘leader’ (from which ēducāre ‘to raise, educate’ derives; there is no historical connection with the formally similar Old Norse toga, Old High German zogōn ‘to pull’), trādux ‘(brought-over) grapevine’. The Old Saxon heritogo, Old High German herizogo ‘duke’ in New High German Herzog is a model after στρατηγός. Cf. Feist 479.

Latin ductim ‘pulling, in full measure’, later ductiō ‘leadership’ (alongside tu-stem ductus, -ūs ‘guidance, leadership’) = New High German Zucht (see below).

Especially rich development of forms in Germanic, as follows: Iterative-Causative Old Norse teygia ‘to pull, to stretch out’ = Anglo-Saxon tíegan ‘to pull’ (taugian); Old High German zuckan, zucchen, Middle High German zucken, zücken ‘to pull quickly, to snatch, to twitch’ (with intense consonant lengthening; hence Middle High German zuc, Gen. zuckes m. ‘twitch, jerk’); Old Norse tog n. ‘the pulling, rope’, Middle High German zoc, Gen. zoges m. ‘pull’, from which Old Norse toga, -aða ‘to pull’, Anglo-Saxon togian, English tow ‘to pull’, Old High German zogōn, Middle High German zogen ‘to pull (transitive, intransitive), to tear, to drag’, cf. above Latin (ē)-ducāre; Anglo-Saxon tyge m. i-stem ‘pulling’, Old High German zug, New High German Zug (tugi-); Old High German zugil, zuhil, Middle High German zugil, New High German Zügel, Old Norse tygill m. ‘band, strap’, Anglo-Saxon tygel ‘thong’.

Old Norse taug f. ‘rope’, Anglo-Saxon tēag f. ‘band, fetter, enclosure’ (from which Anglo-Saxon tīegan ‘to bind’, English tie); with the lowest grade Old Norse tog n. ‘rope’; Old Norse taumr m. ‘rope, reins’, Anglo-Saxon tēam m. ‘team of oxen, offspring, progeny’ (from which tīeman ‘to multiply, to be pregnant’, English teem), Dutch toom ‘brood’, Old Frisian tām ‘offspring’, Old Saxon tōm ‘strap’, Old High German and Middle High German zoum m. ‘rope, strap, reins’, New High German Zaum (from Proto-Germanic tauma- from tauʒ-má-).

Old High German giziugōn ‘to testify, to prove’ (literally ‘to be summoned to court’), Middle High German geziugen ‘to prove by testimony’, New High German (be)zeugen, Zeuge, Middle Dutch betūgen ‘to testify, to prove’, getūch n. ‘testimony’.

Further with the meaning ‘to produce, to raise, to generate,’ Old High German giziug (teugiz) ‘gear, equipment, apparatus,’ New High German Zeug, Middle Dutch tūch (-g-) n. ‘gear, equipment’ and ‘reproductive organ,’ Middle High

German ziugen, New High German zeugen; Gothic ustaúhts ‘completion,’ Old High German and Middle High German zuht f. ‘pulling, draft, education, discipline, offspring,’ New High German Zucht (= Latin ductus as above).

From this, New High German züchtig, züchtigen, Anglo-Saxon tyht m. ‘education, discipline’, Old Frisian tucht, tocht ‘reproductive capability’.

Especially because of breeding 'offspring', Bavarian also 'breeding pig' and similar, one derives Old High German zōha, Middle Dutch tō̆le (tōhila), New High German Swabian zauche 'bitch', new Icelandic tōa 'vixen' from our basic root; however, compare Middle High German zūpe 'bitch', Norwegian dialect tobbe 'mare, small female creature' and Germanic tīkō and tiƀō 'bitch'."

A simpler form den- ‘to pull’ perhaps in Old Norse tjōðr n. (deu-trom) ‘tension rope, binding rope’ = Middle English teder-, teþer the same, Old High German zeotar ‘differential’, New High German Bavarian Zieter ‘front differential’ (also Anglo-Saxon tūdor, tuddor n. ‘descendants’); but Sanskrit ḍōrakam ‘rope, strap’ is Dravidian. (Kuiper Proto-Munda 131).

Ref : WP. I 780 f., WH. I 377 f., 861.

Pages : 220-221

PIET : 1875

356. deup- (: kteup-)

English : ‘a k. of thudding sound’

German : ‘dumpfer Schall, etwa wie von einem Schlag’; Schallwurzel

Material: Greek Homeric δοῦπος 'dull sound, noise; sound of footsteps'; δουπέω 'to make a dull or rattling sound'.

The original initial γδ- appearing in Homeric ἐγδούπησαν, ἐρίγδουπος 'loudly thundering' (μασίγδουπον • ... μεγαλόηχον Hesychius) is perhaps modeled parallel to or after κτύπος 'strike' alongside τύπος, so there is no certainty about its age; according to Schwyzer, (γ)δουπέω would be an intensive form of the weak-stemmed κτυπ-;

Serbian dȕpīm, dȕpiti 'to strike with noise', Slovenian dôpam (dupljem) dúpati 'to strike on something hollow, to sound dull', dupotáti, Bulgarian dúp'ъ 'to spur a horse', Latvian dupêtiês 'to sound dull' (Baltic-Slavic d- from gd- or older than Greek γδ-).

According to Van Windekens' Lexique 138, Tocharian A täp- 'to cause to resound, to proclaim' (tup-) with infinitive tpässi, passive participle cacpu, fits here.

Ref : WP. I 781 f., Endzelin KZ. 44, 58, Mühlenbach-Endzelin I 518, Schwyzer Gr. Gr. I 718[3].

Pages : 221-222

PIET : 1678

357. dəĝh-mó-s

English : ‘slant’

German : ‘schief’

Material: Sanskrit jihmá-ḥ 'slanting, oblique' (from źiźhmá-, assimilated from diźhmá-), Greek δόχμιος, δοχμός 'oblique' (assimilated from δαχμός).

Ref : Pedersen KZ. 36, 78, WP. I 769.

See also : Andere Möglichkeiten s. unter gei- ‘drehen, biegen’.

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PIET : 0

358. digh-

English : ‘goat’

German : ‘Ziege’

Material: Greek-Thracian δίζα • αἴξ. Λάκωνες (dighi̯a), compare the Thracian personal name Διζα-τελμις (like Ἔβρου-τελμις to ἔβρος • τράγος Hesychius).

Old High German ziga 'goat', with hypocoristic consonant strengthening Anglo-Saxon ticcen, Old High German zickī, zickīn 'kid' (but see New High German Zecke above under deiĝh-); possibly related to Norwegian dialect tikka 'sheep' (perhaps a cross with Swedish dialect takka 'sheep' and a Nordic equivalent of kid), tiksa 'sheep, bitch', tikla 'young sheep or cow', as well as Old Norse tīk f. 'bitch' = Middle Dutch tīke.

Armenian tik 'leather bag' is attributed by Lidén (Armenian Stud. 10 f., Don. nat. Sydow 531) to originally meaning 'goat skin'; however, it would need to derive from dig- (a taboo distortion).

Ref : WP. I 814, WH. I 632, 868. Nach Risch (briefl.) vielleicht ursprüngl. Lockruf.

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PIET : 0

359. dǐ̄p-ro-, dǐ̄p-$_{e}$rā

English : ‘cattle’

German : ‘Opfertier, Vieh’

Material: Armenian tvar 'ram, herd of large cattle' (tivar : dǐ̄perā); Gothic tibr 'sacrifice' (corrected from aibr), Old High German zebar 'sacrificial animal', Anglo-Saxon tīfer, tīber (also 'sacrifice'), late Middle High German ungezǐ̄bere, unzǐ̄ver 'vermin', New High German Ungeziefer 'unclean, unfit for sacrifice animal'. Old French (a)toivre 'draft animal' comes from the Germanic.

Ref : WP. I 765, WH. I 323, Feist 19 b, 477 a.

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PIET : 172

360. dl̥kú-

English : ‘sweet’

German : ‘süß’

Material : Greek: γλυκύς, γλυκερός 'sweet', γλυκκόν • γλυκύ, γλύκκα • ἡ γλυκύτης (Hesychius) (-κκ- from -kṷ-), γλεῦκος (late) ' sweet new wine, must' (a newly formed ablaut); γλ from δλ due to the following κ; -λυ- from -λα- because of the following υ; for the late δεῦκος 'must', δευκής 'sweet', see WH. I 380;
Latin: dulcis 'sweet, lovely, gentle' (from dl̥kṷi-s).

Note:

Frisk Etymological English

Grammatical information: adj.

Meaning: in Homeric (Π 34) of the sea, after Homeric bluish green or grey (Il.); see Pötscher, Rh. Mus. 141/2 (1998) 97-111.

Dialectal forms: Myc. karauko ‘Glaukos’, Illyrian Γλαυκίας ‘Glaukias’, Latin Gaius Servilius Glaucia, Albanian glak, gjak ‘sweet blood’ by Andi Zeneli

Derivatives: γλαῦκος name of a fish (Com.; s. Strömberg Fischnamen 23f.and Thompson Fishes 48); γλαυκία η γλαυκίον βοτάνη τις H. (Plin.); also juice of the horned poppy (Dsc.) and name of a duck (Ath.), both after the colour; γλαυκίδανον name of an eyesalve (Gal.). - Denomin. ptc. γλαυκιόων gleaming? (Il.) but Pötscher (Glotta 72, 1994, 105-8) with the green, brilliant eyes of an owl, γλαυκόομαι be affected with glaucoma (Hp.), γλαύκωμα glaucoma (Arist.), γλαύσσω shine (H.) cf. λευκός: λεύσσω. - Several personal name: Γλαῦκος, Γλαύκη (Il.), Γλαύκων, -ίων etc.. - On γλαυκῶπις s. v.

Gaius Servilius Glaucia (died late 100 BC) was a Roman politician who served as praetor in 100 BC. He is most well known for being an illegal candidate for the consulship of 99 BC. He was killed during riots and political violence in the year 100 BC while pursuing consular candidacy.

Ref : WP. I 816, WH. I 380.

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PIET : 2817

361. dn̥ĝhū, dn̥ĝhu̯ā

English : ‘tongue’

German : ‘Zunge’

Comments : oft durch Anlautswechsel und Umstellungen umgestaltet

Material: Sanskrit jihvā́ f., Avestan hizvā the same (derived from ĝiĝhu̯ā from daĝhu̯ā with i from lih- 'to lick' or from jih- 'to turn downward'; Iranian sizvā likely through sonorant assimilation); alongside ū-stem in Sanskrit juhū́ f. 'tongue, spoon' (with u from juhóti 'to pour into the fire', differing from Wackernagel-Debrunner III 192), Avestan hizū m. the same; with -ōn- for -ā Old Persian hizbāna-, Middle Persian huzvān the same, North Aryan biśān m. 'tongue, speech' (viźhvān according to E. Leumann Nordar. Spr. 127 f.).

Armenian lezu, Gen. lezvi continues the -ghu̯ā from dn̥ghu̯ā, with the first syllable likely influenced by leiĝh- 'to lick'; Old Latin dingua, Latin lingua (with l- from lingere); Oscan fangvam (Vetter Serta Hoffilleriana 153).

Old Irish teng (ā-Stamm) and tengae, Gen. tengad with t- after tongid ‘swears’; but Old Irish ligur ‘tongue’ from Latin ligurriō; unclear is Middle Welsh tafawt, Welsh tafod, Old Cornish tauot, Middle Breton teaut, Breton teod, related to Cornish tava, Middle Breton taffhaff, Breton taña ‘to taste’ (Celtic tamāto-).

Gothic tuggō f., Old Norse tunga, Old Saxon tunga, Anglo-Saxon tunge, Old High German zunga, with -ōn- instead of -ā; as a new ablaut formation, perhaps related here Old Norse tangi ‘tang of the blade’, Middle Dutch tange ‘sandbank between two marshes’.

Balto-Slavic inžū- m. in Old Prussian insuwis; Lithuanian liežùvis (from liẽžti ‘to lick’); Old Church Slavonic języ-kъ, Serbo-Croatian jèzik, Polish język, Russian jazýk; regarding the loss of initial d-, see J. Schmidt, Krit. 77; Tocharian A käntu, Gen. käntwis, B käntwo, Obl. käntwa sa (kantwa, rearranged from tankwa, Indo-European dn̥ĝhu̯ā).

Ref : WP. I 1792, WH. I 806 f., Trautmann 104, Specht Dekl. 83, Havers Sprachtabu 123 f.

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PIET : 189

362. dō- : də-, auch dō-u- : dəu- : du-

English : ‘to give’

German : ‘geben’

Grammar : (perfektiv) Aoristwurzel mit sekundärem Präsens di-dō-mi.

Derivative: Nominal formations: dō-no-m, dō-ro-m, dō-ti-s, də-ti-s ‘gift’, dō-tēr- ‘giver’, Participle dō-to-s, də-to-s, -d-to-s, Infinitive dō-men-ai, dō-u̯en-ai.

Material: Sanskrit dá-dā-ti (Aor. á-dā-m, Opt. dēyām, Fut. dāsyáti, Aor. Med. ádita = Greek ἔδοτο, Inf. dámanē: Greek δόμεναι, cf. Latin daminī, if originally an infinitive) ‘gives’ (Pāli dinna from a present di-dā-ti), Avestan dadāiti ‘gives’, Old Persian Imp. dadātuv ‘he should give’.

Root noun Sanskrit dā́[s] ástu ‘let there be a giver’; Infinitive dā́tum (: Latin Supine datum); Participle ditá-ḥ (unattested), secondary dattá-ḥ, with reduction to ā-t-tá-ḥ, prá-t-ta-ḥ ‘given up’, ablaut in tvā́-dāta-ḥ ‘given by you’, Avestan dāta-; for the Future, Sanskrit dāsyāmi (: Lithuanian dúosiu), see Schwyzer Gr. Gr. I 78811.

Armenian ta-m ‘I give’, ta-mkʿ ‘we give’ (də-i̯e-mi), Aor. etu (= á-dā-m, Indo-European e-dō-m); Greek δί-δω-μι ‘I give’, Aor. ἔδωκα, Opt. δοίην (doi̯ēm). Fut. δώσω, Aor. Med. ἐδοτό, Participle δοτός, Infinitive Homeric δόμεναι and Homeric Thessalian δόμεν (suffixless Locative).

Note by Andi Zeneli:

Albanian dosa ‘sow, female pig (she who will give you), whore’

Venetian zoto ‘he gave’ = Greek ἔδοτο; zonasto ‘he gave as a gift’, possibly from dōnā-s-to derived from a denominal dōnāi̯ō (dōno-m : Latin dōnum); Messapic pi-do (dō-t : Sanskrit a-dāt); Albanian da-shë Aor. ‘I gave’ (də-sm̥).

Latin dō, dās, dat, dămus (də-mós), dătis, dănt (secondarily for dent from (di)-dn̥-ti), Old Latin danunt; dedī, dătum, dăre ‘give, grant’, refl. ‘give oneself’ (dās with ā from stā- for dō = Lithuanian duõ, dúo-k [Specht KZ. 55, 182], Greek Homeric δί-δω-θι).

Vestinian di-de-t ‘he gives’, Paelignian di-da ‘he gives’, Umbrian dirsa, dersa, teřa ‘he gives’ (didāt), teřtu, dirstu, titu ‘given’ (di-de-tōd), teřte ‘he gives’ (di-da-ter), a-teřa-fust ‘he has turned around’ (am-de-da-fos-t); Oscan da[da]d ‘he gives’ (dād(-di)-dād), dadid ‘he has given’ (dād(-de)-dīd), di-de-st ‘he will give’, dedet, Umbrian dede ‘he gave’ (= Latin dĕ-d-ĭt, early dedet), Umbrian teřust, dirsust ‘he has given’ (dedust), etc.; Faliscian porded ‘he has given’ (por(-de)-ded).

The reduplicated present form in Italian di-dō in Latin reddō (reddidī, redditum, reddere) ‘give back’ from re-d(i)-dō is supposedly a thematic reformation of di-dō-mi; other compounds are dē-dō, dī-dō, ē-dō, prō-dō, trā-dō, and ven-dō; Participle Latin dătus ‘given’ = Faliscan datu ‘datum’, Vestinian data ‘data’, Paelignian datas ‘datas’ (: Greek δοτός); Supine datum (: Sanskrit Infin. dā́tum);

Here, perhaps despite WH. I 193 Latin ce-dō ‘give it!’ Pl. cette from ce-dəte (: Greek δότε);

Lithuanian dúomi (today secondarily dúodu, Latvian duôdu, newly formed from Old Lithuanian Ipv. duodi from dō-dhi-, East Lithuanian dúomu), 2nd sg. dúosi, 3rd sg. dúost(i) ‘gives’, Old Prussian dāst the same, according to Kořínek Listy filol. 65, 445 and Szemerényi Et. Slav. Roum. 1, 7 ff. (cf. E. Fraenkel Balt. Sprachw. 11 f.) do not derive from an old reduplication (allegedly dō-də-mi, Balto-Slavic dōdmi, 3rd sg. dō-də-ti, Balto-Slavic dōdti : dōsti), but from unreduplicated athematic inflection (dōmi, Pl. dəmós); Lithuanian dúosti, Old Bulgarian dastъ are imitations of Lithuanian ésti ‘eats’ etc., which lie alongside Lithuanian é(d)mi, Old Bulgarian jamь (from ēd-m-), where the d of the root was perceived as suffixal; for the future Lithuanian dúosiu see above p. 223.

The same applies to Old Church Slavonic damь ‘I will give’, 3rd pl. dadętь (following jadętь etc.); Old Church Slavonic dažda ‘gift’ is an analogical formation after ědja ‘food’, where the d was again perceived as a formative element.

Infinitive Lithuanian dúoti, Latvian duôt, Old Prussian dāt (dō-ti-) = Old Church Slavonic dati, Serbian dȁti, Russian datь. For the past tense Lithuanian daviaũ, Latvian devu ‘gave’, see below.

Participle dō-na- in Old Church Slavonic prě-danъ, Serbian dân, Czech dán, Little Russian dányj ‘given’; dō-ta- in Old Prussian dāts, Lithuanian dúotas, Latvian duôts; specific innovations are Serbian dialect dât, Czech dátý; additionally, Lithuanian duotina ‘suitable for giving’, Russian-Church Slavonic podatьnъ, Russian podátnyj ‘generous’; Supine dōtun ‘to give’ in Old Prussian daton (Infinitive); Lithuanian dúotų, Old Church Slavonic otъdatъ, Slovenian dat; compare Slavic datъ-kъ in Slovenian dodâtɛk, Polish dodatek, Russian dodátok ‘addition’.

Hittite dā- ‘to take’, 1st sg. da-aḫ-ḫi (daḫḫi), 3rd sg. da-a-i (dāi), is categorized by Pedersen (Muršilis 68) and Kretschmer (Glotta 19, 207) as related to ‘give’ - ‘give for oneself’ - ‘take’; in contrast, Couvreur Ḫ 206 ff.

Nominal formations: Sanskrit dā́tar-, dātár- ‘giver’, Greek δώτωρ, δωτήρ in its weak forms δοτήρ, δότειρα, Latin dátor, datrīx. - Sanskrit dātrá-, Avestan dāθra- n. ‘gift’. dō-tel- in Old Church Slavonic dateljь (dō-tel-i̯u-) ‘giver’, Czech udatel ‘boaster’, Russian dátelь ‘giver’.

Sanskrit dāti- ‘gift, offering’ in dā́ti-vāra- ‘generous, liberal’, havya-dāti- ‘providing the sacrificial offering, making the offering’, Avestan dāiti- ‘giving, bestowing’, Greek δῶτις Hesychius (and consistently in dō-t- in δώς) ‘gift’, Δωσί-θεος, -φρων, Latin dōs, -tis ‘dowry’, Lithuanian Inf. dúoti: Slavic datь ‘gift’ (e.g., in Old Church Slavonic blagodatь ‘grace’, Russian pódatь ‘tax’), Inf. dati; weak form Sanskrit díti-ḥ, Greek δόσις ‘gift’, Latin dati-ō, -tiōnis (from old -tīnes) ‘giving’ (suffix as in Greek δωτῖνη ‘gift’); with vowel loss in enclitic Sanskrit bhága-tti- ‘fortune gift’.

Sanskrit dā́na- n. ‘gift’ (nominalized -no participle) = Latin dōnum, Oscan etc. dunum (duunated ‘dōnāvit’); Welsh dawn, Old Irish dān m. ‘gift, skill, talent (aptitude)’, cf. Slavic danъ-kъ in Serbian dának ‘contribution, tax’ etc. and the -ni form in Old Church Slavonic danь ‘tribute, customs’, Lithuanian duõnis ‘gift’; weak form Albanian dhënë ‘given’, f. ‘gift, tribute’, compare dhânë.

Note by Andi Zeneli:

Albanian Cham dual (dunum) dhunë, dhuna ‘gift, female breasts’ Latin dōnum, Oscan dunum ‘gift’, Arbëresh marr dhunë ‘take gifts, touch breasts, cheat, lie’, Albanian Gheg i dhunum ‘cheated, touched around the gifts (breasts), raped’, dhunoj ‘cheat, rape, touch breasts (gifts)’ related to Albanian dosa ‘sow, female pig (she who will give you), whore’.

Greek δῶρον ‘gift’ (-ro- in passive sense, cf. e.g., clā-ru-s), Old Church Slavonic darъ ‘gift’ (m. like danьkъ), Armenian tur; Sanskrit dāyá- ‘giving’, dāyá- m. ‘gift’, Old Prussian dāian Accusative ‘gift’, Serbian prȍ-daja ‘sale’ (etc., Berneker 176).

As a second component, Sanskrit -dā- as in aśvadā́- ‘giving horses’, Slavic with transition to the o-declension, e.g., Russian dialectal pó-dy Pl. ‘contributions, taxes’, Serbian prî-d ‘additional payment in exchange’; Lithuanian priẽdas ‘addition, supplement’.

dŏ-u- appears in Sanskrit dāvánē ‘to give’ (also Perf. dadáu ‘I have given’), Avestan dāvōi ‘to give’, Cypriot δυϝάνοι ‘may he give’, Inf. δοϝεναι (through the archaic participle ἀπυ-δόας, cf. Schwyzer Gr. Gr. I 745 f.), and contracted in Homeric and Attic δοῦναι.

Latin duim, duīs etc., meaning ‘to give’, and Future II -duō, contain an Aorist stem du- from dou̯-; duim originated from the Optative -dou̯īm in compounds (e.g., prō-duint from prō-dou̯int, etc.), and also appears in compounds with dhē-: per-duim, etc. In Italic, the Optative dou̯īm was replaced by a secondary Present dou̯iō in Faliscan, as seen in doviad ‘may grant’ (thus Latin duam etc. in compounds seems to be a weakened form of doviām), Umbrian pur-dovitu, pur-tuvitu, -tuetu ‘porricito’, purtuvies ‘porricies’, Umbrian purditom (-d(o)u̯itom) ‘porrectum’, purtīus (d(o)u̯īus) ‘you will have extended’, purtifile ‘porricibilem’, from a syncopated por-d[o]u̯ī- with a shift from du̯ to d; in purdovitu the syncope was prevented by the Indicative pór-dovīt.

Lithuanian daviaũ ‘I gave’, dovanà f. ‘gift’, Latvian dâvana f. ‘gift’, Iterative dãvât, dāvināt ‘to offer, to give’, Old Church Slavonic -davati ‘to distribute’ (one of the model forms for the Iterative in -vati). For Old Saxon twīthōn ‘to grant’, etc., see under deu-2 ‘to grant kindly’.

Ref : WP. I 814 ff., WH. I 266, 360 ff., 371 f., 861, Schwyzer Gr. Gr. I 686[8], 722, 741, 794, 806 ff., Trautmann 56 ff.

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PIET : 1909

363. dous-

English : ‘arm’

German : ‘Arm’

Material: Sanskrit dóṣ- n. (m.), Gen. doṣṇáḥ ‘forearm, arm, lower part of the forefoot in animals’; Avestan daoš- m. ‘upper arm, shoulder’; New Persian dōš ‘shoulder’; Old Irish doë (dous-n̥t-s), Gen. doat ‘arm’; Latvian pa-duse (low grade) ‘armpit; the bosom of the dress’; Slovenian pâzduha, pâzdiha beside pâzuha, pâziha ‘armpit’, and with the same d-loss (an explanatory attempt by Berneker 233 f.) Old Bulgarian etc. pazucha ‘bosom’.

Ref : WP. I 782, Trautmann 64.

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PIET : 195

364. drē- : drə-, erweitert dr-ĕm-

English : ‘to sleep’

German : ‘schlafen’

Material: Sanskrit drā́ti, drā́ya-ti, -tē ‘sleeps’, ni-drā́ ‘sleep’; also deeply rooted ni-drita-ḥ ‘sleeping, fallen asleep’; Armenian tartam ‘slow, drowsy’ (der-d-, Pedersen KZ. 39, 416); Greek Homeric Aor. ἔδραθον (e-dr̥-dh-om), younger ἔδαρθον ‘slept’, secondary καταδαρθάνω ‘fall asleep’.

Latin dormiō ‘sleep, doze’ (dr̥m-ī̯ō); Slavic drēmi̯ō ‘doze’ in Church Slavonic dremlju drěmati ‘to doze’, Serbian drìjemljêm drijèmati ‘to have a desire to sleep’, etc. For the formal relationships, see EM. 284, and for the -em extension, also Pedersen Groupement 22.

Albanian dremit Slavic loanword.

Ref : WP. I 821, WH. I 372, Trautmann 60.

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PIET : 1910

365. dreĝh-

English : ‘unwilling, displeased’

German : ‘unwillig, verdrossen’

Comments: or perhaps originally ‘to be sleepy, sluggish’.

Material: Gothic trigo ‘sorrow, reluctance’, Old Norse tregi m. ‘sorrow, hindrance’, tregr ‘unwilling, disinclined’, treginn ‘sorrowful’, Anglo-Saxon trega m. ‘sorrow, suffering’; Old Saxon trego m. ‘pain’, tregan (only infinitive) with dative ‘to be sorrowful’, Middle Dutch tregen ‘to lose courage’, Old Norse trega = Anglo-Saxon tregian ‘to grieve’; compare with a possibly ancient concrete meaning ‘tough, tenacious’ Norwegian dialectal treg also ‘persistent, firm’, trege ‘tough fiber, tendon, tough skin’, Swedish trägen ‘persistent’; lengthened grade Old High German trāgi ‘sluggish, slow, morose’, Old Saxon trāg ‘bad’, Anglo-Saxon trāg f. ‘suffering, evil’, Old Saxon and Old High German trāgī f. ‘sluggishness, vexation’.

Lithuanian dryž-tù, drižaũ, drìžti ‘to become limp, flaccid’ (Būga Kalba Irish p. 219), drìžinti ‘to make limp’; compare with Lithuanian ri in Hirt Indo-European Greek II 83.

Ref : WP. I 821 f., Persson Beitr. 46 f.

Pages : 226-227

PIET : 0

366. dumb- (-bh)

English : ‘penis, tail’

German : ‘penis, Schwanz’, vielleicht eigentlich ‘Stab’

Material: Avestan duma- m. ‘tail’, New Persian dum, dumb (dum(h)ma-), Old High German zumpfo ‘penis’, Middle High German zumpf(e), zumpfelīn (Sütterlin IF. 4, 93); possibly also Avestan dumna- n. ‘hand’ (dumbna-), see Scheftelowitz IF. 33, 142 with numerous parallels for the semantic development ‘pole, staff -

penis, tail’ and ‘staff - arm, hand’. Likely related to Middle Dutch timpe ‘tip, summit’, Anglo-Saxon ātimplian ‘to furnish with nails’, nasal form of Germanic tippa ‘tip’ in English tip ‘point’, Middle High German zipf(el); Germanic tuppa- ‘tuft’ in Old Norse toppr ‘tuft’, Anglo-Saxon topp m. ‘summit’, Middle High German zopf ‘tuft, end of something’, with bb: Middle Dutch tobbe, tubbe ‘knob’, compare Latvian duba ‘erected sheaf’; Germanic tappan ‘knob’ in Anglo-Saxon tæppa m. (English tap), Middle Dutch tappe m., Old High German zapho, Middle High German zapfe m. Apparently a ‘mot populaire’ with intense consonant sharpening, nasalization, and vowel changes a : i : u; compare above p. 221 drop-: drip-: drup-.

Ref : WP. I 816, Fick III 155, 164, 168, Petersson Heterokl. 70 f.

See also : S. auch oben S. 177.

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PIET : 197

367. dus-

English : ‘bad, foul’

German : ‘übel, miß-’ als 1. Kompositionsglied

Material: Sanskrit duṣ-, dur-, Avestan duš-, duž- ‘bad, evil’, Armenian t- ‘un-’, Greek δυσ- ‘bad, evil’, Latin in difficilis ‘difficult’, Old Irish do-, du- (leniting after the model of so-, su-), Gothic tuz- (in tuz-wērjan ‘to doubt’), Old Norse, Anglo-Saxon tor-, Old High German zur- ‘un-’, Slavic in Old Bulgarian dъždь (duz-djus ‘bad sky’ = ‘rain’), Russian doždь, Polish deszcz, Czech déšť, Gen. dščě and analogously deště. Connection with deus- ‘to lack’ is very likely.

Originally developed from Indo-European duṣ- is Sanskrit dúṣyati ‘becomes corrupt, deteriorates’, duṣṭa- ‘corrupt, bad’, dūṣáyati ‘corrupts, harms’.

The name Dyrrhachion is usually explained as a Greek compound from δυσ- 'bad' and ῥαχία 'rocky shore, flood, roaring waves', an explanation already hinted at in antiquity by Cassius Dio, who writes it referred to the difficulties of the rocky coastline, while also reporting that other Roman authors linked it to the name of an eponymous hero Dyrrachius. The mythological construction of the city's name was recorded by Appian (2nd century AD) who wrote that "the king of the barbarians

of this country, Epidamnus gave the name to the city. His daughter's son Dyrrachius, built a port near the town that he called Dyrrachium". Stephanus of Byzantium repeated this mythological construction in his work. It is unclear whether the two toponyms referred originally to different areas of the territory of the city or whether they referred to the same territory.

Ref : WP. I 816, E. Fraenkel Mél. Pedersen 453.

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PIET : 0

368. dṷei-

English : ‘to fear’

German : ‘fürchten’

Material: Avestan dvaēϑā 'threat'; Armenian erknčim 'I fear', erkiuł 'fear' (initial sound as in erku 'two': dṷōu Meillet MSL. 8, 235).

Greek: δείδω 'I fear' (δέ-δϝοι̯-α), Plural: δείδιμεν (i.e., δέδϝιμεν), Attic: δέδιμεν (then the new Singular: δείδια, i.e., δέδϝια, Attic: δέδια), Aorist: ἔδδεισεν (i.e., ἔδϝεισεν), Homer's δίε 'feared'; from δεδϝοια formed Perfect: δείδοικα, Attic: δέδοικα, Cretan: δεδϝοικώς according to Hesychius (Hs. δεδροικώς), and δεδείκελος according to Hesychius 'fearful'.

Regarding δεδίσκομαι (later form) 'I am startled' (δε-δϝί-σκο-μαι), the secondary form δειδίξομαι was created, from which Attic δεδίττομαι and Homer's δειδίσσομαι derive; Homer's δειδήμων 'fearful' (δεδϝει̯ήμων); δέος n. 'fear' (δϝει̯ος), θεουδής 'god-fearing' (θεο-δϝεής), δεῖμα n., δειμός m. 'fear', δεινός 'terrible', δειλός 'fearful, timid; unfortunate, pitiable' (δϝει̯ελός); διερός 'to be feared' (δϝι-ερος).

Latin dīrus 'terrible, dreadful, ominous' (Servius to Aeneid III 235 also mentions it as a Sabine and Umbrian word, suggesting that di- instead of bi- comes from dṷi- as a dialectal sound change), with the suffix -ro- 'that which is feared', similar to clā-rus 'audible'.

s-augmentation in Sanskrit dvéṣṭi 'he hates, is hostile', dviṣṭá- 'hated', dvéṣa-ḥ m., dvéṣas- n. 'hatred', Avestan dvaēš-, ϑbaēš- 'to oppose, to harm', Participle ϑbišta-, dvaēšaḥ-, ϑbaēšaḥ- 'opposition', Middle Persian bēš 'sorrow, misfortune', probably related to dṷis- S. 232.

Ref : WP. I 816 f., WH. I 353 f., Schwyzer Gr. Gr. I 710[6], 769, 774. Nach Benveniste (briefl.) gehört die Wz. als ‘bin im Zweifel’ zum folgenden dṷō(u) ‘zwei’.

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PIET : 2815

369. dṷō(u)

English : ‘two’

German : ‘zwei’

Grammar: m. (Satzdoppelform duṷōu), dṷai f. n., alongside dṷei-, dṷoi-, dṷi-
Comments: see the summary in Brugmann II² 2, 6-82 passim.
Material: 1. Sanskrit m. dváu, dvā́ (also Vedic duváu, duvā́) = Avestan dva m., Sanskrit f. n. dvé́ (also Vedic duvé́) = Avestan baē f. and n. 'two';
Instr. Dat. Abl. Sanskrit d(u)vā́bhyām (with renewed ā), Avestan dvaēibya (with old i-diphthong, like Lithuanian dviẽm, etc.), Gen. Sg. Sanskrit d(u)váyoḥ; in combinations, Sanskrit d(u)vā-: d(u)vā-daśa '12' (== Greek δώδεκα);
Armenian erku 'two' (= Sanskrit dvā́).

Greek Homeric δύ(ϝ)ω (δϝω as in δώ-δεκα), Genitive Dative Ionic Attic δυοῖν, alongside an indeclinable form in Homeric, Attic, Doric, etc., δύ(ϝ)ο (for the form, see Schwyzer Greek Grammar I 588 f.; for the proposed Indo-European dṷō, see Meillet Balto-Slavic 21, 273, based on Armenian erko-tasan 12, Latin duŏ-dēnī, Sanskrit dva-ká- meaning ‘two together,’ which may have been influenced by compounds with o-stems in the first part, as well as Gothic, Old Norse, Old Saxon, Anglo-Saxon Old Frisian wi-t meaning ‘we two,’ Old Norse it, Old Saxon and Anglo-Saxon git meaning ‘you two’); Albanian dü (masc.), düj (fem.) meaning ‘two’ (duṷō, or duṷai).

Latin *duo* (from *duō*), feminine *duae* (a newer formation), Umbrian (only with plural inflection) *dur* nominative masculine ‘duo’ (*duōs*, duūr), *desen-duf* accusative masculine (12), *duir* ‘duobus’, *tuva* accusative neuter; Old Irish *dāu*, *dō*

nominative/accusative masculine (= Sanskrit *dvāu*), before a noun *dā* (proclitic form), feminine *dī* (= Sanskrit *dvé*), neuter *dān*- ‘two’, Old Welsh/Breton masculine *dou*, feminine Welsh *dwy* (etc.); Gallic *a folk name Vo-cor-ii, Vo-contii* (cf. *Tri-corii*) with *u̯*- alongside *du̯*-; cf. Thurneysen Grammar 182; Gothic masculine *twai*, feminine *twōs*, neuter *twa*, Old Norse *tueir* masculine, *tuær* feminine, *tuau* neuter, Anglo-Saxon *tū* masculine, *twā* feminine (= Sanskrit *dvé*); Old High German *zwēne* masculine, *zwā*, *zwō* feminine, *zwei* neuter, etc. (Old High German *zweio* ‘in twos’ a locative dual = Lithuanian *dvíejau, dvíejaus*).

Lithuanian dù (m.), (from dvúo = Sanskrit dvá), dvì (f.) (= Sanskrit dvē); Latvian divi (m. f.) (from duwi f. n.), Old Prussian dwai (m. f.); Old Church Slavonic dъva (m.), dъvě (f. n.); Tocharian A (m.) wu, (f.) we, B (m. f.) wi (a new formation); cf. above Gaulish vo-; Hittite ta-a-an (tān) 'secondly, second', ta-a-i-u-ga-aš (tāyugaš) 'two years old' (: Lithuanian dveigỹs 'two-year-old animal').

Regarding the first element of εἴκοσι (twenty), vīgintī, etc. (old dissimilation from du̯ī̆-, du̯ei-dḱmtī), see u̯ī-ḱm̥t-ī 'twenty'.

In compounds, Indo-European du̯i- and its derivative di- (which developed under unclear conditions): Sanskrit *dvi*- (e.g., *dvi-pád*- 'two-footed'), Avestan *bi*- (e.g., *bi-māhya*- 'lasting two months'), Armenian *erki* (e.g., *erkeam* 'two-year-old'), Greek *di*- (e.g., *δίπους* 'two-footed'; since *δίφρος* 'chariot seat, chair' was more likely *δι*-, not *δϝί-φρος*, unless there was a dissimilatory loss of *ϝ* against the following labial *φ*, it is also worth considering that other cases of *δι*- may have originated from Indo-European *du̯i*-), Old Latin *dui*-, Latin *bi*- (e.g., *dui-dens, bidens*; regarding forms like *diennium*, see WH I under *biennium*, Sommer *Hdb.3* 223; Umbrian *di-fue* 'bifid' likely developed regularly from *du̯i*-), Old Norse *tve*- (also *tvī*-, see below), Anglo-Saxon *twi*-, Old High German *zwi*- (e.g., Anglo-Saxon *twi-fēte* 'two-footed', Old High German *zwi-houbit* 'two-headed'), Lithuanian *dvi*- (e.g., *dvì-gubas* 'twofold', Old Prussian *dwi-gubbus*).

Italic *du*- in Latin *du-bius, -plus, -plex, -pondius, -centī*, Umbrian *tuplak* Accusative Sg. n. ‘duplex’, *du-pursus* ‘with two feet’ is a recent formation based on the stem *du*- perceived as coming from *duo*; similarly, *du*- in Umbrian *duti* ‘again’, Pāli *dutiyam* ‘for the second time’ is to be explained; regarding Latvian *du-celes* ‘two-wheeled vehicle’, see Trautmann 125, Mühlenbach-Endzelin I 509, Endzelin Latvian Greek 358. High-graded *du̯ei*- in compounds must be acknowledged for Celtic (e.g., Old Irish *dē-riad* ‘two-horse chariot’, *díabul* ‘twofold’, Welsh *dwy-flwydd* ‘biennial’; Old Irish *dïas* ‘duality of persons’, probably from *du̯eio-stho*-) and for Germanic (e.g., Old Norse *tuī-faldr* ‘twofold’

alongside *tuēfaldr*; Gothic *tweifla-*, probably n., Old High German *zwīfal* n. alongside Greek *δι-πλός*, Latin *duplus*).

The root du̯oi- appears in Anglo-Saxon as *getwǣfan, twǣman* meaning 'to separate, cut', derived from *twaifjan, twaimjan*. It might also relate to the Avestan *baēərəzufraϑah-* (‘two fingers wide’) and *dvaēpa-* (neuter, ‘island’), or rather from *du̯ai̯i-*, as in Sanskrit *dvēdhā* (‘twofold, in two parts’), compare with *dvīpá-* (‘island’, see above, page 51); possibly also in Phrygian geographical name Δοίας, genitive -αντος (du̯oi-n̥t), meaning 'twin'. In Slavic, *dvo-, dvu-, dvě-* appear in compounds, see Berneker, page 247. For ordinals: Sanskrit *dvitīya-*, Avestan *bitya-*, *dabitya-*, Old Persian *duvitiya-* (‘second’); also *duti* (‘again’, likely a replacement for *diti* from *du̯itio̯m* after *du-*, see above); Armenian *erkir, erkrord* (‘second’); Albanian *i-düte*; all of which are more recent formations.

3. Multiplicative adverb: *du̯is* 'twice': Sanskrit *dvíḥ* (also Vedic *duvíḥ*), Avestan *biš*, Greek *δίς*, Old Latin *du̯is*, Latin *bis*, Middle High German *zwir* 'twice' (but New Irish *fo-dī* = Sanskrit *n. dvē*, Pedersen KG. I 301, II 127), Germanic mythological personal name *Tuisto* ‘hermaphrodite’; expanded with *u̯-Formans* Avestan *bižvaṯ̃*, Old Norse *tysuār*, *tuisuar*, Old High German *zwiro, zwiror* (*zwiron, zwironf*), with phonetic z-loss Anglo-Saxon *twiwa, twiga, twia, tuwa, twie*, Old Frisian *twia, twera*, Old Saxon *twio* (for these forms, see Loewe KZ. 47, 98 - 108, who reminds in the Formans of Sanskrit *kr̥tvas* ‘times’); from which with the Formans *-ko-* Old High German *zwisk*, Old Saxon *twisk* ‘double’ (see below), probably also Armenian *erkiç* ‘twice’;

with l-formants: Anglo-Saxon *twislian* ‘to divide in two’, *twisla* ‘confluence of two streams’, New High German *Zwiesel* ‘forked branch’ (perhaps more closely related to *du̯is* meaning ‘apart’, see below);

with t-formants: Sanskrit *dvitá́* ‘twofold, double’ (from which *dvāitá-m* ‘duality’), Apabhramsa *duvitāparnam* ‘in two lines’, Gathic Avestan *daibitā* ‘again’.

4. Multiplicatives: Greek *διπλός, διπλόος*, Latin *duplus*, Umbrian *dupla* ‘duplas’, Old Irish *dīabul* (du̯ei-plo-; see also above Gothic *tweifls*), possibly also Avestan *bifra-* n. ‘comparison, similarity’ (: root *pel-* ‘to fold’, compare with t-extension:)

Greek διπλάσιος (pl̥t-io-), Ionic διπλήσιος ‘swung with both hands’, Old High German zwifalt the same

Greek δίπλαξ, Latin duplex, Umbrian tuplak n. ‘duplex’ (: root plāk- ‘flat, broad’); from adverbs such as duví-dhā, dvē-dhā (likely dvai̯i-dhā, as it is read as trisyllabic

in the oldest texts) ‘double, in two parts’, which seems to be connected to the origin of Old Irish dēde ‘duality of things’, as well as that of Old Norse twēdi ‘half’, Anglo-Saxon twǣde ‘two-thirds’, Old High German zwitaran ‘hybrid’, New High German Zwitter.

Greek δίχα 'twofold, divided into two parts' (from Homeric διχῇ, διχοῦ), alongside (through intersection with δι-θά as in Sanskrit dvídhā) Homeric διχθά 'δίχα', from which Ionic διξός 'twofold' (διχθι̯ός or δικσός) and δισσός, Attic διττός are derived (διχι̯ός, Schwyzer Gr. Gr. I 598, 840); regarding Hittite dak-ša-an 'half part', see Pedersen Hittite 141.

Also related is Albanian degë 'branch, twig, bush' (du̯oi-ghā).

Old High German zwīg 'twig' (du̯ei-gho-), Anglo-Saxon twig 'twig' (du̯i-gho-); Old Saxon tōg(o), Middle Dutch toch, Old High German zuog(o) 'twig' are derived from forms of the cardinal number with twō- modified.

Lithuanian dveigỹs m. 'two-year-old animal', Serbian dvìzāk 'two-year-old ram', and old dviz 'two-year-old' (cf. Hittite dāyugas, see above).

5. Collectives: Sanskrit dvayá- 'double' (dvayá-m 'double being, falsity', from Vedic 'pair'), Dat. f. dvayyái = Homeric ἐν δοιῆι; dvandvám 'pair' (from Vedic duvā́-duvā́ 'twofold').

Greek Homeric δοιώ, δοιοί 'double, two' (with the preservation of -ι̯- influenced by δϜοῖ[Ϝ]ιν), ἐν δοιῇ 'in doubt' (Irish dīas from due̯i̯o-stho-).

Gothic Gen. Pl. twaddjē (compare with the different ending Sanskrit Gen. Dual dváyos, Lithuanian Gen. dviejų̃), Old Norse tueggia, Old High German zweiio, Anglo-Saxon m. twǣgen, f. twā, n. tū 'two' (see Sievers-Brunner 264), Nom. Accusative Pl. Old High German zwei (du̯e̯i̯ā), alongside Indo-European du̯e̯i̯o- Old High German and Middle High German zwī, g. zwīes m.n. 'twig' (the n-stem Old Norse tȳja 'doubt' likely derived from Nom. tvīja, Gen. tȳju).

The Balto-Slavic du̯e̯i̯a- and du̯u̯a̯i̯a- are reflected in Lithuanian as dvejì, feminine dvẽjos, meaning ‘two’ (with the nominal singular in dvẽja tíek meaning ‘twice as much’).

In Old Church Slavonic, *d(ъ)voji* is an adjective meaning ‘double, two’, and *d(ъ)voje* is a noun meaning ‘two things’. Derivatives include Russian *dvojnój* meaning ‘double’, *dvójni* meaning ‘twins’, *dvójka* meaning ‘pair’, *dvojník* meaning

‘two-threaded yarn’, and *dvoítь* meaning ‘to divide into two parts, to twist two threads into one’, among others (see Berneker 247).

With -no- (partly based on dṷis): Armenian krkin 'double' from (r)ki-rki-no-, Indo-European dṷi-dṷis-no- (L. Mariès REtIE. 1, 445); Latin bīnī 'two each' (distributive) and 'two' (collective) from dṷis-no- (= Germanic twiz-na-);"

Germanic twi-na- in Old High German zwinal, zwenel ‘gemellus’, zwiniling m., Middle High German zwinilīn n. ‘Zwilling’, twai-na- in Old Saxon twēne ‘two’, Old High German zwēne the same (with ē instead of ei after zwē = Gothic twai, which it has replaced), Old High German zwein-zug, Old Saxon twēn-tig, Anglo-Saxon twēn-tig ‘20’ (‘double ten’); Germanic twiz-na- in Old Norse tvennr, tvinnr ‘twice’, Pl. tvenner ‘two belonging together’ (tvinna ‘to double’), Old High German zwirnēn, -ōn ‘to twist together twice’, Middle High German zwirn, Middle Dutch twern ‘doubly twisted thread’ well = Anglo-Saxon twīn, Dutch twijn ‘twine, linen’ (Anglo-Saxon getwinne ‘pair’, getwinnas ‘twins’ is then traced back to twi-nja-). Also based on a twīha-, Indo-European dṷei-ko-, Gothic tweihnai ‘two’, Anglo-Saxon Dat. twēonum, betwēonum, English between ‘between’.

Lithuanian m. Pl. dvynaĩ, Russian dvójni ‘twins’. With -ko-: Sanskrit dviká- ‘consisting of two, double’ (dvaká- ‘paired’ according to ēkaká-).

Old High German zwe(h)o, Old Saxon twe(h)o, Anglo-Saxon twēo m. ‘doubt’, Anglo-Saxon be-twih, -tweoh ‘between’, mid unctwīh ‘between us two’ (compare above Gothic tweih-nai);

From dṷis-: Old High German zwisk, Old Saxon twisk ‘twice’, Pl. ‘both’ Dat. Pl. Old High German (undar, en) zwiskēn, New High German zwischen; also Anglo-Saxon getwisa m., Old Saxon gitwiso, Middle High German zwiselinc ‘twin’.

With dṷis- ‘twice’ identical is dṷis- ‘split, apart’ in Gothic twisstandan ‘to separate’ and its derivatives Old Norse tvistra ‘to separate’, Middle Dutch Old Frisian twist, Middle High German zwist ‘quarrel (separation)’ and Middle English twist = Old Norse kvistr ‘branch’ (as well as Bavarian zwist), further Old Norse kvīsl f. ‘split branch or tool, arm of a river’ (this with Indo-European ei); also Old Norse tvis-var ‘twice’, tvistr ‘divided, sorrowful’ (= Sanskrit dviṣṭha- ‘ambiguous’, Greek διστος in διστάζω ‘to hesitate’, Indo-European dṷi(s)-sto- : pattern stā-, possibly dṷis-to- with formative -to-), Anglo-Saxon twisla ‘arm of a river’, twislian ‘to split’, Old High German zwisila, New High German Zwiesel ‘forked object, branch’, Middle High German zwisel ‘double’; likely related is Arabic dviṣ- ‘to hate’ (see under dṷei- ‘to fear’).

6. Indo-European variant dis- in Latin dis-, Old Saxon and Old Frisian te-, ti-, Anglo-Saxon te-, Old High German zi-, ze- (younger zir- through blending of zi- and ir-) ‘apart’, Gothic dis- ‘apart’ (likely borrowed from Latin, hardly originally from tis- = Latin dis-), Albanian tsh- as in tshk’ep ‘to split’, Greek διά (i.e., filled out form δι[σ]ά, as in μετά, etc.), e.g., δια-σχίζω: Latin discindo, ‘through’ (‘split in the middle’), also as a prefix meaning ‘through and through’ = ‘very’ (Ancient Greek ζα-).

Ref : WP. I 817 ff., WH. I 104 ff., 354 f., 381 ff., 860, 861, Feist 484 ff., Trautmann 64, Schwyzer Gr. Gr. I 588 f., Wackernagel-Debrunner Sanskrit Greek Ill, 342 f.

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PIET : 2950

370. dhăbh-1, nasalized dhamb(h)-

English : ‘to astonish, be speechless’

German : ‘staunen, betreten, sprachlos sein’

Comments: presumably as ‘to be struck, affected’ derived from a basic meaning of ‘to strike’.

Material: Greek τάφος n. ‘amazement, wonder’, perfect epic Ionian τέθηπα, aorist participle ταφών ‘to amaze’, θώπτω, θώπεύω (‘to wonder at’ = ‘to flatter’, see Boisacq s.v. θώψ), nasalized θάμβος n. ‘amazement, wonder, terror’, θαμβέω ‘to be amazed, to astonish, to frighten’; for β compare Schwyzer Greek Grammar I 333, 833; Gothic afdōbn ‘to be silent!’.

Note by Andi Zeneli:

Albanian Karl Thopia

Καρλ θεωπια

Καρλ θωπηα

Καρλ θοπηα

- θῶπες (thôpes):

κόλακες (kolakes): flatterers, sycophants (Gregory of Nazianzus, c. 2,2,1,5)

- θωπικός (thōpikos):

κολακευτικός (kolakeutikos): flattering, servile

- θωπεία (thōpeia):

κολακεία (kolakeia): flattery, sycophancy

Assuming a basic meaning of ‘to strike’, the following Germanic family can be listed: Old Norse dafla ‘to splash in water’, Norwegian dialect dabba ‘to stomp, to pound’, Old Norse an(d)dǿfa ‘to hold a boat against the wind and current’, Middle English dabben, New English dab ‘to tap lightly’, East Frisian dafen ‘to strike, to beat, to bump’, Middle High German beteben ‘to run over, to press’, Low German bedebbert ‘to tread, to be embarrassed’, New High German tappen, Tapp ‘a tap’, Middle High German tāpe ‘paw’ (Germanic ē, but not usable for establishing the Indo-European vowel system), Middle Dutch dabben ‘to tap, to splash’ and similar words. However, also see Persson IF. 35, 202 f., who relates several of these words, including Middle High German tappe ‘clumsy, awkward person’, to a Germanic root dabb-, dēb(b)-, daƀ-, dap- ‘thick, clumsy’, which leads to meanings like ‘awkward, foolish, bumbling’, in comparison with Latvian depis as a pejorative term, roughly meaning ‘fool’, depe ‘toad’ (‘the clumsy one’), depsis ‘small, fat boy’, and Germanic words such as Swedish dialectal dabb ‘a thick lump of slime’, dave ‘puddle’ (: Old Norse dafla ‘to splash’), etc. (Latvian dep- might be an alternative form to dheb- in Old Church Slavonic debelъ ‘thick’, etc., see Mühlenbach-Endzelin I 455); it is likely that various word families in Germanic are to be combined (see also under dāi-, dāp- ‘to divide’).

According to Endzelin (KZ. 51, 290), English dab is related to Lithuanian dóbiu, dóbti ‘to beat to death’, and Latvian dābiu, dābt ‘to strike’.

Ref : WP. I 824.

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PIET : 1695

371. dhabh-2

English : ‘proper’

German : ‘passend fügen, passend’

Derivative: dhabh-ro-s the same

Material: Armenian darbin ‘smith’ (dhabhr-ino-); Latin faber, fabrī ‘artisan, artist’, Adj. ‘artistic, skillful’, Adv. fabrē ‘skillfully’, affabrē ‘artistically’, opposed to infabrē, fabrica ‘skill, workshop’ (pälign. faber is Latin loanword); perhaps related Latin (Plaut.) effābilātus ‘exposed’, derived from fābilla, Fügung’ (f dialect).

Gothic ga-daban ‘to happen, occur’, Perf. gadōb ‘it is fitting’, Adj. gadōf ‘it is appropriate, decent’ = Anglo-Saxon gedēfe ‘suitable, mild’ (ga-dōbja), gedafen ‘becoming’, gedafnian ‘to be appropriate, decent’ = Old Norse dafna ‘to thrive, become strong, prosper’, Anglo-Saxon gedæfte ‘suitable, mild’, gedæftan ‘to arrange’.

Old Church Slavonic dobrъ ‘good, beautiful’ (= Armenian darbin, Latin faber), dobjь, dobljь ‘excellent, worthy’, doba (alter r/n-stem) ‘fitting, occurrence, opportunity’, podoba ‘adornment, decency’, u-dobьnъ ‘easy’, u-dobь Adv. ‘easily’; Lithuanian dabà ‘quality’, dabìnti ‘to adorn’, dabnùs ‘elegant’, etc.

Ref : WP. I 824 f., Trautmann 42 f., WH. I 436 f., 863.

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PIET : 1913

372. dhăl-

English : ‘to blossom, be green’

German : ‘blühen, grünen’

Material: Armenian dalar ‘green, fresh’; Greek θάλλω ‘to grow green, to bloom, to thrive’, Perf. τέθηλα, Doric τέθᾱλα, from which Pres. θηλέω, Doric θᾱλέω, θάλος n. ‘young shoot’, ἐριθηλής ‘luxuriantly sprouting’, εὐθᾰλής, Doric εὐθᾱλής ‘luxuriantly sprouting or blooming’, θαλλός ‘young shoot, young branch’, θαλία ‘bloom, flourishing well-being, especially Pl. festive joy, feast’.

Albanian dal (dalnō), Aor. doła (dāl-) ‘to emerge, sprout, spring forth, extend’, Partiz. dalë (dalno-) etc. (for djalë ‘child, youth’ see under del-3).

Since Albanian aligns only with the original ă̄ vowel system and therefore in Greek the stage ᾱ should not be understood as a newly formed ablaut from ă̄, which could itself have developed from l̥, it is best to refer to a parallel form dhel-: perhaps Armenian deł ‘medicine’ (if derived from herb).

The Welsh word dail means 'leaves' (analogous singular dalen) and 'acorn'. The word delen means 'leaf', etc. (i-Umlaut of 'o'). In Middle Irish, duille (from dolīnį̄ā) is a collective, feminine noun meaning 'leaves'. In Gallic, the term πομπέδουλα means 'five leaves' (Dioscorides), unless to be read pimpe-dola.

Objectively unsatisfactory is the sequence of Germanic dilja in Anglo-Saxon dile, Old Saxon dilli, Old High German tilli, dilli 'dill, a strongly scented umbelliferous plant', ablaut variant Anglo-Saxon dyle, older Danish dylle, New High German dialectal tülle with a different meaning, Old Norse dylla 'Sonchus arvensis L., sow thistle'; at least very uncertain is the connection to Old High German tola 'racemus', toldo m. 'crown or top of a plant', New High German Dolde. A related meaning is that of Anglo-Saxon deall 'famous', see dhel- 'to shine'.

Ref : WP. I 825 f., Schwyzer Gr. Gr. I 302, 703, 714, 720, WH. I 524.

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PIET : 0

373. dhanu- oder dhonu-

English : ‘a k. of tree’

German : ‘eine Baumbezeichnung’

Material: Sanskrit dhánvan- n., dhánu- m., dhánuṣ- n. ‘bow’, dhanvana- m. ‘a certain fruit tree’: Old High German tanna ‘fir, oak’ (danwō), Middle High German tanne, and dennia ‘fir’.

Ref : WP. I 825.

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PIET : 199

374. dhau-

English : ‘to press’

German : ‘würgen, drücken, pressen’

Material: Avestan dvaidī 1. Du. Präs. Med. ‘we press’, davąs-činā (can stand for duvąs-) ‘although pressing towards it’; Phrygian δάος...under Phrygians wolf Hesychius (hence the ethnonym Δᾶοι, Dā-ci), Lydian Καν-δαύλης (‘dog-strangler’), cf. Καν-δάων, name of the Thracian war god, Illyrian Placename Can-davia; dhauno-s ‘wolf’ as ‘strangler’ in Latin GN Faunus (to Greek θαῦνον ‘beast’ Hesychius) = Illyrian Daunus (hence a folk name Δαύνιοι, inhabitants of the Apulian region Daunia; cf. Thracian Δαύνιον τεῖχος); Greek Ζεὺς Θαύλιος i.e. ‘strangler’ (Thessalian; see also Fick KZ. 44, 339), with ablaut Greek θώς, θω(ϝ)ός ‘jackal’ (i.e. ‘strangler’); Gothic af-dauiþs ‘exhausted, afflicted’; Old Church Slavonic davljǫ, daviti ‘to stick, strangle’, Russian davítь ‘to press, squeeze, strangle, crush’, dávka ‘pressing’.

Ref : WP. I 823, WH. I 468.

See also : Über dhāu- ‘staunen’ s. u. dheu̯ə-.

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PIET : 1911

375. dhē-1, redupl. dhē-dh(ē)-

English : ‘child word for ‘grandparents’

German : Lallwort der Kindersprache für ältere Familienglieder

Material: Greek θεῖος 'uncle', θεία 'aunt' (θη-ος, θη-ᾱ), τήθη 'grandmother' (from θη-θη), Italic (Venetian) deda 'aunt', Greek τηθίς 'aunt' (related GN Θέτις); Illyrian deda 'nurse' (Krahe IF. 55, 121 f.), thus probably originally to the root dhē(i)- 'to suckle'; Lithuanian dẽde, dẽdis 'uncle' (but diẽdas 'old man' from wr. dźěd the same), Old Church Slavonic dědъ 'grandfather'; similarly New High German deite, teite, Swiss däddi 'father, old man', Russian djádja 'uncle'.

Note by Andi Zeneli:

Albanian (dhē-t) Gheg dēt, Tosk det ‘sea’ See θηλή ‘motherbreast, suckling, teat, nipple of animals’, Albanian dele ‘sheep’ (dhəil-n-).

Ref : WP. I 826, Trautmann 47, Schwyzer Gr. Gr. I 193.

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PIET : 1915

376. dhē-2

English : ‘to put, place’

German : ‘setzen, stellen, legen’

Derivative: Nominal formations: -dhē-, dh-i-, -dh-o-; dhē-k-ā; dhē-li-, dhē-lo-; dhē-men-, dhē-mi-, dhə-mi-, dhō-mo-, dhə-mo-; dhe-dh-mo-; dhē-no-; dhē-tel-; dhē-tĕr-, dhə-tĕr-; dhē-to-, dhə-to-, dhē-tu-

Material: Sanskrit dádhāti, Avestan daδāiti ‘he sets’, Old Persian Impf. Sg. adadā ‘he has established’, Sanskrit Aor. á-dhā-m ‘I set’, Med. 3. Sg. á-dhita (= Greek ἔθετο); to-Participle Sanskrit hitá-ḥ (-dhitá-ḥ in Vedic compounds) ‘set’ (= Latin con-ditus, ab-ditus, crēditus, probably also Greek θετός ‘set, determined’), with full grade Avestan Old Persian dāta- (= Lithuanian dė́tas ‘set’, Old Prussian sen-ditans Acc. Pl. f. ‘folded’, also Greek θητόν • βωμόν Hesychius, lit. ‘something set up, raised structure’); Infinitive Sanskrit dhā́-tum (= Lithuanian dė́tų Supine, Old Church Slavonic dětь ‘to set’: Latin [late] conditus, -ūs m. ‘foundation’, Supine -um, -ū, cf. also Sanskrit dhā́tu-ḥ), m. ‘component, sentence’, Avestan vīδātu- n. ‘foundation, firm arrangement’); i̯o-Present Sanskrit dhāyatē ‘sets for oneself’ (= Latvian dêju, dêt ‘to lay eggs’, dĕju dĕt ‘to solder together’, Old Church Slavonic dějǫ ‘I lay’, Old Czech dĕju ‘I do, I make’); Perfect Sanskrit dadhā́u, dadhimá, Avestan 3. Sg. daδa (: Greek τέθειμαι, Latin -didī, Oscan prú-ffed, Old High German teta, etc.).

Armenian *ed* Aor. ‘he set’ (= Sanskrit *á-dhāt*; 1st Sg. *edi*, 2nd Sg. *edir*), Pres. *dnem* ‘I set’ (*dinem*, Indo-European *dhē-no-*; cf. Russian *dě́nu* ‘I set, place, lay down’, Sanskrit *djènēm* ‘I do, place, lay down’);
Phrygian *εδαες* ‘he placed’ (*e-dhə-es-t* perhaps = Hittite *da-a-iš*);
Greek *τίθημι* ‘I set’ (Aor. *ἔθηκα* - see below -, *ἔθεμεν*, *ἔθετο*, Fut. *θήσω*, Part.

*θετός*);
Messapic *hi-pa-des* ‘he placed’ (*ĝhi-po-dhēs-t*, J. B. Hofmann KZ. 63, 267); Latin *abdere* ‘to put away, hide’, *ἀποτιθέναι* ‘to set aside’, *con-dere* ‘to found, to lay in; to hide, to cover’ (related to *Cōnsus* [*kom-d-to-*], god of agriculture), *perdere* ‘to destroy’, *crēdere* ‘to believe, to trust’ (see below *kered-* ‘heart’); regarding interference from forms related to *dare*, see WH. I 362; Perfect *condidī* etc., Oscan *prú-ffed* ‘he placed’ (*-fefed*).

With a k-extension, Latin faciō, -ere, fecī (: ἔθηκα), factum ‘do, make’, Oscan fakiiad, Umbrian façia ‘may he do’, fakurent Future II ‘they will have done’, Praenestine (Manius Inscription) FheFhaked ‘he did’, Oscan fefacit Perfect Subjunctive ‘he may have done’, fefacust Future II ‘he will have done’; with fē̆k- Umbrian feitu, fetu ‘do (imperative)’: facilis ‘(easy to do) easy’, Umbrian façefele ‘easy’; faciēs ‘appearance, look, face’, facinus, ponti-fex, arti-fex bene-ficus and the like; regarding the meaning of interficiō ‘kill’ (‘make disappear’), compare Sanskrit antar-hita-ḥ ‘disappeared’.

The same k-extension, as seen in Greek ἔθηκα, also appears in θήκη ‘container’, Sanskrit dhā-ká-ḥ ‘container’ and Phrygian αδ-δακετ ‘affects’, Med. αδ-δακετορ; Venetic vhaχsϑo ‘made’ (fak-s-to, with the f possibly from Italic); Hittite dak-ki-eš-zi (dakkeszi) ‘makes, sets up’ (cf. Latin facessō), dak-šu-ul (daksul) ‘friendly’ (cf. Old Latin facul); perhaps Tocharian A tākā ‘I was’, B takāwā likewise (differently in Pedersen Tocharian 194); Gaulish dede ‘placed’; compare Latin con-, ab-, crē-didī, Old High German teta ‘I did’; Old Irish -tarti ‘gives’ (to-ro-ad-dīt from dhē-t), Perf. do-rat (to-ro-ad-dat from dhə-t), Thurneysen Grammar 35.

Old High German *tōm, tuom*, Old Saxon *tōn*, Anglo-Saxon *dōm* meaning "to do", Infinitive forms in Old High German *tuon*, Old Saxon and Anglo-Saxon *dōn* (*dhō-m*) meaning "to do". In the preterite, Old High German *teta* meaning "I did" (2nd person singular *tāti*, plural *tātu-m*; restructured according to the Gothic type *sētum*), Old Saxon *deda* (2nd person singular *dedōs*, 3rd person plural *dādun*, *dedun*), Anglo-Saxon *dyde* corresponding to *dudi* (see above regarding Sanskrit *dadhắu*); Perfect Passive Participle Old High German *gi-tān*, Anglo-Saxon *dōn* meaning "done" derived from *dhē-no-* = Old Church Slavonic *o-dě̆nъ* meaning "clothed, covered"; in the ending of the weak preterite (Gothic *salbō-dēdun* etc.), the root *dhē-* is generally sought, while in Gothic *kunþa* meaning "recognized", which must contain the Indo-European *-t-*, a different formation is assumed. Compare Hirt, Indo-European Grammar IV, 99, Sverdrup NTS. 2, 55 ff., Marstrander, NTS. 4, 424 f., Specht KZ. 62, 69 ff., Kretschmer Sbb. Vienna, Vol. 225, 2nd section, 6 f.

Lithuanian dė́ti 'to lay, to place', 2nd person plural present form alt deste (dhe-dh-te), singular demì, desie-s, dest(i) (cf. Būga, *Kalba ir s.*, pp. 158, 213), newly formed dedù; Latvian dêt (see above);
Old Church Slavonic děti 'to lay' (also 'to say'), present forms deždǫ (dedi̯ō̂) and dějǫ (see above); dějǫ, dějati 'to lay, to perform'; -va- iterative, Old Church Slavonic o-dě̆vati '(to clothe, to dress'), Russian děvátь 'to lay down, to do, to set'; probably related to Lithuanian dėviù, dėvė́ti 'to wear clothes'; a formative û̯ also in Greek θοϝακος and (assimilated) θαϝακος, cf. θοάζω 'I sit', Ionic θῶκος (Homeric θόωκος written for θό[ϝ]ακος) 'seat', θάβακον • θᾶκον or θρόνον Hesiod, Attic also θᾶκος same meaning, Homeric θαάσσω 'I sit', Attic poetic θᾱ́σσω same meaning (cf. the Greek group in Bechtel, *Lexil.* pp. 161f., Boisacq p. 335); cf. also Thracian -dava 'settlement' from dhēû̯ā or dhəû̯ā; probably a transformation following the alternation dō-: dou- 'to give'.

Hittite *da-a-i* (dāi) 'sets, lays', 1st singular *te-eḫ-ḫi* (tehhi), 3rd plural *ti-an-zi* (Pedersen Hittite 91, 112 f., 166), preterite 3rd singular *da-a-iš*; perhaps also *dak-ki-eš-zi* (see above);
Tocharian A *tā-*, *täs-*, *tas-*, B *tes-* 'to lay' (*dhē-s-* Pedersen Tocharian 186 f.);
Lycian *ta-* 'to lay' (Pedersen. Lycian and Hittite 30 f.).

Root nouns (in compounds): for example, Sanskrit *vayō-dhā́-ḥ* ‘bestowing life force,’ *saṁ-dhā́* (f.) ‘agreement, promise’ (cf. Lithuanian *arklì-dė* ‘horse stable’), *saṁ-dh-á-m* ‘union’ (cf. Lithuanian *sam-das*), *ratna-dh-á-ḥ* ‘bestowing treasures,’ *ni-dh-í-ḥ* (m.) ‘container, treasure,’ *sam-dh-í-ḥ* (m.) ‘union, alliance, Sandhi,’ Avestan *gao-δi-* ‘milk container’; Lithuanian *samdas* ‘rent, lease,’ *iñdas* ‘vessel,’ *nuodaĩ* ‘poison,’ (archaic) *núodžia* ‘guilt, offense,’ *pãdis* ‘egg placed under a hen,’ Old Prussian *umnode* ‘bakehouse,’ Lithuanian *pelùdė*, Latvian *pelude* ‘chaff container,’ Old Church Slavonic *obь-do* (n.) ‘treasure,’ *sǫ-dъ* ‘judgment, verdict’; cf. Berneker 193 ff., Trautmann 47 f.; perhaps also Old Icelandic *oddr*, Anglo-Saxon *ord*, Old High German *ort* ‘point’ as *ud-dho-s* ‘pointed upwards’.

Nominal formations:

Sanskrit dhā́tar- m. 'instigator, founder', dhātár- 'creator' (cf. also Old Church Slavonic dětelь 'doer'), Greek θετήρ, Latin con-ditor 'founder, establisher'; cf. dhə-tlo- in Old Irish dāl, Old Welsh datl, New Welsh dadl, Old Breton dadl 'assembly', New Breton dael 'dispute, quarrel' (cf. for the meaning Phrygian δουμος).

Nominal formations:

dhə-ti- in Sanskrit -dhiti-ḥ (feminine) ‘the placing’, dēvá-hiti-ḥ ‘divine ordinance’, Greek θέσις (feminine) ‘ordinance, order’, Latin con-diti-ō (feminine) ‘foundation’; dhē-ti-s in Avestan ni-δāiti- (feminine) ‘the laying down, setting aside, hiding’, Gothic gadēds ‘deed, situation’, Old Icelandic dāð ‘valor, deed’, Anglo-Saxon dǣd, Old High German tāt ‘deed’, Lithuanian dė́tis ‘load’, plural dė́tys ‘laying of the hen, of the goose’, Old Church Slavonic blago-dětъ ‘χάρις, grace, thanks’; dhə-t- in Thracian Placename Δάτος, Albanian dhatë (dhə-tā) ‘place’; dhō-t- in Avestan dami-dā-t ‘he who creates the creature’, Latin sacer-dōs ‘priest’ (sacro-dhōt-s).

Note:

Albanian Arbëresh dhata ‘trace, footprint, clue, place, degree, position’ Italian translation: ‘traccia, orma, indizio, posto, grado, posizione’ by Andi Zeneli

Pdhatë, Italian dialect pedata ‘footprint’

Sanskrit dhāna-m ‘container’, Greek συνθῆναι ‘contract’, Old High German participle gitān, Anglo-Saxon dōn ‘done’, Old Church Slavonic o-dĕnъ ‘(dressed in), clothed’; Sanskrit dhána-m ‘stake, prize in a competition, etc.’, nidhánam ‘the act of settling, residence, etc.’, gōdhana-m ‘cattle possession’, Avestan gao-δana- n. ‘milk container’.

Sanskrit *dhā́man-* (n.) ‘decree, law, dwelling place, group, etc.’; Avestan *dāman-, dąman-* (n.) ‘place, creature’; Greek *ἀνά-θημα* ‘the thing set up, votive offering’, *ἐπί-θημα* ‘the thing placed or set upon: lid; statue on a grave’, *θημών* (m.) ‘heap’; *εὐθήμων* ‘keeping well in order’; Thracian plant name *κοα-δάμα* • *ποταμογείτων* (Dioscorides) from *kʷa-dhēmn̥* ‘water settlement’, Old Norse *Uscu-dama*; secondarily (after *θέσις*) Greek *θέμα* (n.) ‘deposited money, established assertion, proposition; stem form (grammar)’, cf. also infinitive *θέμεναι*; Avestan *dāmi-* (f.) ‘creation’, adjective (also feminine) ‘creating, creator’; Greek *θέμις*, originally *θέμιστος* (genitive) ‘the one standing firm and unbreakable’ as a goddess name, then ‘law, custom, tradition’, *θέμεθλα* (pl.) ‘the foundations of a building; the deepest, innermost part’, *θεμέλιοι λίθοι* ‘the foundation stones’, Homeric *θεμείλια* (with metrical lengthening of ει) ‘foundation, basis’.

Low-level: θαμά ‘in heaps; frequently, often’, θαμινός ‘frequent, accumulated’, Homeric θαμέες, fem. θαμειαί Pl. ‘accumulated, densely packed’ (from θαμύς), θάμνος ‘thicket, shrub, bush’; one perhaps rightly relates to dhə-mo- ‘settlement, dwelling place’ (cf. θαιμός • οἰκία, σπόρος, φυτεία Hesychius [dhəmi̯o-], also

Sanskrit dhāman- ‘dwelling place’) or ‘heap, group (of servants)’ also Latin famulus ‘servant’, familia ‘household’, Oscan famel ‘famulus’, famelo ‘familia’, Umbrian fameřias ‘familia’.

ō-grade Greek θωμός ‘pile, stack’; Phrygian δουμος ‘assembly, senate, coexistence’, Latin ab-dōmen ‘abdomen’ as ‘hidden part’, cf. Old High German intuoma ‘entrails’ (would be Latin indōmen), Middle Dutch ingedōme, Bavarian ingetum with the same meaning, Gothic dōms m. ‘judgment, fame’ (dōmjan ‘to judge’; from the Germanic), Russian dúma ‘thought, concern; council assembly’ etc., see Berneker 237), Anglo-Saxon dōm ‘opinion, sense, judgment, court’, Old High German tuom ‘judgment, deed, custom, state’, Lithuanian domẽ, domesỹs ‘attention, directing of thought and will towards something’, also Lithuanian dėmẽ ‘spot, state; imagined reason’ etc., dėmė́tis = domė́tis ‘to remember, to direct attention to something’.

Old Icelandic *dǣll* ‘easy’ (dhē-li-s); compare with Proto-Norse *dalidun* ‘they made’ (preterite of Proto-Germanic dēlian), Lithuanian *pa-dėlỹs* ‘egg placed under a hen’, *priedėlẽ*, *príedėlis* ‘appendix’, Old Bulgarian *dělo* (neuter) ‘work’, related to Old Church Slavonic *dělja*, *dělьma* (masculine genitive) ‘because of’, Lithuanian *dẽl*, *deĩ*, *dẽliai*, Latvian *dẽl’* with genitive ‘because of, for the sake of’.

In some isolated formations, compare also Greek *τεθμός* (Pindar), *θεθμός* (Laconian, etc.), *θεσμός* (Attic) ‘ordinance’ according to Thurneysen (KZ 51, 57) related to Old Irish *dedm*, Welsh *deddf* (dhe-dh-mā) of the same meaning (contrary to Schwyzer Gr. Gr. I 49212); *θωή*, Attic *θωά* ‘punishment’. Very uncertain is the connection to an s-extension in Old Icelandic *des* (dasjō) ‘haystack, hayrick’ (loanword from Old Irish), Old Irish *dais* (dasti-) ‘pile, hayrick’, with which E. Lewy (KZ 52, 310) instead compares Ossetian *dasun* ‘to heap up’.

Ref : WP. I 826 ff., WH. I 266, 362 f., 439 ff., 863, Trautmann 47 ff., Schwyzer Gr. Gr. I 492, 686, 722, 725, 741, Pedersen Hittite 141 ff., 192.

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PIET : 1916

377. dhē-3, dhə-

English : ‘to disappear’

German : ‘hinschwinden’

Material: Latin famēs f. ‘hunger’, ad fatim, affatim ‘to exhaustion, sufficiently’, fatīgō ‘to exhaust, tire out’, fatīscō, -or ‘to crack apart; grow weary’; Old Irish ded- (Pres. ru-deda, Fut. Plur. dedait, Pret. con-ro-deda) ‘to vanish, waste away’; Anglo-Saxon demm ‘damage’ (dhə-mi-s).

With -s Old Norse dāsi ‘dull’ (Germanic dǟs-), Middle High German dæsic ‘still, closed, dull’, ablaut variant Norwegian dialect dase ‘sluggish person’, Danish dase ‘to be lazy’; Old Norse dæsa(sk) ‘to languish, deteriorate’, dasask ‘to deteriorate, become worse’; Middle English dasen ‘to daze’ (English daze), dasewen ‘to be dark’.

In all branches, the connection is somewhat doubtful. Regarding Old Irish de-d(a), see Pedersen KG II 504 f. (from a perfect dhe-doue̯ related to Gothic diwans ‘mortal’, see dheu- ‘to fade away’, also Old Irish dīth, Armenian di). The Germanic family ultimately also resembles that discussed under dheue̯s- ‘to scatter’, as seen in Low German dösig, and might not only be related through the s-extension but also in meaning. Nevertheless, some ancient relationship between Old Norse dǟsask and Irish -deda should be considered.

Ref : WP. I 829, WH. I 451.

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PIET : 0

378. dheb-

English : ‘fat, heavy’

German : ‘dick, fest, gedrungen’

Material: Old High German tapfar ‘heavy, pregnant; heavy, weighty’, Middle High German tapfer ‘firm, stocky, full, weighty, significant’, later ‘brave (firm in battle)’, Old High German tapfare ‘mole’, tapfarī f. ‘moles’, Middle Low German dapper ‘heavy, weighty, mighty’, Dutch dapper ‘brave; much’, Norwegian daper ‘pregnant’, Old Norse dapr ‘heavy, melancholic, gloomy, sad’.

Perhaps related to Old Norse dammr, New High German Damm, Middle High German tam of the same meaning, Gothic faúrdammjan ‘to dam up, hinder’, as dhobmó- here.

Old Church Slavonic debelъ ‘thick’, Russian dialectal debëlyj ‘corpulent, strong, firm’, Abl. dobólyj ‘strong, powerful’ (etc., see Berneker 182); Old Prussian debīkan ‘large’; perhaps also Latvian dabl’š and dàbls ‘lush’, dabl’i audzis ‘grown luxuriantly’, dabl’îgs ‘lush’ (Berneker ibid.; according to Mühlenbach-Endzelin I 428, however, the Latvian words are probably to be connected with Old Church Slavonic dobrъ);

Tocharian A tsopats ‘large’, tāppo ‘courage’, tpär ‘high’, Tocharian B tappre, täpr-same, Pedersen Tocharian 243, Tocharian Grammar 23, 27, 29, Van Windekens Lexicon 135, 148. Doubtful.

Ref : WP. I 850, WH. I 437.

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PIET : 1938

379. dhebh-, dhebh-eu-

English : ‘to harm’

German : ‘beschädigen, verkürzen, betrügen’

Comments: The nasalized forms (dhembh-) should be understood as proportional innovations based on roots containing n-.

Material: Sanskrit dabhnōti ‘damaged, injured, deceives, Pass. suffers harm’ (dhebh-n-éu-ti), Perf. dadā́bha and (renewed) dadámbha, Participle Perf. Pass. dabdhá- and (from root form on-u:) á-dbhu-ta- Adj. ‘wonderful’, essentially ‘inaccessible to deception, untouchable’; dambháyati ‘brings to ruin’ (dambhá-ḥ ‘deceit’), Desid. dipsati (= Avestan diwž-, see below), dabhrá- ‘little, meager, scanty’;

Avestan dab- ‘to deceive, deprive of something’: davąiϑyå̊ G. Sg. f. ‘of the deceiving’, davayeinti N. Sg. f. ‘the deceiving’, dəbənaotā 2. Pl. Pres. (derived from dbhanau̯-mi, Indo-European dbh-en-eu-mi), Inf. diwžaidyāi (no desiderative meaning more, but = Sanskrit dipsa-ti), Participle Perf. Pass. dapta- (innovation); dəbā-vayaŧ̃ ‘he should deceive’ (root dbheu-), ā-dəbaoman- n. ‘deception’; Ossetic dawi̯n ‘to steal’; Hittite te-ip-nu- ‘to regard as insignificant’, Pedersen Hittite 144.

Also very likely Greek ἀτέμβω ‘damage, deprive, shorten (θυμόν), confuse, deceive’, Pass. ‘am deprived’, with ἀ- probably from ἀ-, sm̥- and with the same consonantal relationship as between πύνδαξ : Sanskrit budh-ná-ḥ.

Ref : WP. I 850 f., Kuiper Nasalpräs. 147, Schwyzer Gr. Gr. I 333.

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PIET : 2954

380. dheg$^{w}$h-

English : ‘to burn’

German : ‘brennen’

Derivative: Nominal formations dhŏg$^{w}$ho-s, dheg$^{w}$h-ro-s

Material: Sanskrit dáhati, Avestan dažaiti 'burns' (= Lithuanian degù, Old Church Slavonic žegǫ, Albanian djek), Part. Sanskrit dagdhá-ḥ (= Lithuanian dègtas), Caus. dāháyati; dāha-ḥ 'fire, heat', nidāghá-ḥ 'heat, summer', New Persian dāɣ 'brand' (related to late Greek δάγαλος, -ις 'reddish-brown horse'); Avestan daxša- m. 'fire'; Greek θέπτανος • ἀπτόμενος Hesychius ('ignited'; == Lithuanian dègtinas 'that which is to be burned'), τέφρᾱ 'ash' (dheg$^{w}$hrā); Albanian djek 'burn, singe', Caus. dhez, n-dez 'ignite' (root dhog$^{w}$héi̯ō = Latin foveō);

Latin foveō, -ēre ‘to warm, cherish, care for’, fōculum ‘fire pan’ (fou̯e-clom), fōmentum ‘a warming compress’ (fou̯ementom), fōmes, -itis ‘tinder’ (fou̯emet-, meaning like Latvian daglis), favilla ‘ash, especially still glowing’ (probably from dhog$^{w}$h-lo-lā); favōnius ‘the mild west wind’ (from fovōnios): febris ‘fever’ (dheg$^{w}$hro-; according to Leumann Gnom. 9, 226 ff. the i-flexion after sitis).

Middle Irish daig (Gen. dega) ‘fire, pain’ (from degi-); via Breton deuiff, New Breton devi, Welsh deifio ‘to burn’ see under dāu- ‘to burn’; Welsh de ‘burning’; Old Irish daith ‘brand’ (from -dekto-); but Old Irish ded-ól ‘dawn’ according to Marstrander Dict. Irish Lang. I 213 originally ‘farewell drink, last drink’; Irish dogha ‘burdock’ (: Lithuanian dagys see below);

about Gothic dags ‘day’ etc. see under ăĝher- p. 7;

Lithuanian degù, dègti ‘burn’ (transitive and intransitive), dègtas ‘burned’, dègtinas ‘what is to be burned’, degtìnė f. ‘brandy’, ablauting dagỹs, dãgis ‘thistle’ (Lettish dadzis); dãgas ‘burning; summer heat; harvest’, dagà ‘harvest’, Old Prussian dagis ‘summer’; Lithuanian dãglas ‘brindle’, dẽglas ‘piebald’; Lettish daglas f. Pl. ‘brand mark’, daglis ‘tinder’; Lithuanian nuodégulis ‘charcoal’, dẽgis ‘burn wound’; ablauting atúo-dogiai m. Pl. ‘summer wheat’;

Slovenian dę́gniti ‘to burn, to warm’, Old Czech dehna ‘devil’, ablauting dahnĕti ‘to burn’; Russian dëgotь ‘tar’ (from ‘resinous wood’), like Lithuanian degùtas ‘birch tar’; with assimilation from degǫ to gegǫ: Old Church Slavonic žegǫ, žešti ‘to burn’, ablauting Russian iz-gága ‘heartburn’ (see Meillet MSL. 14, 334 f., differently Brugmann II² 3, 120).

Tocharian B teki ‘disease’ (= Irish daig); A tsäk-, B tsak- ‘to burn’, the ts after the ablauting tsāk- (dhēg$^{w}$h-) ‘to shine, to glow’; AB cok ‘lamp’ (from ‘pine torch’): Balto-Slavic degut- ‘tar’ (see above).

Ref : WP. I 849 f., WH. I 466 f., 469, 471 f., 864, Trautmann 49, Pedersen Tocharian Sprachg. 23.

Pages : 240-241

PIET : 1937

381. dhē(i)- (daneben dh-ei-)

English : ‘to suck’

German : ‘saugen, säugen’

Comments: (: dhəi-, dhĭ̄- and dhē-, dhə-) see especially Schulze KZ. 27, 425 = Kl. Schr. 363.

Derivative: Nominal formations: dhē-lā ‘mother’s breast’, dhi-lo- ‘teat’, dhē-lu- ‘suckling’, dhəi-l- same, dhei-nā ‘pregnant’, dhē-nā ‘fruit yield’, dhedhn- ‘(sour) milk’

Material: Sanskrit dhāya-ḥ ‘nourishing, tending’, dhā́yas- n. ‘the act of sucking’, dhāyú- ‘thirsty’, dhā́tavē ‘to suck’, Fut. dhāsyati, Aor. ádhāt ‘he sucked’, su-dhā́ ‘juice, nectar’, dhātrī ‘nurse, mother’, dhēnú- f. ‘milking’ = Avestan daēnu- ‘female of four-legged animals’, Sanskrit dhḗnā ‘milking cow’, ablautend dhītá-

‘sucked’, Perf. Plur. 1. 3. da-dhi-má (i = ə), da-dh-úḥ; redupl. Nomen da-dh-an-, Nom. dá-dh-i, Gen. dadhnás ‘sour milk’ (: Old Prussian dadan, Albanian djathë);

from the root dhəi-: dháyati ‘sucks’ (dhə́i̯eti: Caus. dhoi-éi̯e-ti in Slavic dojiti, Gothic daddjan) and dhinṓti ‘nourishes’;

Armenian diem ‘suck’ (i == Indo-European ē or rather ī, thus = Old Norse dīa), stn-di ‘(breast sucking =) infant’, dal from dail ‘colostrum’ (dhəi-li-), dayeak ‘nurse’ (from dayi- = Indo-European dhə-ti-);

The Greek θήσατο means 'he sucked', θῆσθαι means 'to milk', θήνιον means 'milk', and τιθήνη means 'nurse' (with the short form τίτθη and similar forms, as discussed by Falk-Torp and others), γαλαθηνός means 'sucking milk', τι-θασός means 'tame, cultivated';

Albanian djathë means 'cheese', originally 'curd made from sour milk' (cf. Sanskrit dádhi), and the Greek-Albanian dithë means 'cheese';

Latin fēmina means 'woman' (literally 'the one who is nursing'); for fēlīx and fecundus, see below;

Old Irish dīnu means 'lamb', dīth means 'he/she/it sucked' (ī = Indo-European ē or ī), denaid means 'he sucks' (di-na-ti), Breton denaff means 'to suck', Welsh dynu means 'to suck'.

Gothic daddjan = Old Swedish dæggja 'suckle' (Proto-Germanic ðajjan, cf. Sanskrit dháyati, Old Church Slavonic dojǫ; the Germanic ðajj- regularly evolved from dhoi-eie-), Old Swedish dīa, Danish and Norwegian die 'suck', Middle High German dīen, tīen 'suckle; give the breast' (cf. Old Armenian diem), high-grade Old High German tāen, present tense tāju (= Latvian dêju 'suck'), Westphalian däierrn 'to feed a calf with milk' (Holthausen); Latvian dêju, dêt 'suck', at-diene, at-dienîte 'a cow that calves in the second year', Lithuanian dienì f. 'pregnant' (= Sanskrit dhēnú-), dienà (same meaning as Sanskrit dhēnā 'cow'), Old Prussian dadan 'milk' (= Sanskrit dadhan-); Old Church Slavonic dojǫ 'suckle' (Sanskrit dháyati), doilica 'wet nurse', with ě (= Indo-European ē or əi) dětь f. 'children', děva, děvica 'girl, virgin' (shifted from 'woman' = 'the suckling one', see Berneker 197).

With l-formants: Sanskrit *dhārú-* ‘sucking’ = Greek θῆλυς ‘nourishing (ἐέρδη), suckling, female’ (feminine θήλεια and θῆλυς), θηλώ, θηλαμών ‘nurse’, θηλάζω ‘I suckle, suck’, θηλή ‘mother’s breast’; Albanian *dele* ‘sheep’ (dhəil-n-), *delmë* the

same, *dhallë* ‘sour milk’; Illyrian *dalm-* ‘sheep’ in Placename Δάλμιον, Δελμίνιον, a folk name *Dalmatae, Delmatae,* Messapic personal name Gen. m. *dalmaihi,* feminine personal name *dalmaϑoa*; Latin *fēlō, -āre* ‘to suckle’, *fīlius* ‘son’ (‘*infant,* from *fēlios*) = Umbrian *feliuf, filiu* ‘lactating’; Middle Irish *del* ‘teat’ (*dhĭ-lo-*), *delech* ‘milk cow’; Danish *dæl* ‘milk glands or udder in the sow’, Swedish medieval *del* m. ‘teat’; Old High German *tila* f. ‘female breast’, Anglo-Saxon *delu* f. ‘nipple, teat’; Old Norse *dilkr* ‘lamb, young one’; Latvian *dêls* ‘son’, *dēle* ‘leech’, Lithuanian *dėlẽ* the same, *pirmdėlẽ* ‘one who has given birth for the first time’, *pirmdėlỹs* ‘just born’; Latvian *dīle* ‘sucking calf’, *dīlît* ‘to suckle’.

It is questionable whether the Greek words θῶσθαι (θωι̯εσθαι) meaning ‘to feast’ and θοίνη meaning ‘feast’ (derived from θωι-νᾱ) should be included here with tonal adjustment; whether θῶξαι and the Doric θᾶξαι meaning ‘to become intoxicated’ as θοι̯ακ-σαι point to a light root dhŏi- (in this case, also θοίνη; θῶσθαι might also be derived from θοι̯α-σθαι) is uncertain.

The Latin word fēlīx meaning ‘fertile, happy’ derived from fēlāre traces back to a feminine noun fēlī-c- meaning ‘the nursing one = fertile,’ according to Specht (KZ. 62, 237) from fēlu̯ī-k-s, the feminine counterpart to Sanskrit dhārú- and Greek θῆλυς. The Latin words fēcundus meaning ‘fertile,’ fētus meaning ‘the act of generating, birth,’ fēta meaning ‘pregnant, bearing offspring,’ also ‘what has given birth,’ effēta meaning ‘weakened by much giving birth,’ fēnus meaning ‘yield, interest, usury,’ and perhaps even fēnum meaning ‘hay’ (as ‘yield’) can be explained as special applications of dhēi- meaning ‘to suckle’ in the sense of ‘being fertile.’

However, not related is dhōnā- meaning ‘grain’: Sanskrit dhānā́ḥ (feminine plural) ‘grain kernels,’ dhānyá- (neuter) ‘grain,’ New Persian dāna ‘grain,’ Avestan dānō-karša- ‘a type of ant,’ meaning ‘carrying grains (= ant eggs),’ Tocharian B tāno ‘grain,’ and Lithuanian dúona, Latvian duõna (feminine) ‘bread’ (originally ‘grain,’ Old Lithuanian ‘payment in kind’); Doric-Illyrian (Cretan) δηαί... αἱ κριθαί in the Etymologicum Magnum, δηττταί as ‘the peeled barley’ (dhē-k-i̯ā-) in Hesychius; alternatively, Jokl interprets it differently as noted in WH I 475.

Ref : WP. I 829 ff., WH. I 474 ff., 864, Trautmann 51.

See also : s. auch oben dhē-1, dhē-dhē-.

382. dheḭə- : dhḭā- : dhī-

English : ‘to see, show’

German : ‘sehen, schauen’

Material: Sanskrit ádīdhēt ‘he looked’, Pl. dīdhimaḥ, Med. dī́dhyē, ádīdhīta, Conj. dīdhayat (perhaps a present tense form derived from the perfect, cf. Perf. dīdhaya); dhyā-ti, dhyā́-ya-ti (ḭo-Pres.) ‘contemplates, i.e., thinks, ponders’, Participle dhyā-ta- and dhī-tā́-, dhyā́ ‘thinking, contemplation’, dhyā-tar- ‘thinker’, dhyā-na- n. ‘contemplation, reflection’, dhyāman- n. (Greek) ‘thought’; dhī́-ḥ, Accusative dhíy-am ‘thought, concept, insight, understanding, religious reflection, devotion’, dhī-tí- ‘perception, thought, devotion’, dhī́ra- ‘seeing, wise, prudent, skilled’, avadhīrayati ‘despises, rejects, scorns’, prakr. herai ‘sieves’;

s-Formation Sanskrit dhiyasāná- ‘attentive, watchful’; presumably also dhiṣáṇa- if meaning ‘understanding, wise’, dhiṣaṇyant- if meaning ‘attentive, devoted’, dhiṣā́ Instr. Adv. if meaning ‘with devotion, zeal, or pleasure’, but compare on the other hand dhíṣṇya- ‘devout’, which belongs to the same Indo-European root dhēs- ‘religious’ as Latin fēstus, fānum.

Avestan dā(y)- ‘to see’, e.g., ā-diδā’ti ‘considers’, daiδyantō Nom. Pl. Participle ‘the seeing’ (etc., cf. Bartholomae Old Iranian Wb. 724); Participle paiti-dīta- ‘sighted’, -dīti- f. ‘sight’, dāϑa- ‘insightful, wise’ (intensified form like -diδā’ti), -dā(y)-, -dī- f. as a second component ‘seeing, sight; insight, intention’; -dāman- ‘intention’; daēman- n. ‘eye, eyeball; sight’, dōiϑra- n. ‘eye’, daēnā ‘religion’ and ‘inner being, spiritual self’; New Persian dīdan ‘to see’, dīm ‘face, cheek’.

Greek σῆμα, Doric σᾶμα ‘sign, mark, characteristic, etc.’ (dhḭā-mn̥ = Sanskrit dhyāman-; Lithuanian according to Boisacq s. v., cf. Schwyzer Gr. Gr. I 322; according to E. Leumann [Abh. Kunde d. Morgenl. 20, 1, p. 96], more likely related to Sakic śśāma ‘sign’), σημαίνω ‘make known by a sign, etc.’; Albanian díturë, dítme ‘wisdom, learning’, dinak ‘cunning’.

The Greek θαῦμα ‘that which causes admiration, wonder; admiration, wonder’ (dhəu-mn̥) and θαυμάζω ‘I marvel, am astonished, admire’, alongside the variant θῶ(υ)μα; compare Boeotian Θώμων, Doric Θωμάντας (Lithuanian according to Boisacq and θαῦμα; about θῆβος• θαῦμα Hesychius likely θῆFος, see Boisacq and θάμβος m. Lithuanian); Attic θέᾱ ‘viewing, sight; spectacle’ from θᾱFᾱ, compare Syracusan θάα, Ionian θηέομαι, Doric θᾱέομαι ‘I look at’ (Attic θεάομαι evolved

from θέᾱ), etc., see Boisacq and θέᾱ and θεωρός (for the latter, see Ehrlich KZ. 40, 354 n. 1). There are no correspondences outside Greek.

Ref : WP. I 831 f., Schwyzer Gr. Gr. I 349, 523.

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383. dhēig$^{w}$- : dhōig$^{w}$- : dhīg$^{w}$-

English : ‘to stick, plant’

German : ‘stechen, stecken, festsetzen’

Material: Latin fīgō, -ere ‘to fasten, attach; fix; insert’ (Proto-Latin ī, cf. fīgier S. C. Bacch.), Old Latin fīvō, Umbrian fiktu ‘fīgitō’, afiktu ‘īnfīgitō’; likely related as ‘fixed’ also fīnis ‘boundary, goal, end’ (= Lithuanian dỹgsnis ‘stitch’), compare fīniō, -īre also ‘to fix, determine’.

Anglo-Saxon dīc ‘drain, ditch’, Low German dīk, Old Icelandic dīk(i)n, Middle High German tīch, which evolved into New High German Deich, Teich ‘originally ‘excavation’.

Lithuanian dýgstu, dýgti, Latvian dîgt ‘to germinate’ (originally ‘to protrude’, Lithuanian dygùs ‘sharp, spiky’), with related forms dygiù, dygė́ti ‘to feel a stabbing pain’, dyglỹs ‘thorn’, dỹgė ‘gooseberry’, Old Prussian digno ‘sword handle’ (like New High German Heft ‘sword handle’, i.e., ‘in which the blade is fixed’); high-stem Lithuanian díegiu, díegti, Latvian diêgt ‘to sting’, Lithuanian díegas ‘germ’, Old Prussian deicktas ‘place’, originally ‘point, stitch’; with ōi: Lithuanian dáigas ‘germ, seedling’, dáiktas ‘point; thing’, daigìnti ‘to make germinate’.

Ref : WP. I 832 f., WH. I 495 f., 865; Trautmann 49 f.

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384. dheiĝh-

English : ‘to knead clay; to build’

German : ‘Lehm kneten und damit mauern oder bestreichen (Mauer, Wall; Töpferei; dann auch von anderweitigem Bilden); auch vom Teigkneten (Bäckerei)’

Comments: See Meringer, IF 17, 147 for details on the subject.

Derivative: dhiĝh-lo-s ‘former’; dheiĝho-s, dhoiĝho-s ‘structure, rampart’.

Material: Sanskrit dḗhmi ‘to smear, to coat’ (3rd sg. dḗgdhi instead of dēḍhi), similarly Participle digdhá-, dēha- m. n. ‘body’, dēhī́ f. ‘rampart, embankment, mound’, Avestan pairi-daēzayeiti ‘to build a wall around’ (= Sanskrit Causative dēhayati) uzdišta 3rd sg. Med. ‘has (built a rampart)’, Participle uz-dišta-, uz-daēza- m. ‘mound, rampart’, pairi-daēza- m. ‘enclosure’ (from which Greek παράδεισος), Old Persian didā ‘fortification’ (from dizā-, root-noun with -ā), New Persian diz, dēz the same

Armenian dizanem (Aor. 3rd sg. edēz) ‘to pile up’, dizanim ‘I pile up’, dēz ‘pile’;

Thracian -δίζος, -δίζα ‘fortress’ (: Old Persian didā or dhiĝh-i̯ā); also δέξιον, Placename Δείξας, Burto-dexion, Burtu-dizos; Δίγγιον (: Latin fingō); Pannonian a folk name An-dizetes ‘fortress dweller’.

Greek τεῖχος n., τοῖχος m. (formal equivalent to Sanskrit dēha-) ‘wall, fortification’; θιγγάνω, Aor. θιγεῖν ‘to touch with the hand’ (meaning similar to Latin fingere, including ‘to caress or handle gently’; Media g already from the nasaled present form in the proto-language).

Latin fingō, -ere, finxi, fictum means "to shape, form, fashion a mass; to invent; to touch gently," figulus means "potter" (from Proto-Germanic ðiɣulaz), fīlum (from figslom) means "form," effigiēs means "(plastic) image," figūra means "formation, shape, figure," fictiō means "the act of shaping, forming; formation, creation, invention," fictilis means "made of clay, earthen, ceramic" (from Latin g instead of h, cf. Leumann Latin Grammar 133; according to this, the k in ancient Faliscan fifiked 'finxit' and Oscan fifikus meaning 'you must have invented' comes from forms like fictus); likely Umbrian fikla, ficlam means "wick, cake," Latin fītilla means "sacrificial porridge, sacrificial paste" (with dialectal t from ct); Oscan feíhúss means "walls" (dheiĝho-);

regarding Latin fīlum (identical to fīlum 'thread') see WH. I 497, on the other hand EM2 360.

Old Irish digen means "fest" ("pressed together, compact"); Old Irish kom-uks-ding- means "to build, erect," in 1st person singular cunutgim, 3rd person singular conutuinc, and possibly also dingid, for-ding meaning "suppressed," see under 1. dhengh- "to press, cover," etc.

In Gothic, þamma digandin means "to the kneader," and kasa digana means "pottery" or "clay vessels." Gadigis (conjectured for gadikis) means "creature, formation," similar to τεῖχος. Daigs (masculine) means "dough" (dhoiĝhos), with Old Norse deig (neuter), Anglo-Saxon dāg, and Old High German teig also meaning "dough." Old Norse digr means "thick, stout" (similar in meaning to Old Irish digen), while Gothic digrei means "density, quantity." Middle High German tiger and tigere (adverb) mean "completely," and Norwegian dialectal digna means "to become thick," with diga meaning "thick, soft mass," comparable to Middle Dutch Norwegian dīger. Old High German tegal and Old Norse digull, meaning "crucible, pot," appear to be genuinely Germanic words (ðiʒ .. laz) that have absorbed the meaning of the Latin tēgula (from τηγάνιον).

In Lithuanian, díežti and dýžti "to whip, beat" ("knead through, smear on"), while in Latvian, diezêt means "to extol, offer" ("smear on"). In Old Russian, děža and Little Russian diža refer to "dough trough, baking pan" (dhoiĝh-i̯-ā; Berneker 198, Mühlenbach-Endzelin I 487).

A restructured form (ĝheidh-) is likely Lithuanian žiedžiù and žiẽsti, meaning "to shape," Old Lithuanian puod-židys, meaning "potter," and Old Church Slavonic ziždǫ and zьdati, meaning "to build," with zьdъ and zidъ meaning "wall, partition" (Būga Kalba ir s. 184 f).

In Tocharian A, tseke și peke și means "figure or picture" (W. Schulze Kl. Schr. 257 f., Indo-European dhoiĝhos). A parallel form dheig- is sought by Wood in Modern Philology 4, 490 f. in Middle High German tīchen meaning "to create, etc."; Anglo-Saxon diht(i)an meaning "to dictate," and Old High German tihton meaning "to invent and create; to compose" derive from Late Latin dictāre.

Ref : WP. I 833 f., WH. I 501 f. 507.

Pages : 244-245

PIET : 1922

385. dhel-1, dholo-

English : ‘curve; hollow’

German : ‘Wölbung’ und ‘Höhlung’ (aus ‘Biegung’)

Material: Greek θόλος (thólos) "dome, domed roof, round building (sweat bath)"; Sicilian θολία (tholía), Lak (Hesychius) σαλία (salía) "round summer hat"; θάλαμος (thálamos) "room located in the interior of the house, bedroom, storeroom"; θαλάμη (thalámē) "cave, animals' den"; ὀφ-θαλμός (oph-thalmós) "eye" (ὀπσ-θαλμός, "eye-cave").

Welsh dol "vale," and Breton Dol is related to Placename (Old Norse).

Albanian Viçidol ‘valley of the calf’ (Tropoja): viçi ‘calf’, dol ‘valley’ by Andi Zeneli

Old Norse dalr "valley" or "hollow"; Gothic dals (masculine) or dal (neuter) also "valley" or "depression." In Old Saxon, dal and in Anglo-Saxon dæl "valley," and in Old High German, tal (neuter) "valley." Old Norse dalr (masculine) "valley".

Gothic dalaþ "downward," dalaþa "below," and dalaþrō "from below" (hence Daliþernōz ‘valley-dwellers,’ referring to the Daliterni of Avienus, Alpine Germans in the Valais, according to R. Much, Germanist. Forschungen, Vienna 1925).

Old Frisian tō dele "downward," Old Saxon tō dale, Middle Dutch dale, and Norwegian dal "downward, low," with Middle High German ze tal "downward." Anglo-Saxon dell and Middle High German telle (feminine) "gorge" (daljō). Ablaut forms include Old Norse dǿll (masculine) "valley-dweller" (dōlja-), Norwegian dialectal døl "small valley, elongated depression" (dōljō), which equals Old High German tuolla, Middle High German tüele meaning "small valley, depression," and Middle Dutch doel "ditch."

Old Norse dæla "gully" (dēljō), and dæld "small valley" (dēliðō). In Low German, dole "small pit," and in Middle High German, tol(e) (feminine) "drainage ditch" (with Old High German dola "gully, ditch, pipe," which is likely originally Low German). Old High German tulli, Middle High German tülle, and Low German dölle "short pipe" (with Low German dal also "pipe").

In Old Church Slavonic and related languages, dolъ "hole, pit, valley," dolu "downward," and dolě "below."

Ref : WP. I 864 f., Loth RC. 42, 86.

Pages : 245-246

PIET : 208

386. dhel-2

English : ‘light, shining’

German : ‘leuchten, hell’

Material: Armenian dełin, with the genitive dełnoy, means "yellow, pale, wan" (dheleno-).

Middle Irish dellrad means "brightness."

Anglo-Saxon deall means "proud, bold, famous", Old Norse Heimdallr refers to the god Heimdall, Mar-dǫll is an epithet for the goddess Freyja associated with light, Dellingr is "father of the day" in Old Norse.

Middle High German ge-telle means "pretty, neat."

Ref : WP. I 865.

Page : 246

PIET : 2878

387. dhel-3

English : ‘to tremble’

German : ‘zittern, trippeln’

Material: Armenian dołam 'to tremble'; Norwegian and Swedish dialect dilla 'to swing, to dangle', Norwegian dialect dalla, dulla 'to trudge', New Dutch dallen 'to stroll', Norwegian dilte 'to trot, to trudge', dalte the same Uncertain; see Falk-Torp under dilte addendum.

Ref : WP. I 865.

Page : 246

PIET : 0

388. dhelbh-

English : ‘to bury’

German : ‘graben, aushöhlen; herausschlagen; Stock, Stange (ursprüngl. als Werkzeug zum Graben); Röhrenknochen (gehöhlt oder als Grabwerkzeug benannt)’

Comments: Only Germanic and Balto-Slavic

Material: Old High German bi-telban, -telpan (Participle bitolban) 'to bury', Old Saxon bi-delƀan the same, Middle Low German Dutch delven, Anglo-Saxon delfan 'to dig, to bury', Flemish delv 'gorge, trench'; also Swiss tülpen 'to hit, to strike', Tyrolean dalfer 'slap, hit', Low German dölben 'to strike';

Balto-Slavic dilbō ‘to dig out, to hollow out’: in Lithuanian délba and dálba f. ‘crowbar’, Latvian diĨba f., dilbis m. ‘pipe bone, shinbone’, delbs ‘upper arm, elbow’, dalbs m., dalba f. ‘fishing pole, hayfork’; possibly Lithuanian nu-diĨbinti ‘to lower the eyes’.

Slavic dьlbǫ, delti in Sanskrit dúbēm, dúpsti ‘to hollow out’, dùbok ‘deep’, etc. (ablautend delti in Sanskrit dialect dlisti ‘to chisel’, cf. dlijèto ‘chisel’); Czech dlubu, dlubati ‘to hollow out, to poke’, ablaut dolb- in Czech dlabati ‘to chisel’, dlab ‘groove’ (= Latvian daĨbs), Old Russian nadolobъ m., nadolba f. ‘town enclosure’; dolb-to- ‘chisel, pointed iron’ in Old Prussian dalptan ‘punch’, Slavic dolto ‘chisel’ in Bulgarian dlató, Russian-Church Slavonic dlato, Russian dołotó the same

Ref : WP. I 866 f., Trautmann 54, Mühlenbach-Endzelin I 434.

Page : 246

PIET : 1953

389. dhelg-

English : ‘to stick; needle’

German : ‘stechen, Nadel’

Material: Old Irish delg n. (es-stem) ‘thorn, pin’, Cornish delc (i.e., delch) ‘pendant’, Middle Welsh dala, dal ‘bite, sting’.

Old Norse dalkr 'needle, used to fasten the cloak over the right shoulder; spinal thorn of fish; dagger, knife', Anglo-Saxon dalc m. 'clasp' (New High German Dolch, older Tolch, Low German dolk, according to Mikkola BB. 25, 74 the source of Czech, Polish tulich, Slovenian tolih, although initially borrowed from Latin dolō "stabbing weapon," it may have been reformed after a Germanic word like Anglo-Saxon dalc).

Lithuanian dilgùs 'stinging, burning', dìlgė, dilgėlẽ̃ f. 'nettle', dìlgstu, dìlgti 'to be stung by nettles'; daĨgis 'sickle' is related here, not to S. 196!

This might be related to Latin falx 'sickle, scythe, garden knife', as Niedermann suggests in Essais 17 ff., deriving it from falcula, which he traces back to a Ligurian ðalkla (dhal-tla), just as Sicilian Ζάγκλη, Δανκλε̄ 'Messina' (: δρέπανον). However, one could equally start from dhalg-tlā; if in that Italic dialect Indo-European ļ̥ had become al, the a-vowel could also be explained. Late Latin daculum 'sickle' might be the Ligurian equivalent. In contrast, see Terracini Arch. Glott. Italic 20, 5 f., 30 f.

Ref : WP. I 865 f.

Page : 247

PIET : 1951

390. dhelgh-, dhelg-

English : ‘to hit’

German : ‘schlagen’

Material: Old English dolg n., Old High German tolc, tolg, dolg n. ‘wound’ (‘blow’), Old Norse dolg n. ‘hostility’, dolgr ‘enemy’, dylgja ‘hostility’, related to Low German dalgen, daljen ‘to hit’ (borrowed from Norwegian dialectal dalga), New High German (Hessian-Nassau, East Prussian) dalgen, talken ‘to beat, to strike’, Middle High German talgen ‘to knead’. According to Havers KZ. 43, 231, IF. 28, 190 ff., the basic meaning of Greek θέλγω ‘to enchant, to bewitch, etc.’,

θέλκτωρ, θελκτήρ, θελκτήριος ‘enchanting, alluring’, θέλξις ‘enchantment’ (Indo-European dhelg- beside dhelgh-) could be 'enchantment by strike', similar to the Τελχῖνες, Θελγῖνες, who were demons that harmed human health and were also blacksmiths through a strike. Everything remains quite uncertain. It might be more plausible that Tocharian A talke n., B telki ‘sacrifice’ belongs here.

Ref : WP. I 866.

Page : 247

PIET : 0

391. dhem-, dhemə-

English : ‘to smoke; to blow’

German : ‘stieben, rauchen (Rauch, Dunst, Nebel; nebelgrau, rauchfarben = düster, dunkel), wehen, blasen (hauchen = riechen)’

Derivative: dhengu̯o-, dhengu̯ī- 'misty'

Material: Sanskrit dhámati 'blows' (dhami-ṣyati, -tá- and dhmātá-, Passive dhamyatē and dhmāyátē), Avestan dāδmainya- 'swelling, inflating, as of frogs', New Persian damīdan 'to blow, to breathe', dam 'breath, breath-stroke', Ossetic dumun, dịmịn 'to smoke; to blow, to breathe'.

Greek: "θεμέρος, σεμνός, θεμερῶπις" meaning "serious, dark-looking" (compare with Old High German "timber" meaning "dark");

Middle Irish "dem" meaning "black, dark";

Norwegian "daam" (from dhēmo-) meaning "dark," "daame" as a noun meaning "cloud veil," and "daam" as a noun meaning "taste, smell," which is related to Old Norse "dāmr" meaning "taste."

With Guttural-Extension: dhengu̯o-, dhengu̯i- ‘misty’ in Old Norse dǫkk f. ‘depression in the landscape’ = Latvian danga (dhongu̯ā) ‘muddy puddle, marshy land, sea slime’, further Old Norse døkkr, Old Frisian diunk ‘dark’ (Germanic denkva-); deeply Old Saxon dunkar, Old High German tunkal, New High German dunkel (originally and with the meaning ‘misty - damp’) Norwegian and Swedish dialectal dunken ‘damp, muggy, sultry’, English dank, dialectal dunk ‘damp’); also

Welsh dew m. (dhenguos) ‘mist, smoke, sultriness’ etc., deweint ‘darkness’ (incorrectly Loth RC 42, 85; 43, 398 f), Hittite da-an-ku-i-iš (dankuiš) ‘gloomy, black’ (Benveniste Balto-Slavic 33, 142).

Old Norse dȳ ‘mud, mire, swamp’ from dhm̥kio-, compare with the grammatical variation Danish dy ‘wet, moist’, Swedish dialectal dungen ‘moist’; with Germanic -p-: Middle High German dimpfen, dampf ‘to steam, smoke’, Old High German and Middle High German dampf m. ‘steam, smoke’, Middle Dutch English damp ‘steam, damp fog’, Low German dumpig ‘dull, damp, musty’, New High German dumpfig, dumpf (also = confused, bloated); causative Old High German dempfen, tempfen, Middle High German dempfen ‘to suffocate with steam, to dampen’.

With Germanic -b-: Swedish dialectal dimba st. V. ‘to steam, smoke, fume’, dimba ‘steam’, Norwegian damb n. ‘dust’, Old Norse dumba ‘dust, dust cloud’ (alongside with -mm- Old Norse dimmr ‘dark’, Old Frisian Anglo-Saxon dimm the same, Norwegian dialectal dimma, dumma ‘obscurity in the air, fog cover’, Swedish dimma ‘thin fog’), Old High German timber, Middle High German timber, timmer ‘dark, gloomy, black’.

To what extent the s-forms Swedish dialectal stimma, stimba ‘to steam’, Norwegian dialectal stamma, stamba ‘to stink’ have an Indo-European background or are newly created based on the juxtaposition of Old High German toum : Anglo-Saxon stēam, German toben : stieben (see under dheu-, dheu-bh- ‘to fume’) is uncertain.

Lithuanian dumiù, dùmti ‘to blow, to waft’, apdùmti ‘to be covered with sand or snow (by the wind)’, dùmplės ‘bellows’, dùmpiu, dùmpti ‘to blow’ (possibly with p-extension), Old Prussian dumsle ‘bladder’;

Old Church Slavonic dъmǫ, dǫti ‘to blow’ (for Balto-Slavic vowelism see Berneker 244 f. with Lithuanian, Meillet Slave comm.2 63 f., 164, Trautmann 63).

Ref : WP. I 851 f.

Pages : 247-248

PIET : 1939

392. (dhembh-), dhm̥bh-

English : ‘to dig’

German : ‘graben’

Comments: Only Greek and Armenian.

Material: Armenian damban ‘grave, tomb; monument’, dambaran the same; Greek θάπτω (dhm̥bh-i̯ō), Aor. Pass. ἐτάφην ‘bury, inter’, ἄθαπτος ‘unburied’, τάφος m. ‘funeral, burial; grave, mound’, ταφή ‘burial, grave’, τάφρος (dhm̥bh-ro-s) f. ‘ditch’; but Old Prussian dambo f. ‘ground’ should be corrected to daubo (p. 268).

Ref : WP. I 852.

Pages : 248-249

PIET : 1940

393. dhen-1

English : ‘to run’

German : ‘laufen, rennen; fließen’

Material: Sanskrit dhanáyati ‘runs, moves, sets in motion’, New Persian danīdan ‘hasten, run’, Sanskrit dhánvati ‘runs, flows’, Old Persian danuvatiy ‘flows’, Sanskrit dhánutar- ‘running, flowing’.

Messapic place name Ardannoa (ar-dhonu̯-ā) ‘situated by the water’, Apulian Placename Ardaneae = Herdonia (Krahe Gl. 17, 102);

Latin likely fōns, -tis ‘spring’; possibly a cross of the to-stem fontos and ti-stem fentis (dhn̥-tí-); Tocharian AB tsän ‘flow’, B tseńe ‘flow’, tsnam ‘flowing’.

Ref : WP. I 852, Couvreur Balto-Slavic 41, 165.

Page : 249

PIET : 2701

394. dhen-2

English : ‘surface of hand/land’, etc.

German : ‘Fläche der Hand, des Erdbodens, flaches Brett’

Derivative: dhen̥ ‘shallow depression in the ground’

Material: Sanskrit dhánuṣ- n., dhánvan- m. n. ‘dry land, mainland, shore, arid land, desert’, dhánu-, dhanū̆- f. ‘sandbank, shore, island’

Greek θέναρ n. ‘palm of the hand, sole of the foot, also referring to the surface of the sea or the depression in the altar for receiving offerings’, ὀπισθέναρ ‘back of the hand’ (ὀπισθοθέναρ), Old High German tenar m., tenra f. (denarā̆-), Middle High German tener m. ‘flat hand’, Curtius5 255 (along with Sanskrit dhánuṣ-, see below).

Additionally, Late Latin *danea* ‘area’ (Reichenauer Glossary), Old High German *tenni* n., Middle High German *tenne* m. f. n., New High German *Tenne* ‘levelled clay or board floor used as a threshing place, hallway, ground, space, area in general’, Dutch *denne* ‘area, pavement; flooring’; as ‘a place smoothed out like a threshing floor or a place where grass has been flattened by lying upon it, resulting in a depression’ can also be understood in Mecklenburg dialect *denn* ‘storage place, trampled spot in grain’, Middle Dutch *denne* ‘lowland’ (and ‘forest valley’, see below), Middle Dutch *denne* ‘wild animal’s den’ (and ‘forest valley’, see below), *dan* ‘wild, bush-covered place, place in general, land, landscape; wild animal’s refuge’ (and ‘forest valley’, see below), Anglo-Saxon *denn* ‘cave, wild animal’s den’, New English *den* ‘cave, pit’, East Frisian *dann(e)* ‘bed, garden bed, field bed’.

Including Lithuanian *dẽnis* m. ‘deckboard of a boat’, Latvian *denis* (related to Germanic loanword) see Trautmann 51, Mühlenbach-Endzelin I 455.

Ref : WP. I 853.

Page : 249

PIET : 204

395. dhen-3

English : ‘to hit, push’

German : ‘schlagen, stoßen’

Material: Only in extensions (almost exclusively Germanic): d-Extension: Old Norse "detta" st. v. ‘to fall heavily and hard, to strike’ (dintan, cf. Norwegian dialect "datta" [dantōn] ‘to knock’: "denta" ‘to give small knocks’), North Frisian "dintje" ‘to shake lightly’, Norwegian "deise" ‘to fall or glide in a staggering manner’ (from:) Low German "dei(n)sen" (dantisōn) ‘to stagger back, to dodge’; East Frisian "duns" ‘fall’ (s from -dt- or -ds-), Old Norse "dyntr", Anglo-Saxon "dynt" m. (= Old Norse "dyttr"), English "dint" ‘blow, dent’;

Albanian g-dhent ‘to hew wood, to plane, to beat’, opposed to dhend, dhênn ‘to hew out, to cut’.

Gutt-Extension: Old Norse "danga" (dangōn) ‘to beat’: Swedish "diunga" st. v. ‘to strike’, Middle English "dingen" ‘to strike, to push’, New English "ding" (Scandinavian loanword), Middle High German "tingelen" ‘to knock, to hammer’, Norwegian "dingle" (and "dangle") ‘to dangle’; Causative. Old Norse "dengja", Anglo-Saxon "denjan", Middle High German "tengen" (or "tengelen) ‘to strike, to knock, to hammer (New High German "dengeln")’; Old High German "tangal" m. ‘hammer’.

Labial-Extension: Swedish "dimpa" (damp) ‘to fall quickly and heavily’, Low German "dumpen" ‘to strike, to push’, English dialect "dump" ‘to hit heavily’.

Ref : WP. I 853 f.

Pages : 249-250

PIET : 0

396. dhengh-1

English : ‘to press; to cover’

German : ‘drücken, krümmeln, bedecken, worauf liegen’

Material: Old Irish dingid, for-ding 'suppressed' (see also dheiĝh-); cf. Pedersen KG. II 506.

Lithuanian dengiù, deñgti ‘to cover’, dangà ‘cover’, dangùs ‘sky’, as well as diñgti ‘to disappear’ (from ‘to be covered’), Slavic dǫga ‘arc’ (cf. Lithuanian dangà) in Russian dugá ‘arc’, formerly ‘rainbow’, Bulgarian dъgá, Serbian dúga, Polish dialect dęga, likely related to: Old Icelandic dyngia ‘mound of mist, house in the

ground where women performed handcrafts', Anglo-Saxon dynge, Old High German tunga 'manure', Old Saxon dung, Old High German tung, Middle High German tunc 'underground chamber where women wove' (originally winter houses covered with manure for protection against the cold), Anglo-Saxon dung 'prison', Old High German tungen 'to press, to fertilize', Anglo-Saxon English dung 'manure', Modern German Dung, Dünger.

Ref : WP. I 791 f., 854, Trautmann 44 f.

Page : 250

PIET : 180

397. dhengh-2

English : 'to get, gripe'

German : 'erreichen, fest zugreifen, fest, kräftig, schnell'

Material: Sanskrit daghnṓti (Aor. dhak, daghyāḥ, etc.) 'extends to, reaches', -daghná- 'reaching up to something' (dhn̥gh-);

Greek ταχύς 'quick', Comparative θάσσων (dhn̥gh-); Old Irish daingen 'firm, strong' = Welsh dengyn etc. (dangino- or dengino-);

Slavic dęgъ: dǫgъ 'strength, power, success' in Russian-Church Slavonic djagъ 'pulling strap', Russian djága 'leather strap', djáglyj 'strong, healthy', djágnutь 'to grow, to become strong'; ablautend Bulgarian ne-dǫgъ 'illness' (but Russian dúžij 'strong, powerful' is more related to dheugh-, see p. 271); the meaning suggests a possible blending with Slavic tęg- 'to pull, to tighten' (Brückner KZ. 42, 342 ff).

Ref : WP. I 791 f., Berneker 190, 217 f.

Page : 250

PIET : 1887

398. dher-1, dherə-

English : 'a k. of deposit or dreg'

German : in kons. Erweiterungen ‘trüber Bodensatz einer Flüssigkeit, auch allgemeiner von Schmutz, Widerlichkeit, von quatschigem Wetter, von trüben Farbentönen usw.; verbal: Bodensatz und Schlamm aufrühren, trüben’

Comments: Originally related to dher-5 ‘refuse, to defecate’.

Material: a. dhere-gh-:

Greek θρᾱ̃σσω, Attic θρᾱ́ττω (Perf. Homeric τέτρηχα intransitive) ‘to disturb, to unsettle’, ταραχή ‘disturbance’, ταράσσω, Attic -ττω ‘to disturb’ (dherəgh-i̯ō: Lithuanian dìrgti see below); τρᾱχύς, Ionian τρηχύς ‘rough, uneven’ (probably originally from crusts of dirt; -ρᾱ- here from the so-called r̥̄, i.e., dherəghú-s); τάρχη • τάραξις Hesychius (vowel grade similar to σπαργή: Lithuanian sprógti);

Note by Andi Zeneli:

Τραχίς ‘rough, rude, deposit, dreg, dirt, city of Malea’

Ancient Greek

Trachis

Alternative forms

Τρᾱχῑ́ν (Trākhī́n)

Τρηχῑ́ς (Trēkhī́s) — Ionic

Ion. Τρηχίς, ῖνος, ἡ, Trachis in Thessaly, Il.2.682, etc.; also Τραχίν, Str.9.4.13:— Adj. Τραχίνιος [ῑ̆ν], α, ον, Ion. Τρηχίνιος, Hdt.7.198, S.Ph.491, etc.; also ος, ον Theoc.24.83; fem. Τραχινίς, ίδος, Paus.10.22.1: οἱ Τραχίνιοι, Ion. Τρηχίνιοι, the people of Trachis, Hdt. 7.175, Th.3.92, etc.; αἱ Τραχίνιαι, The Trachinian maidens, Women of Trachis name of tragedy by Sophocles: ἡ Τραχινία, Ion. Τρηχινία, the country of Trachis, Hdt.8.31, Th. l. c., etc.; but the country was also called Τραχίς, Id.3.100, 4.78, 5.51.

Latin fracēs f. ‘brewery yeast’, fracēre ‘to be musty’ from dhrəgh-; the c is likely related to faēcēs, floccēs, since dherk- is otherwise only attested in Baltic;

in the sense ‘sediment, yeast’: Albanian drā f., Geg. drâ-ni ‘sediment of oil, of melted butter; lees’ (base form draë from dragā, dhrəghā).

Albanian dreni ‘mottled deer’ : Latvian dàrks, dàrci (darkis) 'piebald, any animal with light and dark patches, pinto, pied, mottled' by Andi Zeneli

Maybe Albanian zdrama ‘dirt, skin rash’ by Andi Zeneli

Old Norse dregg f., Pl. dreggiar ‘yeast’ (from which English dregs is derived);

Old Lithuanian dragės (dhrəghi̯ās) Pl., Old Prussian dragios Pl. ‘yeast’, Latvian dradži ‘residue from cooked fat’ (Endzelin KZ. 44, 65); Slavic droska from dhrəgh-skā in Bulgarian droštija Pl.n. ‘yeast’, Little Russian dríšči etc., otherwise assimilated to troska (Slovene trǫ̑ska ‘sediment, yeast’) and mostly drozga (Old Church Slavonic droždьję Pl. f. ‘must, yeast’, etc.; see Berneker 228).

Here also is Gallorom. drasica 'Darrmalz' (M.-L. 2767), which will somehow be transformed from the older drascā (= Slavic droskā) or drazgā (== Slavic drozgā); with st-formant: Old High German (trast, Pl.:) trestir 'what remains from pressed fruit, sediment, dregs', Anglo-Saxon dærst(e), dræst f. 'sediment, yeast' (Germanic ðraχsta-, Sverdrup IF. 35, 154), drōs the same;

with sn-formant: Anglo-Saxon drōsne f., drōsna m. 'yeast, dregs', Old High German druosana, truosana 'yeast, sediment';

Here probably Lithuanian dérgia (dérgti) 'it is bad weather', dárgana, dárga 'miserable, bad weather' (compare the Greek root forms and Lithuanian drė́gnas, drėgnùs 'moist'); along with Old Russian padoroga likely 'storm', Slovenian sǫ́-draga, -drag, -drga 'small hailstones; frozen snow lumps, graupel'; Lithuanian dargùs 'nasty, dirty'.

Old Lithuanian dérgesis 'scoundrel', Old Lithuanian dergėti 'to hate', Latvian derdzêtiês 'to quarrel, to argue' (Mühlenbach-Endzelin I 456 with Lithuanian), Old Prussian dergē 'they hate'; Lithuanian dérgti 'to become dirty, to soil', dar̃gti 'to insult', dárga f. 'rainy weather, soiling, insult'.

b. dherg- in: Middle Irish derg 'rot'; Middle High German terken 'to soil', Old High German tarchannen, terchinen '(to darken) to hide, to conceal', Middle Dutch dork 'bilge water area', Anglo-Saxon deorc 'dark-colored', English dark; Anglo-Saxon þeorcung 'twilight', likely with ð after ðēostor 'dark', geðuxod 'dark'.

c. dherk- in: Lithuanian deř̃kti 'to make dirty, to soil', darkýti 'to revile, to scold, to deface', darkùs 'nasty', Old Prussian erdērkts 'poisoned', Latvian dȁrks, dȁrci (darkis) 'piebald, any animal with light and dark patches, pinto, pied, mottled' (Mühlenbach-Endzelin I 448; see the related forms in Leskien Abl. 361); or related to Middle High German zurch 'dung', zürchen 'to defecate' (Zupitza Gutt. 170) with emphasis on the intonation difference from deř̃kti versus dérgesis, etc.

Here probably Tocharian AB tärkär 'cloud' (Frisk Indog. 24); WP. I 854 ff.

d. dherəbh- : dhrābh- : dhrəbh-.

Uncertain Avestan δriwi- (dhrəbhi-) 'spot, birthmark'; Middle Irish drab 'dregs, yeast' (dhrəbho-), drabar-śluāg 'common people'.

Old Icelandic draf, English draff 'dregs, yeast', Middle Dutch draf, Old High German trebir Pl. 'dregs', Old Norse drafli m. 'fresh cheese', drafna 'to dissolve', Norwegian drevja 'soft mass'.

Geminated Dutch drabbe 'dregs, sediment', Low German drabbe 'mud'; Swedish drōv n. 'sediment' (dhrābho-), Anglo-Saxon drōf, Old High German truobi 'cloudy', Gothic drōbjan, Old High German truoben 'to darken, to confuse', Anglo-Saxon drēfan 'to stir up, to darken' (the same sense of disturbance as between Greek ταράσσω and Old Norse dreggiar).

A nasalized form with Baltic u as the low vowel of a disyllabic base (influenced by the nasal m) appears to be Lithuanian drumb- in Lithuanian druműstas (which can stand for drumpstas) 'sediment', drumstùs 'cloudy', drumsčiù, druműsti 'to darken' (the heavy group mpst causes the nasalization).

Ref : WP. I 854 f., WH. I 538 f., Schwyzer Gr. Gr. I 715.

Pages : 251-252

PIET : 1942

399. dher-2, dherə-

English : ‘to hold, support’

German : ‘halten, festhalten, stützen’

Material: Sanskrit dhar- ‘to hold, to carry, to support, to maintain, to keep upright’ (Present usually dhāráyati; Perfect dadhā́ra, dadhṛ́; dhr̥tá-; dhártum) Passive ‘to be held back, to be firm, to behave calmly’, Avestan dar- ‘to hold, to keep hold of, to restrain; to adhere to, to observe (a law); to keep in memory; to perceive with the senses; to stay, to dwell’ (dārayeiti etc., Participle darəta-), Old Persian dārayāmiy ‘I hold’, New Persian Inf. dāštan, Ossetic Inf. darun, daryn;

Sanskrit dháraṇa- ‘bearing, maintaining’, dharúṇa- ‘holding, supporting; n. foundation, support’, dhā́raṇa- ‘holding; n. the act of holding, restraining’ = Avestan dārana- n. ‘means of restraining’, Sanskrit dhartár- and dháritar- m. ‘holder’, dharitrī ‘bearer’, dhartrá- n. ‘support, foundation’ = Avestan darəθra- n. ‘holding, grasping’, Sanskrit dhárma- (= Latin firmus) m. ‘law, custom, duty, principle’, dharmán- m. ‘holder’, dhárman- n. ‘support, foundation, law, custom’, dhárīmani Locative ‘according to the law, according to custom’, dhā́raka- ‘holding; m. container’, dhr̥ti- f. ‘holding, determination’, dr̥-dhr-á- ‘holding firmly’, sá-dhrī (or sadhrīm) Adv. ‘toward a goal, directed to a goal’, sadhríy-añc- ‘directed toward a goal, united, together’; didhīršā ‘intention to support’, Avestan didarəšatā ‘he is preparing’.

Regarding Sanskrit dhī́ra- ‘steady’, see Wackernagel Sanskrit Grammar I 25; Armenian possibly dadar (reduplicated) ‘stay, rest’ (‘to pause’, cf. the Avestan meaning ‘to stay, to behave calmly’), dadarem ‘I take off (from the wind)’, compare also Anglo-Saxon darian ‘to remain’, Dutch bedaren ‘to become calm (from wind, weather)’;

In Greek, with the meaning ‘to support, to prop up’ (from the heavy root), θρᾶνος m. ‘bench, stool’, Homeric (Ionic) θρῆνυς, -υος ‘stool, rowing bench’, Ionic θρῆνυξ, Boeot. θρᾶνυξ, -υκος ‘chair’ (assuming an original θρᾱνο-, with -ρᾱ- derived from -r̄-, i.e., -erə-), Ionic Inf. Aor. θρήσασθαι ‘to sit’ (originally θρᾱ-); based on the thematic root dherĕ-: θρό-νος m. ‘seat’; Cypriot Laconian θόρ-ναξ• ὑποπόδιον Hesychius; with the meaning ‘to hold through the senses, to observe’ and ‘to adhere to a tradition, a religious practice’, ἀ-θερές • ἀνόητον, ἀνόσιον Hesychius (cf. below Lithuanian deréti ‘to be useful’), ἐνθρεῖν • φυλάσσειν Hesychius (from the thematic root dhere-; versus from dherə-:) θρήσκω • νοῶ Hesychius (Ionic), θράσκειν (ᾱ) • ἀναμιμνήσκειν Hesychius, Ionic θρησκηΐη, Koine θρησκεία ‘worship’, θρῆσκος ‘religious, pious’, θρησκεύω ‘to observe religious practices’.

Is ἀθρέω ‘to look sharply at’ related to ἐνθρεῖν based on the deep root n̥ of the preposition en (or α- = sm̥-), as suggested by Boisacq in Lithuanian? Probably

related here is ἀθρόος, ἀθρόος ‘concentrated, gathered, assembled’ (cf. the meaning in Sanskrit sadhryañc-; Lithuanian in Boisacq, and also Brugmann IF. 38, 135 f.).

Comparing the Sanskrit dhāraka- 'container' with some θώρᾱξ, -ᾱκος 'breastplate; torso; vagina'. Latin frē-tus 'supported by, relying on', Umbrian frite 'reliance, trust', Latin frēnum 'bit, bridle' and 'reins', originally 'halter' (related to Greek θρᾶνος like plē-nus to Sanskrit pūr-ṇá-); with a meaning 'holding fast, firm: almost' possibly ferē 'almost', fermē (ferĭmēd, Superlative) 'approximately, almost', as well as firmus 'strong, firm, durable' (with dialectal i).

Old Welsh emdrit ‘orderly’, Welsh dryd ‘thrifty’ (dhr̥to-). Old English darian ‘to delay’ (‘to hold back, restrain oneself’ or ‘to keep something out of sight’), Dutch bedaren ‘to calm down (from wind, weather)’, and Old Saxon derni ‘hidden’, Anglo-Saxon dierne ‘hidden, secret’, Old High German tarni ‘hidden’, to hide, Middle High German tarnen ‘to cover, conceal’, New High German Tarnkappe ‘disguise’.

Lithuanian deriù, deŕéti ‘to bargain (to fix), to buy’, derù, deŕéti ‘to be useful’, Causative darãu, darýti ‘to make, to do’, dorà f. ‘useful things’, Latvian deru, derêt ‘to bargain, to contract, to agree’, Causative darît ‘to make, to become, to arise’.

Perhaps with the formant -go-: Latvian dàrgs ‘expensive, precious’, Old Church Slavonic dragъ ‘valuable’, Russian dórog, Sanskrit drâg ‘precious’; Hittite tar-aḫ-zi (tarḫzi) ‘can, defeated’ (dhr̥̄-) is more likely related to ter-4.

Guttural extensions:

dheregh- ‘to hold, to keep; firm’:

Avestan dražaite, Inf. drājaŋhe ‘to hold, to retain, to lead’, upadaržuvainti ‘they persist = enforce, complete’, with Sanskrit -dhr̥k (only Nom.) in compounds ‘bearing’; this form (dhr̥gh-s) indicates the initial dh- of the Aryan and thus probably also the Slavic family.

The Old Church Slavonic word drъžǫ, drъžati means 'to hold, to possess' (see Berneker 258); Russian drogá refers to 'the axle, connecting rod of the front and rear axles of the cart', with the diminutive dróžki meaning 'light, short cart', which is the source of the New High German word Droschke.

The nasalized forms include Avestan drənjaiti meaning 'strengthens, fortifies, reinforces', ā-drənjayeiti meaning 'establishes', and the desiderative dīdraγžaite meaning 'seeks to secure for oneself'; participle draxta-; also Avestan drənjayeiti, dādrājoiš, participle draxta- meaning 'to memorize, to murmur prayers from memory' (compare Church Slavonic tvrъditi 'to firm up': Russian tverditь 'to memorize').

Middle Irish dringid means 'he climbs', and drēimm means 'climbing' ('climbing while holding on'); Welsh dringo means 'to climb'; Old Norse drangr refers to 'a high rock', and drengr (drangja-) means 'thick stick, pillar' (and metaphorically 'young man'); Old Church Slavonic drǫgъ means 'pole, bar'. See also Specht Declension 139 for more information.

The Proto-Indo-European root dhereĝh- means 'to hold fast, firm.' This root is reflected in various Indo-European languages as follows: In Sanskrit, it appears as dŕ̥hyati and dr̥ṁhati (dr̥ṁháti), meaning 'to make firm,' and as the participle dr̥ḍhá- meaning 'firm.' The term drahyát- means 'capable' or 'tough.' In Avestan, it is darəzayeiti, meaning 'binds fast, fetters.' In Desid. it is dīdərəžaiti, and darəza- refers to 'the act of fastening, binding, grasping.' The word dərəz- means 'band, fetter,' and dərəzra- means 'firm.' It is also related to New Persian darz, meaning 'seam,' and similar Iranian words for 'to sew thread.'

Thracian GN Darzales; probably Lithuanian diřžas ‘belt’, diržmas ‘strong’, Old Prussian dīrstlan ‘strong, stately’, diržtù, diřžti ‘tough, to become hard’.

Lithuanian dařžas ‘garden’, Latvian dàrz ‘garden, courtyard, enclosure’ derived from žařdas (cf. Lithuanian žařdis ‘horse garden’, žárdas ‘barrier’) rearranged (unlike Mühlenbach-Endzelin I 448 f.), but related to diřžas (above) and Old High German zarge, Middle High German zarge f. ‘side framing of a room, border’.

Slavic dьrzъ ‘brave, daring’ in Old Church Slavonic drъzъ, Slovenian dȓz, Czech drzý, Russian dérzkij, and Old Church Slavonic drьznǫ, drьznǫti ‘to dare, to venture’, Russian derznútь, etc.

dhereugh-: Old West Norse driūgr ‘enduring, strong, full’, driūgum ‘very’, Ashkenazi drȳgher ‘considerable, strong, large’, North Frisian dreegh ‘stubborn, enduring’ (but Anglo-Saxon drȳge ‘dry’, drēahnian ‘to dry, to strain’ (with h

instead of g), Old Norse draugr ‘withered tree trunk’, Old High German truchan ‘dry’ are related to dhreugh-1).

Here as ‘to endure’ and ‘to hold together - to gather’ Gothic driugan ‘to serve in war’ (Anglo-Saxon drēogan ‘to endure, to perform’), Anglo-Saxon gedrēag ‘troop’, Old High German truht- f. ‘troop, band’, Old Saxon druht-, Anglo-Saxon dryht, Old Norse drōtt f. ‘retinue’, Gothic draúhti-witōþ ‘(war-law =) military service’, gadraúhts ‘warrior’, Old Norse drōttinn ‘prince, lord’, Anglo-Saxon dryhten, Old High German truhtīn ‘lord’ (suffix like Latin dominus), Old High German trust (druhsti-) ‘war band’.

Lithuanian draũgas ‘travel companion’, Old Church Slavonic drugъ ‘companion, other, etc.’, družina ‘comrades’; Old Prussian drūktai Adv. ‘firmly’, podrūktinai ‘I confirm’, Lithuanian Žemaitian drúktas, driúktas ‘thick, substantial, strong’; Old Irish drong ‘band’, Old Breton drogn ‘group’, drog ‘faction’ are, like Late Latin drungus ‘troop’, borrowed from Germanic (see under trenq-1).

Ref : WP. I 856 ff., WH. 505 f., 536, Trautmann 45, 59 f.

Pages : 252-255

PIET : 1943

400. dher-3, dhereu-, dhrĕn-

English : expr. (‘to purr, murmur’, etc.)

German : Schallwurzel ‘murren, brummen, dröhnen’

Material: Greek θόρυβος ‘confused noise’, θορυβέω ‘to make noise, confuse’, τονθορύζω ‘to murmur, mumble’, τονθρύς • φωνή Hesychius; θρῦλος m. ‘murmur, noise’, θρῡλέω ‘to murmur, chatter’; θρέομαι (-ϝ-) ‘to cry out loudly’, τερθρεία ‘empty talk, subtlety’, τερθρεύομαι ‘to engage in empty talk’ (see Boisacq s. v.), θρόος, θροῦς ‘loud shouting’, θροέω ‘to shout, to make a loud noise’.

Old Saxon drōm, Anglo-Saxon drēam m. ‘joyful noise, jubilation’ (contrary to Kluge KZ. 26, 70: as ‘band’, ðrauɣma-, related to Gothic draúhts); Anglo-Saxon dora m. ‘bumblebee’ (ðuran-), English dorr- ‘beetle’.

Reduplicated Latvian duñduris ‘large horsefly, wasp’, deñderis ‘crying boy’ (Mühlenbach-Endzelin I 455). Also, for Celtic and Baltic-Slavic words listed under der- ‘to murmur’, the Proto-Indo-European initial dh- is possible.

dhren-: Sanskrit dhráṇati ‘to drone’ (Dhātup.); Greek θρῆνος m. ‘funeral lament, dirge’, θρηνέω ‘to lament’, θρώναξ • κηφήν (drone) Hesychius, τεν-θρήνη ‘hornet’, ἀν-θρήνη (ἀνθο-θρήνη) ‘wild bee’; Old Saxon dreno, Old High German treno ‘drone’, and also Anglo-Saxon drān drǣn f. ‘drone’; weakly stressed Gothic drunjus ‘sound’, Norwegian dryn n. ‘soft roaring’, drynja ‘to roar softly’, and Dutch dröhnen ‘to make noise, speak slowly and monotonously’ (from which Modern High German dröhnen).”

An initial sound doublet may be present in Lithuanian trãnas, Old Church Slavonic trǫtъ, trǫdъ ‘drone’; cf. Trautmann 326. s-Extension in Middle Irish drēsacht ‘a creaking or squeaking noise’, Gaul.-Latin drēnsō, -āre ‘to cry (of a swan)’, Low German drunsen ‘to roar quietly’, Dutch drenzeln ‘to whine’, Hessian drensen ‘to groan’, New High German dialectal trensen ‘to bellow in a prolonged manner’ (of cows).

A guttural extension is likely present in Armenian drnčʻim ‘to blow a horn, to toot’ (dhrēnk-) and Old Irish drēcht ‘song, story’ (dhrenktā), Proto-Slavic drǫkъ (dhr̥nk-) as seen in Slovenian drok ‘pestle’, etc.; possibly also Tocharian A träṅk-, B treṅk- ‘to speak’.

Ref : WP. I 860 f., WH. I 374, Mladenov Mél. Pedersen 95 ff.

Pages : 255-256

PIET : 206

401. (dher-4:) dhor- : dh$_e$r-

English : ‘to jump, jump at’

German : ‘springen, bespringen’

Material: Sanskrit dhā́rā ‘stream, ray, drop, seed’; Greek (Ionic) θορός, θορή ‘male seed’, θορίσκεσθαι ‘to receive seed within oneself’, poetic θρῴσκω, Attic θρῴσκω, Future θοροῦμαι, Aorist ἔθορον ‘to leap’, θρωσμός ‘projection, elevation’ (θρω- derived from dherə-, which, due to the o in the other forms, evolved into dhore-, dhorə-, θρω-).

From a base dhereu-: θόρνυμαι, θορνύομαι ‘to leap upon’ (where ορ is likely Aeolic instead of αρ from ṛ), compare θαρνεύει • ὀχεύει, σπείρει, φυτεύει in Hesychius, and θάρνυσθαι • ὀχεύειν in Hesychius; θοῦρος ‘stormy, impetuous’ is likely from θορϝος (Bechtel Lexil. 167); Middle Irish dar- ‘to leap upon’, Imperfect no-daired, Preterite ro-dart, Verbal Noun dāir, Genitive dāra, mythological personal name Dāire (dhārḭo-s), meaning ‘male’, Welsh -derig ‘lustful’.

Ref : WP. I 861, WH. I 528, Schwyzer Gr. Gr. I 696, 708.

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PIET : 1946

402. dher-5, dhrei-d-

English : ‘to defecate’

German : ‘Unrat, cacāre’

Comments: (possibly related to dher-1 ‘muddy sediment’ and dher-4)

Material: Latin foria (pl.) ‘diarrhea’ (used by Varro for pigs), foriō, -īre ‘to defecate’; Greek δαρδαίνει• μολύνει (dhr̥-d-) in Hesychius, according to Fick KZ. 44, 339 Macedonian, possibly from θαρ-θ- with broken root vowel or from θαρ-δ- with the same formative -d- as the i-extension dhr-ei-d-; very dubious; Lithuanian der-k-iù deřkti ‘to befoul with filth, to empty the rectum’.

dhr-ei-d-:

Old Norse drīta (dreit), Anglo-Saxon drītan, Middle Dutch Low German drīten, Old High German trīzan ‘to defecate’, o-stem Old Norse dreita ‘to defecate’, reduced-stem Middle English New English dirt (from drit), Old Icelandic drit, Flemish drits, trets ‘dirt, dung’, Westphalian driət ‘excrement’.

Russian dialect dristátь ‘to have diarrhea’, Bulgarian drískam, dríštъ ‘to have diarrhea’, Serbian drískati, dríćkati, Czech dřístati (Slavic drisk-, drist- from dhreid-sk-, -(s)t-, according to Berneker 224).

Ref : WP. I 861 f., WH. I 527 f.

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PIET : 1896

403. dherāgh-

English : ‘to pull; to drag’

German : ‘ziehen, am Boden schleifen’

Comments: synonymous with trăgh- (see above).

Material: Old Norse draga, Gothic and Anglo-Saxon dragan, English draw ‘to pull’, Old Norse drag n. ‘the underside of a drawn object’, Norwegian drag ‘air current, wave motion, watercourse, towline’, dialectal drog f. (dragō) ‘short sled, trail of an animal, valley’, Old Norse dregill ‘band’, drōg f. ‘stripe’, Swedish drøgh ‘sled’, Anglo-Saxon dræge f. ‘dragnet’, Middle Dutch dragge, also dregge ‘boat anchor’, English dredge; with ablaut Norwegian dorg f. (durgō, Indo-European dhr̥ghā) ‘fishing line, which one pulls behind the boat’; with the meaning ‘to carry’ (derived from ‘to drag’, see Berneker 212), Old High German tragan ‘to carry’, sih (gi)tragon ‘to behave’.

Well, here the Slavic dārgā appears in: Serbian-Church Slavonic draga 'valley', Russian doróga 'way, journey', dialect 'angel', Serbian dràga 'valley', Polish droga 'way, street, journey', Russian doróžitь 'to hollow out', Czech drážiti 'to make a crease or furrow, to hollow out'; possibly also Czech z-dráhati se 'to refuse', Polish wz-dragać się 'to resist, to be unwilling' (as 'to pull along') and Old Church Slavonic podragъ 'hem, edge of a garment' and similar (differently under dergh- 'to grasp').

Latin trahō 'I pull', traha 'sweep', trāgum 'dragnet', trāgula 'small dragnet' may derive from dhrăgh- through spirant assimilation (ðragō to dragō), but could also have Indo-European t- (: Old Irish traig 'foot', etc., see trăgh-).

Ref : WP. I 862, Trautmann 45.

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PIET : 0

404. dherbh- (dherəbh-)

English : ‘to work’

German : ‘arbeiten’

Material: Armenian derbuk 'rough, stiff, rude'; Anglo-Saxon deorfan st. V. 'to work; to perish', gedeorf n. 'work, toil'; Old Frisian for-derva, Middle Dutch vor-derven, Middle High German verderben 'to perish', also causative 'to spoil'; Lithuanian dìrbu, dìrbti 'to work', dárbas 'work', darbùs 'industrious'.

Ref : WP. I 863, II 631, Kluge[11] 101, 649.

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PIET : 0

405. dherebh-

English : ‘to harden’

German : ‘gerinnen, gerinnen machen, ballen, dickflüssig’

Material: Sanskrit drapsá-ḥ m. 'drop'; Greek τρέφεσθαι, τετροφέναι 'to curdle, to be firm', τρέφω, doric τράφω 'to make curdle (milk; cheese), to nourish (make thick, fat), to rear' (θρέψω, ἔθρεψα), τροφός 'nourishing', feminine 'nurse', θρέμμα 'that which is nourished, ward, child, livestock', τρόφις 'fat, strong, large', τροφαλίς, -ίδος 'fresh cheese, curdled milk', ταρφύς 'dense', τάρφεα plural n. 'thicket', τραφερή (γῆ) 'firm land'.

With nasalization and Indo-European b (Indo-European articulation variation in nasal environments), θρόμβος 'coagulated mass (of milk, blood, etc.)', θρομβόομαι 'to coagulate', θρομβεῖον 'clot'.

In Old Saxon, derƀi (ðarƀia) means 'strong, fierce', in Old Frisian and Middle Dutch derve means 'sturdy, blunt' (different from Old High German derb 'unfermented' = Old Norse þjarfr), and in Old Norse djarfr means 'brave, bold' (with the older meaning still present in the Norwegian dialect dirna from dirfna 'to increase, to recover strength'); Old Norse dirfa means 'to encourage'.

In Old Norse, dramb means 'pride' (to be thick), in New Icelandic, drambr means 'knot in wood'; Old Norse drumbr means 'block', and in Middle Dutch, drummel means 'sturdy person'.

Ref : WP. I 876.

Pages : 257-258

PIET : 1949

406. dheregh-

English : ‘thorn’

German : in Namen beerentragender strauchiger Pflanzen, bes. auch von solchen Dornsträuchern, woraus z. T. ‘Dorn’

Comments: With the forms -(e)s- and -no-. Doubtful equation.

Material: Sanskrit drākṣā ‘grape’; Galloromanian dragenos ‘thorn’, Old Irish draigen m. ‘sloe thorn’, Welsh draen m., New Breton dréan ‘thornbush’ (Celtic drageno- from dhregh-).

Perhaps also Old High German tirn-pauma ‘cornel tree’, tyrn, dirnbaum ‘cornel’, New High German dialect di(e)rle, dirnlein ‘cornelian cherry’, Swiss German tierli, unless borrowed from Slavic in very ancient times; Lithuanian drìgnės Pl., Latvian driģenes ‘black henbane’ (cf. Mühlenbach-Endzelin I 498), unless borrowed from Slavic.

Russian déren, derén ‘dogwood, cornelian cherry’, Sanskrit drïjen, Czech dřín (a type of shrub), Polish (old) drzon ‘barberry’, Kashubian dřòn ‘thorns’, Polabian dren ‘thorn’. The Germano-Slavic base could be dherghno- and would be quite close in meaning to Greek τρέχνος (Hesychius, anthol.), τέρχνος (Maximus), Cypriot τὰ τέρχνιϳα, which have a significantly different nuance of ‘shoot, branch’, Pl. ‘young shrub’.

Ref : WP. I 862 f., Pedersen KG. I 97, M.-L. 2762.

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PIET : 207

407. dhereĝh- (dhr̥ĝh-nā-)

English : ‘to wind, turn’

German : ‘drehen, winden, wenden’ (auch ‘spinnen, nähen’)

Material: New Persian darz, darza ‘sewing’, darzmān, darznān ‘thread’, darzan ‘needle’, Pahlavi darzīk ‘tailor’.

Armenian daṙnam (darjnam), Aorist darjay ‘to turn, to rotate, to change direction; to return’, daṙn ‘bitter, harsh’ (cf. οἶνος τρέπεται and similar), darj ‘turning, change, return’, Causal darjuc̣anem ‘I turn, I reverse, I convert, I return’.

Albanian dreth (from dredh-), Aorist drodha ‘to turn, twist, spin’, Albanian-Skotar. nnrizë ‘diaper’ (n-dred-zë); according to Pedersen (Hittite 123, 125, Tocharian Sprachg. 20), Hittite tar-na-aḫ-ḫi ‘I insert, let in’, Tocharian A tärnā-, tärk-, Past A cärk, B carka ‘to let, release’.

Ref : WP. I 863, Lidén Armenian St. 101 ff., Meillet Esquisse$^{2}$ 111, Kuiper Nasalpräs. 151.

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PIET : 1948

408. dhers-

English : ‘to dare’

German : ‘wagen, kühn sein’, älter ‘angreifen, losgehen’

Comments: (also extended with -i-, -u-)

Material: Sanskrit dhr̥ṣ-ṇṓ-ti, dhárṣ-ati 'is bold, brave, dares', dhr̥ṣú- (Grammar), dhr̥ṣat 'brave' (= Avestan darəšaṯ̃), dhr̥ṣṇú- 'daring, courageous, bold, cheeky', dhr̥ṣṭá- 'bold, cheeky', dhr̥ṣita- 'daring, brave', dādhr̥ṣi- 'valiant, bold', with object dharṣayati 'dares, assaults, overcomes', dharṣaṇa- n. 'attack, abuse', dharṣaka- 'attacking, preying upon'; Avestan daršam Adv. 'intensely, very', darši-, daršyu-, daršita- 'bold', Old Persian adaršnauš 'he dared', dādarsi- proper noun.

Greek lesb. θέρσος n. 'courage, boldness' (Homeric Θερσίτης 'cheeky fellow'), with the deepened form of the adj. in Ionian ancient Attic θάρσος (Attic θάρρος) the same, Attic θράσος n. 'courage, boldness; audacity, impudence', θαρσέω, θαρρέω 'I am brave', θαρσύς (Rhodian Θαρσύβιος, Theran Θηαρύμαqhος), θρασύς 'bold,

brave; audacious, cheeky' (= Sanskrit dhr̥ṣú-), Lesbian Adv. θροσέως, θάρσῡνος 'brave, confident, trusting' (θαρσο-σῡνος).

Latin infestus 'hostile', infestāre 'treat hostilely, attack' and manifestus 'evident, caught in the act; obvious' (dhers-to-); Gothic ga-dars (: Sanskrit Perf. dadhárṣa 'has dared'), Inf. gadaúrsan, 'I dare', Old Saxon gidurran, Anglo-Saxon dear, durran, Old High German (gi)tar, (gi)turran 'dare', Old High German giturst, Anglo-Saxon gedyrst f. 'boldness, audacity' (= Sanskrit dr̥ṣṭí-ḥ 'boldness').

Lithuanian nasalized Lithuanian dręsù ‘dare’ (dhrensō), drįstù, drĩsti (dhrn̥s-) ‘dare’, drąsà (dhrons-) ‘boldness’, drąsùs = Latvian drùošs ‘brave’ (dhrons-; Old Lithuanian also drįsùs and dransniaus); without nasalization Old Prussian dīrstlan ‘stately’ and dyrsos ‘capable’ (dirsu-); related perhaps Tocharian A tsär ‘rough’, tsraṣi ‘strong’, B tsirauñe ‘strength’.

Ref : WP. I 864, WH. I 698 f., Trautmann 60, Van Windekens Lexique 147.

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PIET : 1950

409. dhēs-, dhəs-

English : a root used in religious terms

German : in religiösen Begriffen

Material: Armenian di-kʿ 'gods' (PL dhēses); Latin fēriae (Old Latin fēsiae) 'days on which no business was conducted, holidays', fēstus 'festive, ceremonial, originally from the days dedicated to religious festivals', Oscan fíísnam Accusative 'temple', Umbrian fesnaf-e 'in fanum'; lowest level Latin fānum (fas-no-m) 'holy, dedicated to the gods' and Sanskrit dhiṣṇya- 'reverent, pious, holy' (uncertain dhiṣaṇyant- and similar, see under dheiə̯- 'to see'); via Greek θεός 'god' see under dheu̯es-, via Latin fās, fāstus above p. 105 f.

Ref : WP. I 867, WH. I 453, 3 f.; EM$^2$ 333, 347 f.

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PIET : 209

410. dheu-1

English : ‘to run’

German : ‘laufen, rinnen’

Material:

Sanskrit: dhāvatē 'runs, flows', dhā́vati (lengthened grade) 'runs, flows', dhāutí-ḥ (feminine) 'spring, brook'; Middle Persian dawīdan 'to run, hurry', Pām. dav- 'to run, hurry';

Greek θέω, also θείω in epic, future θεύσομαι 'to run'; σῆ (in Hesychius) 'run'; θοός 'fast', βοη-θόος 'quick to respond to a call, helping', and βοηθέω (instead of βοηθοέω) 'I help', θοάζω 'I set in quick motion; I move quickly';

Albanian en-dima, ndihma ‘help’, 'quick to respond to a call, helping'.

Greek-Illyrian δυάν (in Hesychius) accussative ‘κρήνην’ 'spring';

Old Norse dǫgg, genitive dǫggwar (dawwō); Old English dēaw, Old Saxon dau, Old High German tou, New High German Tau (dawwa-);

Uncertain Old Irish dōe 'sea' (dheu̯iā) as 'the violently moved';

Note by Andi Zeneli:

Albanian Arbëresh dejt, dejet ‘sea’

Illyrian Do-don ‘river’

possibly dhu-ro- in Thracian place name Ἀ-θύρας (n̥-dhu-r-), and in numerous Venetian-Illyrian place names, such as Illyrian Duria (Hungary), New High German Tyra, Thur, older Dura (Alsace, Switzerland), Upper Italian Dora, Doria, French Dore, Doire, Doron, Iberian Durius, Turia, etc. (Pokorny Urill. 2, 10, 79, 105, 113, 127, 145, 160, 165, 169 f.); (Proto Illyrian)

according to Rozwadowski (Rev. Slavic 6, 58 ff.), this also includes the place name Düna, West Slavic Dvina (dhu̯einā), borrowed as Finnish väinä 'broad river', Estonian väin(a) 'sound, strait', Syryenian ‘dyn 'mouth'.

Ref : WP. I 834.

Pages : 259-260

PIET : 1923

411. dheu-2, dhu̯-ēi-

English : ‘to vanish, faint, die’

German : ‘hinschwinden, bewußtlos werden, sterben’

Material: Gothic diwans (dhéu̯-ono-) ‘mortal’, ablautend Old High German touwen, Old Saxon dōian ‘to die’, Old Norse deyja, dō (dōw), dāinn ‘to die’; Gothic dauþs ‘dead’, also af-dauiþs ‘afflicted’, Old High German tōt, Anglo-Saxon dēad, Old Norse dauðr ‘dead’, Gothic dauþus ‘death’, Old High German tōd, Anglo-Saxon dēaþ, Old Norse dauð-r, -ar and dauðe ‘death’.

Old Irish duine (dhu-n-i̯o-), Pl. dōini (dheu̯en-i̯o-), Welsh dyn, Cornish Breton den ‘human’ (‘mortal’, Brugmann ZfceltPh. 3, 595 ff.); see also under ĝhðem-; possibly Latin fūnus (fōnus) n. ‘funeral, burial’, if derived from dheu̯(e)-nos ‘pertaining to death’; formally, however, exactly corresponds to Old Irish n. s-stem dūn ‘fortress’, originally ‘burghill’ (see under dheu-4 p. 263).

According to Marstrander Prés. à nasale inf. 151, Old Irish -deda ‘fades away’ comes from dhe-dhu̯-ā-t; compare also above under dhē-3.

In Germanic, there is also the meaning ‘to become numb, powerless’, with Old West Norse dā (dawa) meaning ‘unconsciousness, numbness’, and the past tense dō meaning ‘became numb’ (of limbs). Swedish dāna means ‘to fall into unconsciousness’, Norwegian daana means ‘to become stiff, lame (of limbs), to fall into unconsciousness’ (derived from the participle dāinn), Icelandic doði means ‘numbness’, doðna means ‘to become numb’, Gothic usdauþs means ‘inactive, eager’, Old High German tawalōn means ‘to fade away, to die’, Dutch dauwel means ‘sluggish woman’. Additionally, Old Norse dā also means ‘enrapturement of the soul’ (‘stupefaction’), dā (dawēn) means ‘to admire’; Old Norse dān f. means ‘death’.

Expansion of dhu̯-ēi-: dhu̯-ī- in:

Armenian di, Gen. dioy ‘corpse, dead body’, Old Irish dīth (dhu̯ītu-) ‘end, death’; Anglo-Saxon dwīnan (strong verb) ‘to decrease, dwindle’, alongside the non-verb Old Norse duīna and duena (also), Anglo-Saxon dwæscan ‘to extinguish’ (dwaiskjan), Lithuanian dvìsti ‘to go out’ (Būga in Endzelin KZ. 52, 123).

Ref : WP. I 835, WH. I 451, 568.

Pages : 260-261

PIET : 1924

412. dheu-3

English : ‘shining, to shine’

German : ‘blank, glänzen’

Material: Sanskrit dhavalá- ‘shining white’, dhā́vati ‘makes clean, purifies, rinses’, Avestan fraδavata ‘rubbed off (purifying)’; Greek θοός • . . . λαμπρός, θοῶσαι • . . . λαμπρῦναι Hesychius, ὀδόντες λευκὰ θέοντες Ps.-Hsd., θαλέιον • καθαρόν. καὶ θωλέον Hesychius (contr. from θοϝαλέος).

Ref : WP. I 835, Schulze KZ. 29, 260 f. = Kl. Schr. 369.

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PIET : 1925

413. dheu-4, dheu̯ə- (vermutlich: dhu̯ē-, vgl. die Extension dhu̯ē-k-, dhu̯ĕ-s-)

English : ‘to reel, dissipate, blow’, etc.

German : ‘stieben, wirbeln, bes. von Staub, Rauch, Dampf; wehen, blasen, Hauch, Atem; daher dampfen, ausdünsten, riechen, stinken; stürmen, in heftiger, wallender Bewegung sein, auch seelisch; in heftige, wirbelnde Bewegung versetzen, schütteln’

Derivative: Nominal formations: dhū-li-, dhū-mo-

Material : With m-formatives:

Sanskrit dhūmá-ḥ m. 'smoke, steam', dhūmāyati 'smokes, steams' = Latin fūmāre, formally also = Old High German tūmōn 'to turn in a circle';

Greek θῡμός 'emotion, passion, courage' (θῡμιάω still purely sensual 'smoke, incense'; θῡμάλ-ωψ 'charcoal kiln', θυμικός 'passionate', θῡμαίνω 'to be angry' etc.);

Latin fūmus 'smoke, steam, vapor, exhalation' (fūmāre see above);

Lithuanian dū́mai pl. 'smoke', Latvian dũmi pl., Old Prussian dumis the same;

Old Church Slavonic dymъ 'smoke';

with ŭ: Middle Irish dumacha pl. 'mist' (Middle Irish dumhach from dhumuko- 'misty, dark'); Greek θύμος, -ον 'thyme' (strong-smelling plant as also θύμβρα, θύμβρον 'Satureja thymbra L.' see Boisacq with literature; according to Niedermann Gl. 19, 14 to Russian dubrávka, dubróvka 'Potentilla Tormentilla', which according to Berneker 215 belongs to Old Church Slavonic dǫmbъ 'oak' [see below p. 264]).

Latin fimus 'manure, fertilizer' (as dhu̯-i-mos grown on the basis of suffio, -īre);

with Indo-European ou: Old High German toum 'steam, vapor, scent', Old Saxon dōmian 'to steam'.

In addition, color adjectives meaning 'smoke-colored, fog-gray, gloomy': Sanskrit dhūmrá- 'smoke-colored, gray, reddish-brown, dull (also of the mind)', dhūmala- 'smoke-colored, reddish-brown';

Lithuanian dum̃blas 'mud, bog on the bottom of a pond', Latvian dubl'i 'mud, dirt' (probably = Sanskrit dhūmra-; cf. however below p. 268 and Mühlenbach-Endzelin I 509), Latvian dũmal'š 'dark-colored, brown', dũmaîns 'smoke-colored', dumjš, fem. dumja 'dark brown, pale, dull (of the eyes), dumb', dumûksnis 'swamp', dumbra zeme 'black moorland', dum̃bris, dum̃brs 'spring, bog, marsh' (cf. Mühlenbach-Endzelin I 514; detailed on such bog names according to color Schulze Kl. Schr. 114);

cf. with the color name suffix -no-: Latvian dûńi, dùńas pl. 'mud';

with -ko-, or from the root extension with -k-: Latvian dûksne, dùkste 'swamp, puddle, marsh' : dũkans 'dark-colored, sweat fox';

with -g-: Latvian duga ‘thick slime floating on water’, dugains ūdens ‘dirty water’, d. uguns ‘dark, turbid flame’, dungans ‘sweat fox’ (if the latter is not from dumgans, cf. baĩgans ‘whitish’, salgans ‘sweetish’);

with -t- Tocharian B tute ‘yellow’

With l-formatives:

Sanskrit dhūli-, dhūlī f. ‘dust, dusty ground, pollen’, dhūlikā ‘mist’, Albanian dëlënjë ‘juniper’ (as ‘incense wood’, from dhūlīn̥o-), Latin fūlīgo ‘soot’, Middle Irish dūil ‘wish, desire’ (emotion, like θῡμός), Lithuanian dū́lis m. ‘incense for driving away bees’, dùlkė ‘speck of dust’, Latvian dũlājs, dũlējs ‘torch that smokes more than it burns for taking honey’; Lithuanian duĩsvas ‘smoke-colored, mouse gray’; with ablaut Russian dúlo ‘muzzle (of a gun, a cannon)’, dúlьce ‘mouthpiece of a wind instrument’ (etc., see Berneker 237; first Slavic derivatives from duti ‘to blow’).

Verbs and single-language nominal formations:

Sanskrit dhūnṓti (dhunōti, dhuváti) ‘shakes, moves back and forth, fans’, Fut. dhaviṣyati, Perf. dudhāva, Pass. dhūyáte, Partic. dhutá-ḥ, dhūtá-ḥ ‘shaken’, Middle Persian dīt ‘smoke’; Sanskrit dhunāti ‘moves back and forth, shakes’, Partic. dhūnāna-, dhūni- f. ‘the shaking’, dhūnayati ‘moves back and forth, shakes’, dhavítram n. ‘fan, whisk’, dhavitavyà- ‘to be fanned’; Avestan dvaidī ‘we both oppress’ (du-vaidī); Kuiper Nasalpräs. 53 places here Sanskrit dhvajati (Dhp. 7, 44), Avestan dvažaiti ‘flutters’ (to this Sanskrit dhvajá-ḥ ‘flag’) from dhu̯-eg-;

Armenian de-dev-im ‘I sway, rock’ (cf. the also reduplicated intensive dhvajá-ḥ Sanskrit dō-dhavīti);

Greek *θύω* (ἔθῡσα), Lesbic *θυίω* "to rush forward, storm, rage, smoke" (*dhu-i̯ō, υ* from *θύσω, ἔδῡσα*, just as *ū* in Sanskrit Passive *dhūyáte* and Old Norse *dȳja* "to shake" is a new formation; in the sense "rage" perhaps from *dhusi̯ō*, see *dheu̯es*-), *θυάω, θυάζω* the same, *θύελλα* "storm" (see p. 269 under *dheu̯es*-), epic *θύνω* "to rush forward, storm forth" (*θυνϜω*), *θυνέω* the same (*θυνέϜω*), *θῦνος*: "war, onslaught, course" (Hesychius). With the meaning "to smoke (offer incense), to smell": *θύω* (*θύσω*), *τέθῠκα* "to sacrifice", *θυσία* "sacrifice", *θῦμα* "sacrificial animal", *θύος* (neuter) "incense (hence Latin *tūs*), sacrificial offering, sacrifice" (from this, *θυεία* "mortar" see Boisacq with Lithuanian), *θυόεις, θυήεις* "fragrant with sacrificial smoke or incense", *θύον* "a tree whose wood was burned for its fragrance", *θυία, θύα* "thuja", *θυηλή* "sacrificial offering" (: Ionic *θυαλήματα*, Attic

*θῡλήματα*, *θῠϝα-* : *θῡ-*, see Bechtel Lex. 168 f., Boisacq under the same entry), *θῠμέλη* "sacrificial site, altar".

Andi Zeneli Albanian Cham formation Thyamis : vlamis Albanian vllam ‘brother’

Θύαμις : βλάμης

θυία (thuía, ‘stinking juniper’);

Based on the meaning 'whirl (together)', θῖς, θῑνός 'sand pile, especially dune, shore, sandbank, pile in general', from θϝ-īn, formed like ακτῖν-, γλωχῖν-, δελφῖν-, ὠδῖν-, compare Greek θίλα 'pile' (Hesychius), to the meaning below New High German Düne; hardly related to Schwyzer Gr. Gr. I 5702 to Sanskrit dhíṣṇya- 'placed on a mound of earth';

Albanian Gheg dêj, Tosk dënj 'intoxicate', Med. 'waste away, melt' (deun̥iō, compare Gothic dauns 'vapor'), dêjet 'flows, melts';

Latin suf-fiō, -fīre 'to fumigate' (suffīmentum 'incense'; see above under fīmus) from -dhu̯-iu̯ō, like fio 'to become' from bhu̯-iu̯ō, foeteo, -ēre 'to smell bad, stink' based on a participle dhu̯-oi-to-s (like pūteō from pūtos);

here (as heaped-up) Gallic, ancient Irish Δοῦνον, Latin dūnum, Old Irish n. s-stem dūn (like Latin fūnus, see p. 260) 'fortress' (hill), Old Welsh din (modern Welsh dinas) the same; Old Irish dú(a)ë, arch. dóë 'wall' (dhōu̯u̯o-); Old Irish dumae m. 'hill', Gallic GN Dumiatis; also Old Irish dé f. Gen. dīad 'smoke', Middle Irish dethach 'smoke' (dhu̯iu̯at-);

Old English dūn m. f. 'height, mountain', English down 'sand hill, dune', Middle Dutch dūne, Middle Low German dūne, from which New High German Düne; compare to the meaning Lithuanian výdma 'dune' to Slavic dъmǫ 'blow'; however, Germanic tū-na- 'fence, enclosed place' (Old Icelandic, Old English tūn the same, 'town', New High German Zaun) is probably a Celtic loanword;

Old Norse dȳja 'to shake' see above;

Gothic dauns f. 'smell, vapor' (dhou-ni), Old Norse daunn m. 'stench' (cf. Albanian dej; via Old High German to New High German dunst, see under the root form dheu̯es-); Old Norse dūnn m. 'down (feather)' (from which Middle Low German dūne, and again New High German Daune; cf. Middle Dutch donst 'down feathers,

dust flour' = German dunst; see Falk-Torp and dun); Old Saxon dununga 'deliramentum' (ŭ or ū); Old Icelandic dūni 'fire';

Lithuanian dujà f. 'speck of dust', dujė 'down (feather)'; dvỹlas 'black, black-headed, of cattle', ablaut dùlas 'grayish';

Slavic dujǫ, duti (e.g., Russian dúju, dutь) 'blow, breathe', ablauting dyjǫ in Slovenian díjem, díti 'blow, smell, breathe softly';

Old Church Slavonic dunǫ dunǫti (dhoun-) 'blow' (ablauting with Sanskrit dhŭ-nóti, -nāti, Greek θῡ́νω);

Tocharian A twe, B tweye 'dust'.

Cf. also the perhaps originally related dheu- 'run, flow'.

Root extensions:

I. bh- extension: dheubh- ‘to raise dust, smoke; foggy, darkened, also of the mind and senses’.

Greek τύφω (θῦψαι, τῦφῆναι) ‘to make smoke, steam, fumes; to burn slowly, singe; Pass. to smoke, fume, smolder’, m. τῦφος ‘smoke, steam, fumes; clouding, folly, stupid pride’, τετῡφῶσθαι ‘to be foolish, puffed up, arrogant’, τῡφῶς, -ῶ or -ῶνος ‘whirlwind, storm’, τῡφεδών, -όνος ‘devastating fire’, τῡφεδανός, τῡφογέρων ‘mentally weak old man’; τυφλός ‘blind, dark, dull’, τυφλόω ‘to blind’, τυφλώψ ‘blind’, τυφλώσσω ‘to become blind’.

Old Irish dub (dhubhu-) ‘black’, Old Welsh dub (dheubh-), Middle Welsh du, Old Cornish duw, Middle Cornish du, Breton dŭ ‘black’, Gaulish Dubis ‘Le Doubs’, i.e. ‘black water’; possibly also Middle Irish dobur ‘water’, Welsh dwfr, Cornish dour (i.e. dowr), Breton dour (i.e. dur) etc., Gaulish Uerno-dubrum river name (‘alder water’) are named according to the same concept; perhaps the Celtic words should be compared with Proto-Indo-European dheub- ‘deep’ (below p. 268), since ‘deep’ and ‘black’ can easily be identical. Thus the Pomeranian river name Dbra (dъbra) can just as well be identical with Latvian dubra, Old Slavic dъbrъ.

Gothic daufs (-b-) ‘deaf, obstinate’, Old Norse daufr ‘deaf, sluggish’, Old English dēaf ‘deaf’, Old High German toup (-b-) ‘deaf, dull-witted, senseless’, Old Norse deyfa, Middle High German touben ‘to stun, to weaken’, ablaut New Dutch duff ‘sultry (air), dull (color), muffled (sound)’, Dutch dof, Middle High German top

‘senseless, foolish, crazy’, ō-verb: Old High German tobon, Old Saxon dovōn ‘to be insane’, Old English dofian ‘to rage’, ē-verb: Old High German tobēn, New High German toben, and (as participle of a strong verb) Old Norse dofinn ‘dull, limp, half-dead’, with dofna ‘to become limp, stale’; Old Norse dupt n. ‘dust’, Norwegian duft, dyft f. the same, Middle High German tuft, duft ‘vapor, mist, dew, frost’, Old High German tuft ‘frost’, New High German Duft ‘fine smell’ (or related to the root dheup-, see below);

Gothic (hraiwa-)dūbō, Old Norse dūfa, Old English dūfe, Old High German tūba ‘dove’ (after the dark color).

Nasalized Gothic dumbs, Old Norse dumbr, Old English dumb ‘mute’, Old High German tumb ‘mute, dumb, unintelligible’, Old Saxon dumb ‘simple’. Yet a dhu-m-bhos ‘dark’ also seems to be supported through Slavic (see below).

Perhaps (Berneker 215) Old Church Slavonic dǫbъ ‘oak, then tree in general’ as ‘tree with dark heartwood’ like Latin rōbur. On the other hand, in Latvian dumbra zeme ‘black moorland’, etc., b can be an inserted sound between m and r, see above, similarly in Lithuanian dum̃blas ‘mud’ (Middle High German tümpfel, New High German Tümpel, Prellwitz KZ. 42, 387, rather to New High German tief, Middle Low German dumpelen ‘to submerge’, see Schulze SBpr.Ak. 1910, 791 = Kl. Schr. 114).

Alongside dhūp- in: Sanskrit dhūpa- m. ‘smoke, incense’, Old High German tūvar, tūbar ‘insane’ (also in Duft, see above).

2. dh-formant: dheu-dh- ‘to swirl around, shake, confuse’. Sanskrit dṓdhat- ‘shaking, impetuous, raging’, dúdhi-, dudhra- ‘impetuous’, probably also dúdhita- (an epithet of tamas ‘darkness’) approximately ‘confused, dense’; Greek θύσσεται • τινάσσεται Hesychius (θυθι̯εται), θύσανος ‘tassel’, Homeric θυσσανόεις ‘adorned with tassels or fringes’ from θυθι̯α (dhudhi̯a = Latvian duža ‘bundle’), τευθίς, τεῦθος, τευθός ‘cuttlefish’ (‘clouding, confusing the water’);

Germanic dud-, doubled dutt- and dudd-: Danish dude, older dudde ‘darnel’ (but through Icelandic doðna ‘to become numb’ see above p. 260), Low German dudendop, -hop ‘sleepy person’, Old Frisian dud ‘stupefaction’, Norwegian dudra ‘to tremble’, Old English dydrian ‘to deceive’; with -dd-: English dialect dudder ‘to confuse’, dodder ‘to tremble, to shake’, English dodder ‘briza media, quaking grass’; with -tt-: Middle Dutch dotten, dutten ‘to be crazy’, Middle Low German vordutten ‘to confuse’, Middle High German vertutzen, betützen ‘to be stunned, to become confused’, Icelandic dotta ‘to nod off from tiredness’; similarly, based on

dhu̯edh-: East Frisian dwatje ‘silly girl’, dwatsk ‘simple-minded, quirky’, Jutlandic dvot ‘suffering from turning sickness’.

With the term of the tangled dodder, Swedish dodra, Middle High German toter m. 'dodder, cuscuta,' Middle English doder, New English dodder 'flax silk,' Dutch (flax)-doddre, the same According to Falk-Torp, dodder would be the word used to refer to certain plants with yellow flowers that are compared to egg yolk: Old Saxon dodro, Old High German totoro, Old English dydring 'egg-yolk' (-ing proving the derivation from plant names); rather, 'lump' = 'thick mass' as opposed to the flowing egg white was the mediating meaning (Persson) or compare Norwegian dudra 'to tremble,' the elastic trembling of this gelatinously wobbling core; compare Old Icelandic doðr-kvisa 'a bird.'

3. k-extension: dhu̯ēk-, dhŭk- and dheuk-.

Sanskrit dhukṣatē, dhukṣayati with sam- ‘fans (blows) the fire, ignites, enlivens’, dhūka- m. (unattested) ‘wind’;

Lithuanian dvẽkti, dvėkúoti, dvėkterėti ‘to breathe, pant’, dvõkti ‘to stink’, dvãkas ‘breath’, dùksas ‘sigh’, dūkstù, dū̃kti ‘to go crazy, rage’, dū̃kis ‘frenzy’, Latvian dùcu, dùkt ‘to roar, thunder’, ducu, ducêt etc. ‘to roar’, dūku (dunku), duku, dukt ‘to become weak’; Color descriptions such as Latvian dũkans ‘dark-colored’ (see above) presumably build the bridge to:

Old High German tugot ‘is varied’, tougan ‘dark, hidden, mysterious, wonderful’, n. ‘secret, miracle’, Old Saxon dōgalnussi ‘secret, hiding place’, Old English dēagol, dīegle ‘secret’, Old High German tougal ‘dark, hidden, secret’; also Old English dēag f. ‘color, dye’, dēagian ‘to dye’, English dye.

4. l- extension: dh(e)u̯el- (cf. also the 1st nominals like Sanskrit dhūli-) 'to stir up, to muddy (water, the mind); muddy, dark, mentally weak'.

Greek θολός 'mud, dirt, especially of muddy water, the dark juice of the squid' (= Gothic dwals), adjective 'muddy', θολόω 'to muddy', θολερός 'muddy, darkened; confused, deluded';

Δύαλος, name of Dionysus among the Paeonians (Hesiod) 'the mad one', Illyrian Δευάδαι • οἱ Σάτ[υρ]οιὐπ’ Ἰλλυριῶν (Hesiod);

Old Irish dall 'blind', clūas-dall 'deaf' ('hearing-blind'), Welsh, Cornish, Breton dall 'blind' (from du̯allos: du̯l̥los from dhu̯l̥no-s);

Gothic dwals 'simple', Old Norse dvala f. 'hesitation'; ablaut changes: Old Saxon and Old English dol 'silly, foolish', Old High German tol, tulisc 'foolish, senseless', New High German toll, English dull 'dumb, bland, dull (also in color)', Old Norse dul f. 'concealment, imagination, pride', dylja 'deny, conceal'; on the other hand, Old Norse dǿlskr (dwōliska-) 'foolish'; Old Saxon fardwelan st. V. 'to miss', Old Frisian dwilith 'to err'; Old English participle gedwolen 'wrong, erroneous', Old High German gitwełan 'to be numb, delay', Old Norse dulinn 'conceited'; causative Old Norse dvelja 'to delay, postpone', Old Saxon bidwellian 'to delay, hinder', Old English dwelian 'to mislead', Old High German twaljan, twallen, Middle High German twel(l)en 'to delay, postpone'; Old Norse dvǫl f. 'delay', Old English dwala m. 'error', Old High German gitwolo 'delusion, heresy'; Gothic dwalmōn 'to be foolish, insane', Old English dwolma, Old Saxon dwalm 'numbness', Old High German twalm 'numbness, stupefying mist, smoke', Old Norse dylminn 'thoughtless, careless', Danish dulme 'to slumber'.

5. n-Extension : dhu̯en(ə)- ‘to be agitated, intensely moved; swirling smoke, mist, cloud; befogged = dark, also referring to the darkening of consciousness, dying’.

Sanskrit ádhvanīt ‘he perished, vanished’ (from anger, originally ‘evaporated, dispersed’), Causative dhvā̆nayati ‘darkened’, participle dhvāntá- ‘dark’, neuter ‘darkness’;

Avestan dvan- with preverbs ‘to fly’ (apa-dvąsaiti ‘takes off to fly away’, upa-dvąsaiti ‘flies towards’, causative us-dvąnayaṯ ‘he lets it fly up’); dvąnman- neuter ‘cloud’, aipi-dvąnara- ‘cloudy, misty’, dunman- ‘mist, cloud’;

Greek θάνατος ‘death’, θνητός ‘mortal’ (dhu̯enətos and dhu̯n̥tós), Doric θνᾱ́σκω ‘to die’, restructured after the present tense forms ending in -ίσκω Attic ἀποθνῄσκω (-θανοῦμαι, -θανεῖν), Lesbian θναίσκω same (Schwyzer Gr. Gr. I 362, 709, 770);

Latvian dvans, dvanums ‘vapor, steam’, dviñga ‘vapor, carbon monoxide’ (Mühlenbach-Endzelin I 546).

6. r-Extension: dheu̯er- (dhu̯er-, dheur-) ‘whirl, storm, rush; whirl = dizziness, folly’.

Sanskrit (unattested) dhōraṇa- n. ‘trot’, dhōrati ‘trots’ (= Slavic dur-, see below); perhaps dhurā́ Adv. ‘forcibly’; dhāṭī ‘attack, nocturnal attack’, if minimally developed from dhvārtī ‘rushing towards’;

perhaps Greek ἀ-θῡ̄ρω (ἀ- = n̥ ‘in’ + θυρι̯ω) ‘play, amuse myself’, ἄθυρμα ‘game, toy; ornament, decoration’ (if ‘play’ from ‘jump’);

Lithuanian padùrmai Adv. ‘impetuously, stormily’, Old Prussian dūrai Nom. Pl. ‘shy’;

Russian durъ ‘folly, foolishness, obstinacy’, durétь, ‘lose one's mind’, durítь ‘play tricks’, durák ‘fool’, dúra ‘foolish woman’, durnój ‘bad, ugly, evil’, dialectal ‘unreasonable, furious’, durníca ‘henbane, darnel’, Church Slavic dur, dura ‘stupor, dizziness, foolishness’, Serbian dûrīm, dúriti se ‘flare up’ etc.;

Tocharian A taur, B tor ‘dust’.

Ref : WP. I 835 ff.; WH. I 499 f., 561 f., 57 If., 865; Trautmann 62 f., Schwyzer Gr. Gr. I 686, 696, 703.

Pages : 261-267

PIET : 1926

414. dheu-b-, dheu-p-

English : ‘deep’

German : ‘tief, hohl’

Derivative: dhumb- ‘earth depression’ (filled with water).

Material: Forms with -b:

Greek βυθός, Ionian βυσσός m. ‘depth (of the sea)’, probably rearranged from dhub-;

Albanian bythë, bytha by ‘backside’ Andi Zeneli

according to Jokl (Eberts RL. 13, 286 f.), here belong the Thracian place names Δόβηρος (dhubēr-), Δέβρη (dheubrā);

Illyrian δύβρις• θάλασσα (Kretschmer Gl. 22, 216), also in the Toscanian river names Tubra, Drove, etc. (Pokorny Urillyrier 99);

Old Irish domain, fu-dumain, Welsh dwfn, Cornish down, Breton doun (i.e., dun) ‘deep’ (dhubni-), Gallic dubno-, dumno- ‘world’ (Dubno-rīx, literally ‘world king’), Old Irish domun likewise, Old Welsh annwf(y)n, New Welsh annwn ‘the realm of gods and the dead’ (an-duƀno-, literally ‘un-, outer world’ like Old Icelandic ūt-garðr); see also below p. 268 Slavic dъbno.

Gothic diups, Old Icelandic diūpr, Anglo-Saxon dēop, Old Saxon diop, Old High German tiof 'deep'; Gothic daupjan, Anglo-Saxon dīepan, Old Saxon dōpian, Old High German toufen 'baptize' (originally 'to immerse'), Old Icelandic deypa 'to dip'; with -pp-: Norwegian duppa 'to immerse' and the j-formation, Anglo-Saxon dyppan 'to dip; baptize', Low German düppen, Old High German tupfen 'to wash'; with geminated spirant faer. duffa 'to rock' (of a boat); with geminated media Norwegian dubba 'to bend down', dobbe 'marshy land' (cf. Wissmann Nom. postverb. 170, 186); nasalized Norwegian dump m. 'depression in the ground', Danish dialect dump 'hollow, lowland', English dump 'deep hole filled with water', Old High German tum(p)filo 'whirlpool', Middle High German tümpfel, New High German (from Low German) Tümpel 'deep spot in flowing or still water; puddle', English dimple 'dimple in the cheek', Dutch domp(el)en 'to dive, immerse';

Lithuanian dubùs ‘deep, hollow,’ along with the place names Dùbė, Dubingà, and Dubýsa (= Welsh place name Dyfi from Dubīsā, Pokorny Urillyrier 46 ff.), dùgnas ‘bottom’ (likely connected to Latvian dibens from dùbnas = Slavic dъbno, Gaulish dubno-; see the Lithuanian entry in Berneker 245 ff.); also the place name in western Russia Dubna (= Latvian Dybnòja) ‘the deep river,’ and the Old Prussian place names Dum(p)nis, Dubna still show bn; dumbù, dùbti ‘to become hollow, to sink,’ daubà, dauburỹs ‘gorge,’ dúobti ‘to hollow out,’ duobẽ ‘cave’ (Latvian duôbs, duôbjš ‘deep, hollow,’ dùobe ‘pit, grave’ with uo from ōu), dubuõ, -eñs ‘basin,’ duburỹs, dūburỹs, dubur̃kis ‘pit full of water, hole, pond,’ nasalization dumburỹs ‘deep water-filled hole,’ dum̃blas ‘mud, swamp’ (but see above p. 261).

Latvian *dubęns* (alongside *dibęns*) means 'ground, bottom' (cf. Mühlenbach-Endzelin I 465 and 509), *dubt* means 'to become hollow, to sink', *dubl’i* (plural, masculine) means 'mud, mire'; Old Prussian *padaubis* means 'valley' and *daubo* (feminine) means 'ground' (cf. above p. 249); Old Bulgarian *dъbrъ* (and from it *dъbrъ*) means 'ravine, gorge' (: Latvian *dubra* means 'puddle'); Church Slavonic *dъno* (*dъbno*) means 'ground, bottom'; and regarding the toponym pomerell. *Dbra*, see p. 264.

Forms ending in -p: Old High German *tobal*, Middle High German *tobel* ‘narrow valley’, New High German *Tobel*; Old Swedish *dūva* likely from the strong verb

meaning ‘to dive’, Old Icelandic *dūfa* ‘to press down’, *dȳfa*, *deyfa* ‘to dive’, Anglo-Saxon *dīefan*, *dūfan* meaning the same, English *dive*, Middle Dutch *bedūven* ‘to be covered, to be submerged’, *bedoven* ‘sunken’;
Slavic *dupa* feminine in Slovenian *dúpa* ‘earth cave’, Czech *doupa* ‘hole’, Old Bulgarian *dupina* ‘cave’, Old Russian-Church Slavonic *dupl’ъ* ‘hollow, light’, Russian *dupłó* neuter ‘hollow in a tree trunk’, Serbo-Croatian *dȕpe*, genitive *-eta* ‘backside’, *dúplja* ‘tree hollow’, Old Serbian *dupan* ‘cave’, etc.; ablaut forms in Polish *dziupło* neuter, *dziupla* feminine ‘tree hole’, etc.
Possibly related as *dheu-g-*: Germanic *dŭ̆-k-*, *du-kk-* ‘to dive, to duck’.

Ref : WP. I 847 f., WH. I 565, 867, Trautmann 45 f.

Pages : 267-268

PIET : 201

415. dheubh-, dhubh-

English : ‘spike, wedge’

German : ‘Pflock, Keil; schlagen’

Comments : unsicher, da fast nur germ.

Material: Greek τύφοι • σφῆνες Hesychius. Diminutive Middle High German tübel, Middle Dutch dövel ‘block, peg, pin, nail’ (New High German Döbel, Dübel with Middle Dutch initial sound), Old High German tubila, -i ‘pin’, English dowel-pin ‘peg, pin’; Middle Dutch dövicke, Dutch deuvik ‘pin’; Swedish, Norwegian dubb ‘peg’, Tyrolean tuppe ‘large piece of wood’, Middle Dutch dob(b)el, Middle High German top(p)el ‘cube’. Additionally, Germanic words with the meaning ‘to hit’: East Frisian dufen, duven ‘to thrust’, Dutch dof ‘thrust, oar stroke’, Old Icelandic dubba, Anglo-Saxon dubbian ‘to knight’, East Frisian dubben ‘to thrust’; since there is also a Germanic ðaƀ- ‘to hit’ (cf. dhă̆bh- ‘to be astonished’), ðuƀ- might be a younger variant (possibly developed with the aid of words for ‘peg, pin’).

Ref : WP. I 848.

416. dheu̯es-, dhu̯ē̆s-, dheus-, dhŭs-

English : ‘to dissipate, blow’, etc.

German : ‘stieben, stäuben, wirbeln (nebeln, regnen, Dunst, Staub; aufs seelische Gebiet angewendet: gestoben, verwirrt sein, betäubt, dösig, albern), stürmen (vom Wind und aufgeregtem Wesen), blasen, wehen, hauchen, keuchen (Hauch, Atem, Geist, Gespenst, animal; riechen, Geruch)’

Comments: Extension of dheu̯-4; expressions for 'dark colors' also seem to be aligned as 'foggy gray, dust-colored.'

Material: Sanskrit dhvaṁsati 'disperses, disintegrates, perishes,' participle dhvastá-, causative dhvaṁsáyati, dhvasáyati 'dusts, destroys', dhvasmán- (masc.) 'obscuration', dhvasirá- 'dusted, sprinkled', dhvasrá- 'dusted, indistinct', dhvásti- (fem.) 'the dispersing' (comparable to Old High German tunist, dun(i)st 'wind, storm, breath, mist', Anglo-Saxon, Old Frisian dūst 'dust'), dhūsara- 'dust-colored'; regarding the formation (dhu̯-és-mi, subjunctive dhéu-s-ō alongside dhu-n-és-mi, subjunctive dhu̯-én-s-ō) compare Kuiper, *Nasalpräs.* 41.

Greek θύ̄ω (θυίω) "to blaze, storm, surge, smoke, sacrifice" derived from dhŭ-i̯ō (with υ: from θύ̄σω, ἔθῡσα) related to the simple root dheu̯- (see page 262). However, it might also mean "to rage" from dhŭs-i̯ō, as seen in θυῖα (feminine) "Bacchant", θυιάς (the same), with θυάζω "I am seized by Bacchic frenzy" possibly from dhŭs-i̯a, which explains θυστάδες • Βάκχαι (Hesiod) and θύσθλα "objects carried by the θυῖαι," and θυστήριος, an epithet of Bacchus.

Latin *furō* -ere 'rage, storm' can be *dhusō*, so that *Furiae* = Greek θυῖαι; cf. also Blumenthal IF. 49, 172 on δύσμαιναι • Βάκχαι; ἐχθύσση • ἐκπνέυσῃ Hesychius; but θύελλα 'storm, whirlwind' is likely a feminization of a θυελος 'storming, raging', possibly from θυϝελος; θῡμός 'anger' is = θῡμός 'soul' and should not be traced back to a different root form θυσμός because of Latvian *dusmas* 'anger'; cf. Mühlenbach-Endzelin I 521.

Ablaut form dhu̯es- in Homeric θέειον and θέϊον (with metrical lengthening to θήϊον), Attic θεῖον ‘sulfur vapor, sulfur’ (θϝεσ-(ε)ιον). Perhaps related to θεός ‘god’ due to Lithuanian dvasià ‘spirit,’ Middle High German getwās ‘ghost,’ and

forms like Greek θέσφατος ‘spoken by god,’ θεσπέσιος, θέσπις ‘divine’ as θϝεσός from dhu̯esos according to Hirt in *Indogermanische Grammatik* I 195, Pisani in *REtIE* 1, 220 ff., Schwyzer in *Griechische Grammatik* I 450, 458, and *Wörterbuch der indogermanischen Sprachen* I 102; Lithuanian (mentioned by Feist 122); Albanian dash ‘ram, sheep’ (animal), according to Jokl (*Linguistic Investigations* 240) from dhu̯osi̯-.

Latin perhaps furō, see above; fimbria f. ‘animal tuft, fringe’ possibly from dhu̯ensriā; with the ablaut form dhu̯ĕs-: februō, -āre ‘to cleanse, to purify religiously’ from februum ‘cleaning agent’ (Sabine, according to Varro), as well as Februārius ‘the month of purification’, based on dhu̯es-ro- ‘smoking’; fĕrālis ‘belonging to the underworld, the dead’ probably also from here; whether bēstia, bēllua ‘wild beast, monster’ as dhu̯estiā, dhu̯ēslo̯ā belongs here is highly doubtful due to the initial sound, despite WH. I 102; Gallo-Roman dūsius ‘unclean demon, incubus’, from which Ladin and English *dischöl*, New High German Westphalian *dūs*, Basque *tusuri* ‘devil’; cf. Pedersen Ét. celt. 1, 171; Old Irish dāsacht ‘fury’, dāistir immum ‘I will become furious’ (dhu̯ōs-t-, ablaut with Anglo-Saxon dwǣs, etc.); Old Irish dōë ‘sluggish’, perhaps as dhousio- to New High German dösig.

Anglo-Saxon *dwǣs* ‘dumb, foolish’, Middle Dutch *dwās* the same, Middle High German *twās, dwās* m. ‘fool, jester, villain’, *getwās* n. ‘ghost; folly’ (compare for the first meaning Middle High German *tuster* n. ‘ghost’; for the lengthened grade Old Irish *dāsaid*); ablautend Anglo-Saxon *dysig* ‘silly’, English *dizzy* ‘dizzy’, Middle Dutch *dūsich* ‘stunned, dizzy’, Low German *düsig, dösig*, Old High German *tusic* ‘dull’, Middle Dutch *dūsen, dosen* ‘to wander about thoughtlessly’, English *doze* ‘to doze’, New High German (Low German dialect) *Dusel* (in the sense of ‘slight intoxication’, compare New High German (Middle German dialect) *duseln* ‘to drink heavily’ and Middle High German *tūsen* ‘to make noise, to roar’).

to this: Norwegian *dūsa* 'to doze', Old Norse *dūsa* 'to keep still', *dūs* 'calm weather', *dūra* 'to sleep', Middle High German *türmen* 'to be dizzy, to stagger', etc.;
with Germanic *au*: Middle High German *dōsen* 'to keep still, to slumber', *tōre* 'insane, fool', New High German *Tor, töricht* (foolish), Middle Dutch *dōre* m. 'fool, madman';
with the meaning 'to dust, to scatter, to disperse': Middle High German *tæsen, dæsen* 'to scatter', *verdæsen* 'to destroy' (from dausjan), Norwegian dialectal *døysa* 'to heap up', originally perhaps from 'heap of dust and refuse', under which intermediate meaning also Old Norse *dys* f. 'burial mound made of stones', Norwegian dialectal *dussa* 'disordered heap' can be classified.

With the meaning 'to scatter, drizzle, and the like': Norwegian "duskregn" 'drizzle', "duska", "dysja" 'to drizzle finely, trickle', English "dusk" 'dim', New High German Bavarian "dusel" 'drizzle'; West Germanic dunstu- 'evaporation' (see above p. 263) in Old High German "tun(i)st" 'wind, storm', Middle High German "tunst" 'mist', Anglo-Saxon, Old Frisian "dūst" n. 'dust' (Old Norse "dust" n. 'dust' is a Middle Dutch loanword), Danish "dyst" 'flour dust', Middle Dutch, Low German "dust" m. 'dust, chaff, husk';

With the meaning 'to breathe - animal': Gothic "dius" n. 'wild animal' (dheus-), Old Norse "dȳr" n. 'quadruped, wild animal', Old High German "tior" 'animal', Anglo-Saxon "dēor" 'wild animal', Adj. 'fierce, wild, brave'.

Lithuanian dvesiù, dvesiaũ, dvẽsti ‘to breathe out, expire, perish’, Latvian dvẽsele f. ‘breath, soul, life’, ablautend (dhu̯os-), Lithuanian dvasas m., dvasià f., Gen. dvãsios ‘spirit’, ‘breath’, Latvian dvaša ‘breath, waft, scent’ (: Russian dvochatь, Indo-European dhu̯os-); reduced grade (dhŭs-), Lithuanian dùsas ‘sigh’ and ‘mist’ (= Little Russian doch), dūstù, dùsti ‘to become out of breath’, Latvian dust ‘to pant’, dusmas ‘anger’, Lithuanian dūsiù, dūsė́ti ‘to breathe heavily, sigh, pant’, dū́sauti the same; Lithuanian daũsos f. Pl. (dhous-) ‘the upper air, paradise’, dausìnti ‘to air’.

Russian dvóchatь, dvochátь ‘to pant’ (see above); Old Church Slavonic (vъs)dъchnǫti ‘to breathe out, to sigh,’ Little Russian doch ‘breath’ (dъchъ), Old Church Slavonic dychajǫ, dyšǫ, dychati ‘to breathe, to exhale, to blow,’ duchъ (: Lithuanian daũsos) ‘breath, air, spirit,’ duša ‘breath, soul’ (dhousi̯ā), dušǫ, duchati ‘to exhale, to blow, as the wind,’ etc.

Words for dark colors ('dust-colored, misty gray'):

Sanskrit *dhūsara*- 'dust-colored' (see above); Latin *fuscus* 'dark brown, black-yellow, blackish' (dhus-qo-), *furvus* 'deep black, gloomy' (dhus-u̯o-), Old English *dox* (dosc) 'dark', English *dusk* 'dim; twilight' (= Latin *fuscus*; cf. also Norwegian *dusmen* 'misty'), with the formative suffix *-no-* Old English *dunn* (Celtic loanword), Old Saxon *dun* 'dark brown', Old Norse *dunna* 'wild duck', Old Saxon *dosan*, Old English *dosen* 'chestnut brown', Old High German *dosan, tusin* 'yellowish' (a West Germanic loanword is Latin *dosinus* 'ashy gray'); Middle Irish *donn* 'dark', Welsh *dwnn* 'dusky, dark brown', Gaulish personal name *Donnos*, etc. (*dhu̯osnos*).

Ref : WP. I 843 f., WH. I 102, 386, 472 f., 570 ff., Trautmann 64 f.

Pages : 268-271

PIET : 1934

417. dheugh-

English : ‘to touch, press, milk’

German : ‘berühren (sich gut treffen), drücken, ausdrücken, melken, reichlich spenden’

Material: Indo-Iranian dhaugh- ‘to milk’ in Sanskrit duháti, athematic dógdhi ‘milks’, the wish-fulfilling cow Kāma-duh(ā) ‘the abundantly giving one’ (= Greek Τύχη), Persian dōɣ, dōxtän, etc., Old Persian han-dugā ‘proclamation’ (cf. Latin pro-mulgāre);

Albanian nduk, Aorist nduka ‘the calf drinks milk’ by Andi Zeneli

Greek *τυγχάνω* (τεύξομαι, ἔτυχον, ἐτύχησα, τετύχηκα) ‘to meet, encounter, come across by chance; to achieve a goal or purpose; to find oneself, be engaged in something, be assigned something’. *τύχη* ‘success, good fortune, fate, lot’, and the goddess *Τύχη* (probably originally a wish-cow). *τεύχω* (τεύξω, Aor. ἔτευξα, Homeric τετυκεῖν, Med. τετύκοντο, τετυκέσθαι - with secondary *k* -, Perf. τετευχώς, τέτυκται, τετεύχαται) ‘to prepare properly, make, produce, cause, bring forth’. *τιτύσκομαι* ‘I make ready, aim’. *τεῦχος* (n.) ‘anything made, an instrument, gear, equipment, especially armor, weapons; ship's equipment; vessel, container’.

Note Hesychius:

τύχη :

εὐτυχία

Irish: dūan ‘poem’ (dhughnā), dūal ‘suitable’ (dhughlo-);

Old Icelandic: Infinitive duga, Present dugi, Preterite dugða ‘to be of use, to be suitable, to succeed’; Preterite-present Gothic daug, Anglo-Saxon dēag, Old Saxon dōg, Old High German toug ‘it is suitable, useful’; Causative Middle Dutch dōgen ‘to endure’, Old Saxon ā-dōgian ‘the same, to arrange’, Anglo-Saxon gedīegan ‘to

endure, survive’; Old High German tuht ‘ability, strength’, Middle High German tühtec, New High German tüchtig = Anglo-Saxon dyhtig ‘strong’ (compare Gothic dauhts ‘banquet’ see Feist 116);

Lithuanian: daũg ‘much’, dáuginti ‘to increase’; Russian: dúžij etc. ‘strong’.

Ref : WP. I 847, Benveniste Balto-Slavic 30, 73 f., Pisani REtIE. 1, 238 ff.

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PIET : 1935

418. dhlas- oder dhelB- (: dhl̥s-)

English : ‘to squeeze, press’

German : ‘quetschen, drücken’

Material: Sanskrit dhṛṣád- 'millstone'; Greek θλάω 'crush, crush to pieces' (Indo-European dhlas-ō or dhl̥sō), ἐθλάσθην, θλαστός; Czech dlasmati 'to press' (dhlās-mo- or dhols-mo-); φλάω 'θλάω' is a cross between θλάω and φλῖβω, just as φλῖβω is transformed into θλῖβω through a cross with θλάω.

Ref : WP. I 877, Schwyzer Gr. Gr. I 676.

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PIET : 0

419. dhl̥gh-

English : ‘debt’

German : ‘Schuld, Verpflichtung’

Material: Old Irish dligim 'have a claim to, deserve', Middle Welsh dlÿu, with epenthetic vowel dylyu 'must', Cornish dylly the same, Middle Breton dellit the same, Old Irish dliged n. 'duty, law, right' (dhl̥ghito-m), Welsh dled, dyled, ME d(y)lyet f. 'duty', alongside dlit 'merit' (dhl̥ghītā); Gothic dulgs 'debt' (of money);

Old Church Slavonic dlъgъ 'debt', Russian dolg, Sanskrit dûg (Gen. dûga), Polish dług, Czech dluh the same Gothic dulgs and the Slavic words are likely cognates.

Ref : WP. I 868, Trautmann 55.

Pages : 271-272

PIET : 1955

420. dhō-

English : ‘to sharpen’

German : ‘schärfen’

Material: Sanskrit dhā́rā 'edge, sharpness, blade', Avestan dārā f. 'edge', tižidāra- 'with a sharp edge', Greek θοός 'sharp, pointed', ἐθόωσα 'I sharpened, pointed' (θo-Fός u̯o-Participle, as e.g. δα-Fός 'cut' in δαΐζω; for dhə- to o, compare δοτός: δω-).

Regarding the possibility that Anglo-Saxon daroð m. 'spear, javelin', Old High German tart m. 'spear', Old Norse darrað-r m., darr n. 'spear', and potentially related to the concept of 'wounding with a spear,' the Germanic family includes Old Saxon and Anglo-Saxon derian 'to injure, hurt', Old High German terren alongside tarōn, -ēn 'to harm, injure', Anglo-Saxon daru f. 'harm, injury', Old High German tara f. 'injury'. This suggests a connection based on a dhə-ro- 'pointed' (as in Sanskrit dhā-rā).

Ref : WP. I 867 f.

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PIET : 1954

421. dhō[u]- : dhū-

English : ‘rope’

German : ‘Strick’

Material: Greek θῶμι(γ)ξ, -ιγγος f. 'thong, cord, band, bowstring' (implies θω-μο- or -μᾱ), Latin fūnis 'rope, cord, cable'; ablaut ō[u]-: ū-, if Latin ū does not derive dialectally from ō; according to J. Duchesne-Guillemin (Balto-Slavic 41, 178), Tocharian AB tsu-, B tsaw 'to unite' is supposedly related here.

Ref : WP. I 868, WH. 567 f. Vgl. auch Petersson Heterokl. 169 f.

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PIET : 2706

422. dhrebh-

English : ‘to crush, grind’

German : ‘zerbrechen, zermalmen’

Material: Gothic gadraban ‘to hew, to quarry’; Old Norse draf n., Anglo-Saxon dræf n. ‘debris’, Old Norse drafna ‘to disintegrate into small parts’, blōþ-drefjar m. ‘bloodstains’.

Old Church Slavonic drobljǫ, drobiti ‘to crush, to break’, Russian drobъ f. ‘fragment, piece’, Russian-Church Slavonic drobьnъ, Bulgarian dróben ‘small, minor’, related to Bulgarian drében the same, dreb ‘wool waste, flax refuse; liver’, Russian drébezg ‘shards, debris’; Fick BB. 2, 199, Berneker 225-226 (with additional Lithuanian).

With Gothic hlaiw, which was compared by Hoffmann BB. 18, 288 to τράφος • τάφος Hesychius, the application of our root to the breaking out of stones would be ancient.

A similar root, dhreb-, appears in:

Old Norse drepa ‘to stab, thrust, kill’, Anglo-Saxon drepan ‘to strike, hit’, Middle Dutch drepen ‘to hit, fight’, Old High German treffan ‘to hit, touch’, Old Norse drep n. ‘blow’, Anglo-Saxon gedrep the same, Middle High German tref m. n. ‘strike, blow, encounter’, Anglo-Saxon drepe m. (drapi-) ‘murder’, Old Norse drāp n. the same; probably related as kvæði drepit stefjum: Old Norse drāpa f. ‘a poem consisting of several parts separated by the so-called stef; usually a hymn’.

Ref : WP. I 875 f.

Pages : 272-273

PIET : 1964

423. dhreĝ-

English : ‘to pull’

German : ‘ziehen; dahinziehen, gleiten, streifen’

Comments: synonymous with trăgh- (see there)

Material: Sanskrit dhrájati ‘it glides, moves along’, prá-dhrajati ‘it hastens’, dhrájas- n., dhrajati- f. ‘gliding, movement’, dhrā́j- roughly ‘pulling force’, dhrā́ji-, dhrājí- f. ‘pull, drive’.

Old Norse drāk f. ‘strip’ (: Sanskrit drāj-); perhaps related nasally to Gothic drigkan, Old Icelandic drekka, Anglo-Saxon drincan, Old High German trinkan ‘drink’ (‘to take a good draught, lead the cups’);

Lithuanian drežóti ‘to smooth out’, drýžas, druožẽ ‘striped’, also Lithuanian dréž-iu, -ti ‘to tear’, nudréžti ‘to tear down’ (Juškević 346); probably related dróžti ‘to carve, strike, go’ etc., Latvian drāzt the same; see under dregh-1; Latvian dragât ‘to drag’, on the other hand, is probably related to Middle Dutch trecken ‘to pull’, see der-4 (dergh-, dreg-) ‘to flay’ and Mühlenbach-Endzelin I 488 m. Lithuanian

Ref : WP. I 874.

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PIET : 1960

424. dhregh-1

English : ‘to run’

German : ‘laufen’

Material: Armenian durgn, Gen. drgan 'potter's wheel' (according to Meillet Balto-Slavic 36, 122 from dhr̥gh-);

Greek τρέχω (Doric τράχω), Fut. ἀποθρέξομαι, θρέξω 'to run', τροχός (: Old Irish droch) 'wheel', τρόχος 'run', τρόχις 'runner, messenger', τροχίλος 'sandpiper'; hardly τράχηλος 'neck, throat' Pedersen IF. 5, 56, Zup. KZ. 36, 57;

Old Irish droch 'wheel' (drogo-n);

however, on the palatal side, Latvian drāžu, drāzu, drāzt 'to run fast', Lithuanian padrõžti the same, which, however, could at least equally well be considered a palatal variant alongside dherāgh- 'to pull'. Yet both Lithuanian (pa)drõžti and Latvian drāzt 'to run fast' are identical with Lithuanian drõžti, Latvian drāzt 'to carve' (see dhreĝ-). The basic meaning is 'to carve'. All the numerous other meanings can be explained through colloquial usage.

Ref : WP. I 874 f.

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PIET : 1961

425. dhregh-2

English : ‘to pain, to suffer’

German : ‘quälen, reizen’

Material: Sanskrit drā́ghatē (Dhatup.) 'harasses, troubles, exerts oneself'; Ossetic äw-därzin 'to irritate' (E. Lewy KZ. 52, 306); Anglo-Saxon dracu f. 'torment, affliction', dreccan 'to torment, plague' (with expressive k).

Old Church Slavonic raz-dražǫ, -dražiti 'to provoke to anger', Serbian drâžīm, drážiti 'to irritate'; a non-abstract form dražnь 'irritation' underlies Russian draznítь 'to provoke, tease', with z instead of ž following the equivalent suffix -znь. Also a root dhrāgh- or dhrēgh-: dhrōgh-: dhrəgh- would be possible.

Ref : WP. 1 875.

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PIET : 1963

426. dhreibh-

English : ‘to drive, to push’

German : ‘treiben, stoßen’ usw.

Material: Gothic dreiban 'to drive, thrust', Old Norse drīfa 'to come with a rush, to pull, to stream', Anglo-Saxon drīfan 'to drive, hunt, rush', Old Saxon drīban 'to be moved, to drive away', Old High German trīban 'to drive, expel' (weak verb tribōn 'to agitate', uolatribōn 'to carry out'); Old Norse drift f. 'drift, snowdrift', drif n. 'something driven through the air, flurry', Anglo-Saxon drif n. 'drift, drifted matter', drāf f. 'drift, herd', Middle High German trift the same, New High German Trift 'pasture, herd'.

Lithuanian drimbù, drìbti 'to drip slowly', sniẽgas driṁba 'the snow falls densely' (= Old Norse þā drīfr snær); derived from drib-, which can belong to both the i- and e-series, with transition to the e-series occurring: drebiù, drẽbti 'to throw or splatter with a viscous substance'.

Ref : WP. I 872, 876, Wissmann Nom. postverb. 68 f., Specht KZ. 68, 41.

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PIET : 0

427. dhreu-

English : ‘to crumble, grind’

German : mit kons. Erweiterungen ‘zerbrechen, zerbröckeln’

Comments: Thus, words for ‘to fall down, to drip down’ that can be explained from the intransitive ‘to crumble’ are likely to be connected.

Material : 1. dhreus-, dhrēu-s-:

Greek θραύω (τέθραυσμαι, ἐθραύσθην) ‘to break, to crush’, θραυστός, θραυλός (θραυσ-λός), θραῦρος (Hesychius) ‘fragile’, θραῦμα, θραῦσμα ‘fragment, wound’, θρᾱνύσσω (Lyk.), συντεθράᾱνωται (Eur.) ‘to shatter’ (points to θραυ[σ]-ανός, see Boisacq s. v. m. Lithuanian); θρῡλίχθη (Homeric), θρῡλίξας (Lyk.) ‘to break, to shatter’, θρῡλεῖ • ταράσσει • ὀχλεῖ Hesychius (θρῦλος from θρῡσ-λο-; Greek -αυ- and -υ:- are to be understood as reduction and loss stages of a dhrēus-, alongside dhreus-; see Bechtel KZ. 46, 164).

Welsh dryll ‘fragment’ (dhrus-li̯o-), gallorom. Pl. drullia ‘waste’ (Kleinhans in Wartburg III 163); Gothic drauhsnōs f. Pl. ‘pieces, crumbs’; likely a reformation from dhrūs-kna with Baltic druska closely related; an intrusion of a word related to New High German trocken, Anglo-Saxon drēahnian—see dher-2, dhreugh- ‘to hold’—would perhaps allow both transmitted forms to be considered as actually spoken; but compare Gothic drausnōs the same

Gothic driusan ‘to fall, to drop down’, Old Saxon driosan, Anglo-Saxon drēosan ‘to fall’, Norwegian dialect drysia ‘to trickle down’; causative Gothic gadrausjan ‘to throw down’, Old High German trōren ‘to drip, to make drip, to shed’; also as ‘to collapse, to buckle’ with a phonologically lengthened reduction stage: Anglo-Saxon drūsian ‘to be sluggish (from age)’, English drowse ‘to sleep’.

Old High German trūrēn ‘to be cast down, to mourn; to lower the eyes’, Middle High German trūrec ‘sad’; Anglo-Saxon ablauting drēorig ‘sorrowful’; Old Norse dreyri m. (drauzan-) ‘blood flowing from a wound’, Old Saxon drōr m. ‘blood’ (Anglo-Saxon ablauting drēor m. as well), Middle High German trōr m. ‘dew, rain, blood’.

Latvian druska ‘crumb’, Lithuanian druskà ‘salt’ (crumb), Old Prussian druskins ‘earwax’ (transmitted as dmskins); also Balto-Slavic druzga ‘small piece’ in Lithuanian drùzgas, Slovenian drûzgati ‘to crush’, etc.

Labial extensions:

dhreubh-: Greek θρύπτω (ἐτρύφην) ‘to crush, to crumble; to weaken, to make effeminate, to render invalid’, θρύμμα and τρύφος n. ‘fragment’, τρυφή ‘softness, luxury’, τρυφερός ‘soft’ (see also Boisacq s.v. θρύπτω); Latvian drubaža ‘chunk’, drubazas ‘wood splinters’.

dhreup-: Old Saxon drūƀōn, drūvōn ‘to be distressed’; Latvian drupu, drupt ‘to fall apart, to crumble’, draûpīt ‘to crumble’; cf. Mühlenbach-Endzelin I 505.

dhreub-: Old Norse driūpa, Old Saxon driopan, Anglo-Saxon drēopan, Old High German triofan ‘to drip, to drop’, o-stem weak verb, Anglo-Saxon drēapian ‘to distill’, e-stem drēopian ‘to drip’, Old Norse drūpa (-ēn) ‘to overhang, to hang down, to bend down’, Old Norse dropi m. ‘drop’, Anglo-Saxon dropa, Old Saxon dropo ‘drop’; Intens. Anglo-Saxon dryppan, droppian, Old High German tropfōn ‘to drip’, tropfo ‘drop’; Old Icelandic dreypa, Anglo-Saxon dríepan ‘to drizzle’; Old Irish drucht ‘drop’ (dhruptu-s).

Ref : WP. I 872 f., WH. I 553 f., Wissmann Nom. postverb. 21, 104, 136, 140 f., 182, Trautmann 61 f., Kluge[11] s. v. Trauer.

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PIET : 1958

428. dhreugh-1

English : ‘to tremble, shake’

German : ‘zittern, (sich) schütteln, einschrumpfen’

Material: Old English drȳge ‘dry’ etc., see above p. 254 ff. under dhereugh-; Lithuanian drugỹs ‘fever; butterfly’, Latvian drudzis ‘cold fever; fever’, drudzinât ‘to neigh after fodder’ (‘to shake’), perhaps Old Prussian drogis ‘reed’ (if for drugis, see Trautmann Old Prussian 323 m. Lithuanian, Mühlenbach-Endzelin I 502); perhaps Latvian drugt ‘to sink together, to diminish’, Berneker 231 zw.; see also below p. 279;

Polish drżę, drżeć ‘to tremble’, also formerly ‘to fever’; drgać, perf. drgnąć ‘to tremble, to shake; to fidget, to twitch’; Russian drožú, -áть, perf. drógnuть ‘to tremble, to shake’ (etc., see Berneker 231). A two-syllable root form dhereugh- or dhereug- is hypothesized in Greek τοιθορύσσειν • σείειν Hesychius, τοιθορύκτρια • ἡ τοὺς σεισμοὺς ποιοῦσα Hesychius, and τανθαρύζω, τανθαλύζω Hesychius.

Ref : WP. I 873 f., Berneker 231.

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PIET : 0

429. dhreugh-2

English : ‘to deceive, harm’

German : ‘trügen, listig schädigen’

Derivative: dhrougho-s ‘deceiver, corrupter’.

Material: Sanskrit drúhyati ‘seeks to harm, causes harm’ (Fut. dhrōkṣyáti, Participle drugdhá-), Old Persian Imperf. adurujīya (= Sanskrit adruhyat) ‘log’,

Avestan družaiti ‘lies, deceives’, Sanskrit dŕ̥gha-, drōha- m. ‘insult, damage, betrayal’, Avestan draoga- ‘deceitful’, m. ‘lie, deception’, Old Persian drauga- ‘deceitful’, Sanskrit drúh- ‘harmful’, f. ‘damage, malevolent being, ghost’, m. ‘malevolent being’, Avestan druǰ- f. ‘lie, deception; embodiment of the lie’.

Middle Irish aur-ddrach (derived from druag = Sanskrit drōgha-) ‘ghost’; Old Saxon bidriogan, Old High German triogan ‘to deceive’, Old Norse draugr m. ‘ghost’; reduced form Old Saxon gidrog n. ‘illusion’, Middle Dutch gedroch n., Old High German gitrog n. ‘deception, devilish illusion’; Old Norse draumr, Old High German troum, Old Saxon drōm, English dream ‘dream’ (Germanic ðrau(ɣ)ma- ‘illusion’).

Indo-European dhreugh- is very likely related to dhu̯er- ‘to deceive into a trap,’ with the reduced form dhru-gh- from dhu̯r̥-gh- giving rise to new high forms Indo-European dhreugh-, dhrough-. With the additional gh, it would be identical to New High German Zwerg if this word did not derive from a different Indo-European dhu̯ergh- ‘dwarfish, deformed’ (see there).

Ref : WP. I 874.

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PIET : 1959

430. dhrigh- (oder dhreikh-)

English : ‘hair, bristle’

German : ‘Haar, Borste’

Material: Greek θρίξ, τριχός f. ‘hair, bristle,’ from which θρίσσα, Attic θρίττα f. ‘a fish with fine bones,’ τριχίας, τριχίς; Middle Irish gairb-driuch (drigu- or driku-) ‘bristle’ (garb ‘rough’); from Greek θρίσσα likely comes Italic- Langobardic trissa ‘Lota lota’; from this probably also Swiss Trische (11th century trisca).

If Balto-Slavic draika- ‘long and stretched’ is related here, as in Lithuanian driẽkti ‘to extend, to draw out (a thread),’ drỹkti ‘to hang down in long threads,’ Slovak driek m. ‘trunk,’ driečny ‘stocky,’ Old Bulgarian drьkolь ‘pole,’ etc., then our root could be reconstructed as dhreikh-.

Ref : WP. I 876, Jud BullGlPat. Suisse Rom. 11, $8^2$, Trautmann 58 f., Berneker 223, 232.

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PIET : 212

431. dhrono-

English : ‘multicoloured’

German : ‘bunt’

For Greek θρόνα plural ‘flower decorations on garments (used by Alexandrian poets for φάρμακα, magical, medicinal herbs), colorful garments, colorful animals,’ Hoffmann BB. 15, 86, and Lidén Stud. 67 f. propose a basic meaning ‘colorful.’ Under this basic meaning, Lidén compares Albanian drē-ri, Geg. drę-ni- m. ‘deer’ (animals from the deer and roe deer families are often named as ‘spotted, colorful’), for which an Illyrian root drani- (Indo-European dhroni-) is suggested by the possibly Illyrian Hesychian gloss αρανις • ἔλαφος (Λ- mistaken for Δ-). Stokes Mél. Kern [RC 24, 217] suggests θρόνα ‘embroidery’ due to Middle Irish druine the same

Ref : WP. I 876 f., WH. I 374.

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PIET : 0

432. dhug(h)əter-

English : ‘daughter’

German : ‘Tochter’

Guttural, as seen in eg(h)om ‘I,’ cf. there.

Sanskrit duhitár- (duhitā́), Avestan dugədar-, duɣδar- (from dughter-), New Persian duxtar, duxt, Armenian (with s from k after u) dustr, Gen. dster, Greek θυγάτηρ (accent shift like in μήτηρ, but still θυγατέρα like μητέρα), Oscan futír, Dat.

fu(u)treí (Vetter Gl. 29, 242), Gothic daúhtar, Old Norse dōttir (runic Nom. Pl. dohtriR), Old High German tohter, Lithuanian duktẽ, -eřs, Old Prussian duckti, Old Church Slavonic dъšti, -ere, Tocharian A ckācar, B tkācer ‘daughter’.

Ref : WP. I 868, WH. I 557.

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PIET : 210

433. dhu̯en-, dhun-

English : ‘to hum’

German : ‘dröhnen, tönen’

Sanskrit dhvánati ‘sounds, rustles,’ dhvaní- m. ‘sound, echo, thunder, word,’ dhvaná- m. ‘sound, a particular wind,’ dhvanita- n. ‘sound, echo, thunder,’ dhúni- ‘roaring, thundering, crashing,’ dhunáyati ‘roars.’

Old Norse dynr m. ‘roar, din,’ Anglo-Saxon dyne n. (same meaning), English din, Old High German tuni (same meaning); Old Norse dynia (past tense dunda) ‘to roar, to make noise,’ Anglo-Saxon dynnan, Old Saxon dunnian, Middle High German tünen ‘to roar’; Germanic extensions seem to be Old Norse dynkr ‘noise, blow,’ Middle English dunchen, English dunch ‘to puff,’ and Low German dunsen ‘to roar, to pound,’ Swedish dialect dunsa ‘to crash, to strike.’ Recent sound imitations are relevant for the Germanic words as well as for Lithuanian dundéti ‘to pound, to roar.’

Ref : WP. I 869.

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PIET : 1956

434. dhu̯er-, dhu̯erə-

English : ‘to ruin by deceiving’

German : ‘durch Täuschung, Hinterlist zu Fall bringen, schädigen’

Comments : (: dhu̯r̥- : dhru-)

Material : Sanskrit dhvárati ‘damages,’ Participle dhrutá-, -dhrut (and -dhvr̥t), dhrúti- f. ‘deception, seduction,’ dhvará- ‘deceptive’ in dhvarás- f. (Nom. -ā́ḥ) ‘a type of female demon’; dhū́rvati ‘causes to fall through deception, damages’ (lowest level of a heavy base dhu̯erə-), dhū́rta-ḥ ‘deceptive,’ m. ‘deceiver,’ dhūrtí- f. ‘crafty damage.’

Latin fraus, -dis f. ‘fraud, deceit, damage, punishment,’ frausus sum (Plaut), Umbrian frosetom ‘fraudulent,’ Latin frūstra (later frūstrā) ‘in vain, mistakenly,’ from which frūstror, -āri ‘to deceive, to cheat’ likely belong as a d-extension of our root (see above under dhreugh-); only the a is unclear (popular etymology EM 382; implausible WH. I 543);

Hittite du-wa-ar-na-aḫ-ḫu-un (dwarnaḫḫun) ‘I broke’ probably belongs here as well.

Ref : WP. I 869 f., 874, WH. I 543 f.

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PIET : 1957

435. dhu̯ĕr-, dhu̯ŏr-, dhur-, dhu̯r̥-

English : ‘door’

German : ‘Tür’

Comments: Besides this consonantal stem, which was originally a plural and dual only (see below), there are partly already original -o- and -ā- extensions, some of which probably had a collective meaning, and some (as neuter) in the position of the second composition element.

Material: Sanskrit Nom. Pl. dvā́raḥ, Accusative Pl. duráḥ, dúraḥ, Nom. Du. dvā́rā(u) ‘door’ (loss of aspiration originally in the bh-cases due to the influence of dvāu ‘two’), durōṇá- n. ‘dwelling, homeland’ (-no derivation from the Locative Du. Aryan dhurău); o-stem dvāram n. (recent) ‘door’ in compounds like śatádura-

n. ‘place closed with 100 doors’; Avestan Accusative Sg. dvarəm, Locative dvarə ‘gate, courtyard’, Old Persian duvarayā ‘at the gate’.

Armenian Pl. dur-kʿ, Accusative z-durs (-n̥s) ‘door’, i durs ‘out, outside’, Sg. duṙn, Gen. dran ‘door, gate, courtyard’ (the n-declension derived from the Accusative Sg. with -m), dr-and ‘doorpost, threshold’ (dhur + anətā, see there).

Greek, probably from the consonantal stem still θύρδα • ἔξω Ἀρκάδες Hesychius; θύραζε 'outwards' (that is, θύρασ-δε, either Sanskrit duraḥ, Armenian durs, or from the ā-stem θύρᾱ, so that from -ᾱνς to -ᾰνς), as a first component perhaps θυραυλέω 'I stay at (before) the door, camp in the open' from θύρ-αυλος (but it might also have originated from θύρα), very archaic θαιρός 'the movable door post' (also 'wagon axle, corner post of the wagon box' from dhu̯r̥-i̯o-).

o-Stem in πρόθυρον 'space in front of the door, anteroom of the house' (: Sanskrit śatá-dura- n.); ā-Stem θύρᾱ 'door' (usually plural in Homer), Attic θύρᾱσι 'outside', Homeric θύρη-θι, -φι; compare also θύριον 'little door' (: Sanskrit dúr(i)ya- 'pertaining to the door or the house'), θυρίς, -ίδος 'window' (literally 'little door'), θύρετρον 'door', θυρεός 'doorstone; large long shield', θυρών 'forecourt, anteroom in the house' (: Gothic daúrōns f. Pl. 'double-leafed gate', though hardly historically related).

Note by Andi Zeneli:

Arbëresh parathire, -irja s.f. ‘window’ derives from Homer plural θύρᾱ 'door' (usually plural in Homer), not from Greek plural αἱ θῠρῐ́δες (hai thŭrĭ́des) 'doors'. It is not a loanword from Modern Greek παράθυρο from Byzantine Greek παράθυρον (paráthuron), from Koine Greek παράθυρος (paráthuros), from Ancient Greek παρα- (para-) ‘near, beside’ + θυρίς (thurís) ‘door’.

Albanian derë f. 'door', Pl. düer (consonantal stem dhu̯ōr-); Latin Plural forēs f. 'double-leafed door' (an older consonantal stem dhu̯or- transformed into the i-stem); the singular foris, -is is secondary; ā-stem in forās 'outwards', forīs 'outside, beyond' (the vowel after forēs); also forum n. 'forecourt of a grave, marketplace, crate for grapes'; Umbrian furo, furu, 'forum'; see Latin forus on page 134 above.

Welsh Old Breton Cornish dor f. 'door' (dhurā or dhu̯orā; the latter vowel stage is certain in Old Irish dorus n. 'door', in-dorus 'before' from Celtic du̯orestu-; thus phonologically incompatible with Welsh drws 'door', which Thurneysen IA. 33, 25 compares to Middle Irish drut, druit 'to close', New Irish druidim 'I close' from druzd-); o-Stem in Gaulish doro 'ostium', Duro-, -durum in Placename, Old Irish

dor m. the same; also Cornish darat, Middle Cornish daras 'door', Breton Pl. dorojou, dialect doredou (Loth RC 20, 355) from dhu̯orato-; compare Gaulish doraton 'grating door' in Gaulish-Roman doratia (or duratia), Kleinhans in Wartburg III 139; the Gaulish dvorico (Holder I 1390), GN, is unclear.

Old High German turi, Franconian duri 'door', Old Norse dyrr 'door opening', feminine plural (Nom. Pl. dhur-es); Anglo-Saxon duru the same (Accusative Pl. dhur-n̥s, Germanic durunz, which also influenced Old High German Dat. Pl. tur-un, -on); o-Stem Gothic daúr n., Old High German tor, Old Saxon dor, dur, Anglo-Saxon dor n. 'gate' (dhurom); Gothic daurōns see above (: θυρών); Old Icelandic for-dyri n. 'anteroom'.

Lithuanian durìs Accusative Pl. dùrų Gen. Pl., dialectal and old dùres Nom. Pl. (then i-Flexion: Nom. Pl. dùrys), Latvian duris, dùrvis, Old Prussian dauris f. Pl. ‘door’ (with error); on the other hand, Lithuanian dvãras ‘manor’ because of dvérti ‘to open’ (thus dùrys ‘door’ from ‘opening’) does not necessarily need to be Polish loanword

Old Church Slavonic dvьri ‘door’ (Accusative Pl. with -n̥s; root form dhu̯r̥- from weak cases with consonant ending, e.g., Locative dvьrchъ); o-stem Old Church Slavonic dvorъ ‘court’; Tocharian B twere ‘door’.

Ref : WP. I 870 f., WH. I 529 f., Trautmann 63, EM 377 f., Schwyzer Gr. Gr. I 625[1].

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PIET : 211

436. dhu̯ergh- : drugh-

English : ‘low (in stature), crippled’

German : ‘zwerghaft, verkrüppelt’

Material: Bartholomae IF. 12, 131 note connects Avestan drva- (i.e., druɣva-), which is listed under various terms for physical disabilities and might mean ‘dwarfish, deformed’, with Old Norse dvergr, Anglo-Saxon dweorg, English dwarf, Middle Dutch dwerch, and German dwarf, Old High German twerc, Middle High German twerc, -ges, New High German Zwerg, and also durgī in Old Norse

dyrgja ‘female dwarf’, Low German dorf; according to Krogmann (KZ. 62, 143) this is related to Latvian drugt ‘to sink together’ (see above dhreugh-1).

For the Germanic word, an alternative interpretation could be ‘deceptive being’, related to Sanskrit dhvarás- ‘a type of female demon’, with the root dhu̯er- meaning ‘to bring down by deception’; it would be derived from dhu̯er- with the same -gh suffix found in the root dhreu-gh- (dhu̯er-gh- : dhu̯r̥gh- : dhrugh-, dhreugh-); the latter also gives rise to terms for goblin-like deceptive beings.

Ref : WP. I 871 f.

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PIET : 0

437. ĕ 1, ŏ

English : a k. of adverbial/nominal particle

German : adnominale und adverbale Partikel, etwa ‘nahe bei, zusammen mit’

Comments: Outside of the Aryan context and partly even within it, the meaning has faded, evolving in Germanic to denote ‘under, after, behind, back, again, away’. Related to the pronoun stem e-, o-, either as its starting point or, which is especially plausible for the long vowels ē, ō, as an instrumental formation derived from it.

Material: Sanskrit ā, Avestan Old Persian ā ‘to, towards’, e.g., ā-gam- ‘to arrive’, used as a postposition with Accusative ‘to - towards’, with Locative ‘on, in, to - towards’, with Ablative ‘from - away’; with Sanskrit ā-dā ‘to receive’, ā-da- ‘receiving; obtaining possession’ cf. Sanskrit dāyādá- m. ‘heir’ (dāyá- ‘inheritance’), Greek χηρωστής ‘one who has received (τὸ χῆρον) to use or manage’ (-ω-δτᾱ, cf. Sanskrit Participle ā-t-ta-ḥ ‘received’), Latin hērēs ‘heir’ (hēro- = χῆρο- + ē-d- ‘receiving’).

In adjective compounds, Aryan ā conveys the concept of approximation, e.g., Sanskrit ā-nīla- ‘dark blue’ (similarly perhaps Greek ὠ-χρός ‘pale, yellowish’, possibly also ἠ-βαιός alongside βαιός ‘slight’, and Slavic ja- as discussed below). Regarding Avestan a- of uncertain affiliation in nominal compounds, see Reichelt's Avestan Elementarbuch, page 270.

In Armenian, y-o-gn ‘much’ comes from the preposition i + o-g$^{w}$hon- or o-g$^{w}$hno- (related to Sanskrit ā-hanás- ‘swelling, abundant’ from g$^{w}$hen- ‘to swell’).

In Greek, ὀ- appears in several words, such as ὀ-κέλλω ‘to drive on’ (related to qel- ‘to drive’), ὀ-τρῡ̃νω (connected to tu̯er- ‘to hasten’), ὀφέλλω, ὀλόπτω (related to lep- ‘to peel’), ὄαρ ‘wife’ (linked to ar- ‘to fit’, see p. 56 above), ὀ-νίνημι (related to nā- ‘to help’), ὅ-πατρος ‘of the same father’ (indicating common descent), ὅ-τριχες ἵπποι ‘horses with similar manes’, ὅζος ‘companion, servant’ (o-zdos, meaning ‘fellow-traveler’, related to the root sed-, and Indo-European ozdos, with Greek ὄζος ‘branch’ as ‘a sitting twig’, cf. ὄ-σχη, ὄ-σχος ‘twig’ related to ἔχειν, ἐχεῖν), ὄ-τλος (linked to tel- ‘to bear’), ὄ-φελος, ὄ-ψον, and ὄ-βριμος (connected to g$^{w}$er- ‘heavy’), and perhaps also in οἶμα and other words discussed under eis- ‘to move violently’.

According to Schwyzer's Greek Grammar I 433, the prefix ὅ- in ὅπατρος is actually an Aeolic form of ἁ (sm̥-), and according to Risch (briefly), this also applies to ὄαρ, ὅτριχες, and ὅζος ‘companion’.

Greek ἐ- possibly in ἐθέλω alongside θέλω; ἐ-γείρω ‘wake up’; Greek ω in χηρωστής (see above); Greek η possibly in ἠ-βαιός (see above);

ē : ō in Old High German āmaht ‘fainting, incapacity’, āteilo ‘without share’, Anglo-Saxon ǣwǣde ‘unclothed’, Old High German āmād : uomād ‘after-effect’, āwahst : uowahst ‘growth’, ‘nape of the neck’, Anglo-Saxon ōgengel ‘the (receding) crossbar’, ōleccan ‘to flatter’ from ō-lukjan; ō attached in the Accusative Singular of the pronominal declension, e.g. Gothic ƕanō-h, ƕarjatō-h, þana, etc.

In Slavic ē or ō, colorless in some compounds, such as Serbo-Croatian - Church Slavonic ja-skudъ alongside Church Slavonic skǫdъ ‘ugly’ (see Berneker 441); ě after the Locative and merged with it in the type Old Bulgarian kamen-e and Lithuanian rañkoj-e ‘in the hand’.

Ref : WP. I 95 f., WH. 388, 642, Specht KZ. 62, 56, Hirt Indog. Greek IV 54, Schwyzer Gr. Gr. I 434, 648$^{3}$, 722$^{1}$.

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PIET : 0

438. ē 2, ō

English : interjection (vocative)

German : Ausrufpartikel, daher auch Vokativpartikel

Material: Sanskrit á emphasizing after adverbs and nouns: ‘oh!’; Greek ἦ ‘he!’, also emphasizing and questioning ‘really!’ ἤ ἦ σιώπα, Lesbian ἦ μάν etc., also in ἤ-τοι, ἐπει-ή, ἠ(ϝ)ὲ ‘or’, ἦ-δη; possibly also in Laconian tar. ἐγών-η, from which Homeric τύνη etc.

Latin eh ‘oh, he!’, ē-castor ‘by Castor’, edepŏl ‘by Pollux’, ēdī (ē deive), etc.; Old High German ihh-ā ‘I (just)’, Low German iəkə, Proto-Norse hait-ik-a, possibly also Old High German nein-ā ‘no’ and similar forms; Lithuanian ẽ, ė́, Latvian e, ē, exclamatory particles; regarding Slavic e- in exclamations, see below p. 283.

Ref : WP. I 99, WH. I 1, 389, 396, Schwyzer Gr. Gr. I 606.

See also : s. ferner unter ehem.

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439. e-3, ei-, i-, fem. ī-

English : ‘this’, etc. (demonstrative stem); ‘one’

German : paradigmatisch verbundene Pronominalstamme ‘der, er’

Comments: (e, i probably originally demonstrative particles). The relative stem i̯o- is joined to i-. Summary representations are provided particularly by Brugmann Dem. 32 ff., BSGW. 60, 41 ff., Grundr. II2 2, 324 ff., Pedersen Pron. dém. 311 ff.

Material: A. Casually used forms:

Sanskrit ayám ‘he’ = Gathic Avestan ayəm, New Avestan aēm (expanded from ahám ‘I’ with Aryan ai = Indo-European ei; Indo-European ei from the stem e-, like $q^{w}$o-i from the stem $k^{w}$o-, not a high degree of i-); Sanskrit idám ‘this’ (without the secondary -am extension, Sanskrit ít, Avestan ĩt as an emphatic particle),

Sanskrit iyám (expanded from ī-) = Avestan īm (i.e., iyəm), Old Persian iyam ‘they, it’, Accusative Sg. m. Sanskrit imám (expanded from im) = Old Persian imam (hence f. imām, etc.), Gen. m. n. asyá, ásya = Avestan ahe, fem. Sanskrit asyā́ḥ = Avestan aiŋhå, Dat. m. n. asmāí, ásmāi = Avestan ahmāi, Gen. Pl. m. n. ēšā́m = Avestan aēšąm, Dat. Abl. Pl. m. Sanskrit ēbhyáḥ = Avestan aēibyō, etc.; Gathic Avestan as[-čiT̃], ə̄ once n. Sg. m.; from the stem ā- Pl. fem. Gen. Sanskrit āsā́m = Avestan ā́ŋhąm, Dat. Abl. ābhyáḥ = Avestan ābyō, etc.

Cypriot ἴν ‘him, her’ (seems also to appear in μίν, νίν, see Schwyzer Gr. Gr. I 6081); related are Lesbian Thessalian Homeric ἴα (iu̯ə) ‘one’ (originally ‘just this, only this’), Homeric ἰῆς, ἰῇ, and also neuter Homeric ἰῷ; different is Schwyzer Gr. Gr. I 588 (s[m]i̯ās).

Latin is, id Nom. Sg. m. (also found as īs, inscribed as eis, eis-dem, either with -s from Indo-European ei = Sanskrit ay-ám, as one might also consider a similar base ei-s for Umbrian er-e and specifically for Irish (h)ē ‘he’, or a transformation of is from eiius, e(i)ī); Accusative Old Latin im (= Greek ἴν) and em, doubled emem ‘the same’ (from the parallel stem e-) = Adv. em ‘then’ and im in inter-im ‘in the meantime’, in-de ‘from there’, Dat. Abl. Pl. ībus (: Sanskrit ēbhyáḥ); Oscan iz-io ‘is’, idic, ídík ‘this’ (the suffix -ík, -ic itself is adverbially fixed n. id + ke), Oscan ís-íd-um ‘the same’ and esídum ‘the same’, Umbrian er-e ‘is’ ers-e eře ‘this’, Umbrian Dat. Sg. esmei, esmik, Gen. Pl. Oscan eisun-k, Umbrian esom (= Sanskrit ēṣā́m); from this, a stem eiso- was postulated except in Nom.-Accusative forms, e.g., Oscan eizois ‘the same’, Umbrian eru-ku ‘with him’, but an old n. ed must still be considered, cf. Latin ecce ‘look! behold!’ (likely from ed-ke) = Oscan ekk-um (ed-ke-um) ‘item’, and possibly Accusative mēd, tēd, sēd, if from mē, tē, sē + ed, although this only presupposes adverbially fixed ed.

Italian eo-, eā, im Oscan-Umbrian only in the Nom. (except Sg. m. n.) and Accusative, in Latin extended to almost all oblique cases (only eius from esi̯o-s, then Dat. ei stands apart), e.g., Latin ea, eam, Oscan iúk, ioc ‘ea’, ionc ‘him’, and eam ‘her’, are derived from the Sanskrit Nom. ay-ám corresponding form e(i̯)om, which, due to its ending -om, was perceived as Accusative and led to forms like eam, etc.; iam in Varro 1.1.5, 166 and 8, 44 is likely a misspelling for eam. - From Latin, ipse from -is-pse (due to Old Latin fem. eapse), is-te (but ille is a later formation from ollus), cf. Umbrian estu ‘that, this’.

Old Irish ē (hē) ‘er’ (probably ei-s), s. above; ed (hed) ‘es’ (from id-ā = Gothic ita, formally identical with Sanskrit idā ‘now’; but Lithuanian tadà ‘then’ requires a final nasal due to East Lithuanian tadù); Nom. Pl. ē (hē) m. f. n. = possibly at least

partly from Indo-European ei (see Thurneysen Greek 283), Accusative Sg. Breton en ‘him, it’ (object), Welsh e (similarly), Irish -a n- (similarly), -i (suffixed after verbs; sometimes also after prepositions, e.g., airi from ari-en ‘on him’, teils only as a remnant of mouillure, e.g., foir from u̯or-en), Gen. Sg. esi̯o, f. esi̯ās ‘his’, proclitic a, older sometimes still e, æ; Welsh eið- modeled on the conjugated prepositions to Middle Welsh eidaw, f. eidi differentiated, identical to Old Irish a ‘his’ (lenited) and ‘her’ (geminated), Welsh Cornish y, Breton e, etc.; on Old Irish stressed āi, āe ‘his’ and Dat. Pl. -ib see Thurneysen Greek 285.

Gothic is 'er', accusative in-a, neuter it-a (same as 'es') (newly formed plural forms: Gothic eis from ei̯-es, accusative ins, dative im, Old High German Old Saxon im). Old High German er, ir, accusative in-an, in; neuter iz; Old Saxon in-a, neuter it; Old Norse relative particle es, er, runic eR; from the stem e-: genitive singular Gothic masculine is, feminine izos, Old High German masculine neuter es(is), feminine ira(iru), Old Saxon es(is), era(ira); genitive plural Gothic ize, izo, Old Saxon Old High German iro; dative singular feminine Gothic izai, Old High German (with different ending) iru; masculine neuter Gothic imma, Old High German imu, imo, Old Saxon imu; from the stem ī- Gothic accusative ija (Old High German sia and so forth with s-prefixed after the nominative sĭ̄), after which newly formed plural forms, Gothic nominative accusative ijōs (Old High German sio).

Lithuanian has jìs for 'he', with the accusative form jį̃, and the feminine form jì with the accusative ją̃; while Old Church Slavonic has accusative singular feminine jǫ, nominative and accusative plural feminine ję, and accusative singular masculine -(j)ь in forms like vidity-jь ‘to see him’, vьńь ‘into him’, and so on. The further Slavic details, such as jakъ ‘what kind’, jelikъ ‘how much’, are more likely derived from Indo-European i̯o-.

According to Pedersen Hittite 58 f., the pronoun -aš 'he' etc. is supposed to contain an o in the ablaut to Indo-European esi̯o etc.; from the stem i- perhaps the neuter it 'it' has been preserved in the expression netta 'and it to you' (nu-it-ta) (Friedrich Heth. Elem. I 27); compare hieroglyphic Hittite is 'this', accusative jan.

B. Relative stem i̯o-:

Sanskrit yás, yā́, yád, Avestan yō, Greek ὅς, ἥ, ὅ 'which', Phrygian ιος (νι) 'whoever', Slavic i̯a- in i-že, f. ja-že, etc., Baltic and Slavic in the definite form of the adjective, e.g., Lithuanian geràs-is, Old Prussian pirmann-ien, -in, Old Church Slavonic dobry-jь (see Berneker 416 f., Trautmann 105 f.). Doubtful (Lithuanian

jeĩ 'if', Gothic jabai 'if') see Brugmann II2 2, 347 f. (Lithuanian); Celtic in Pedersen KG. II 235, Thurneysen Greek 323, though Welsh a may not belong.

Comparative Sanskrit yatará-, Avestan yatāra-, Greek (Cretan Gortyn) ὅτερος 'which of the two'; compare Sanskrit yāvat, Greek ἕως, Doric ἇς (ἀ:Fος) 'as long as', Sanskrit yād 'to the extent that, as' = Greek ὡς 'as'; see Schwyzer Gr. Gr. I 528, 614 f.

Comparative Albanian jatër, jetër, t-jetër, s-jetër 'which of the two' by Andi Zeneli

Albanian kë-jo, kjo ‘this’ feminine demonstrative pronoun similar to Homeric Greek ὅς • (hós) m, ἥ f (hḗ), ὅ n (hó) ‘(in Homeric Greek, often demonstrative pronoun) this, (relative) who, which, that’ by Andi Zeneli

C. Particles and Adverbs:

Regarding the adnominal and adverbial particle ĕ, ŏ see above p. 280 f.

e-, ē- Augment (‘then, at that time’) Sanskrit a- (also ā-, e.g., ā-vr̥ṇak), Avestan a-, Armenian e- (e.g., e-lik̀ = ĕ-λιπε), Greek ἐ- (also ἠ-, e.g., Homeric ἤϝείδη).

e- in Sanskrit a-sā́u 'that one' (beside Avestan hāu), a-dáḥ 'that; there', a-dyā́, a-dyá 'today' (stem compound), á-ha 'certainly, indeed';

Armenian e-tʿe (beside tʿe) 'that, if';

Greek ἐ-χθές, ἐ-κεῖ, ἐ-κεῖνος (beside κεῖνος).

Oscan e-tanto, Umbrian e-tantu 'so much', Oscan Paelignian e-co 'here', Oscan exo- (e-ke-so) 'here';

Old Church Slavonic (j)e-se 'behold' (beside se), Old Russian ose, Russian é-to 'here, this', é-tot 'this here' (beside tot 'that'); Serbian Bulgarian e-to 'here' (etc., see Berneker 259 f.).

Uncertain Gothic i-bai, i-ba question particle, Old High German ibu, oba, Old Saxon Old Norse ef 'if' and 'when', Anglo-Saxon gif, English if, etc.;

regarding eno- in Greek ἔνη, etc., see the special entry.

Regarding e- also the comparative formation: Avestan atāra- 'this one, the one of the two', Albanian ját(ë)rë 'other', Umbrian etro- 'other', Latin in cēterus 'the other or remaining', Old Church Slavonic eterъ, jeterъ 'someone', Pl. jeteri(ji) 'some', Lower Sorbian wótery.

ed (Nom. Accusative Sg. n.): Regarding Latin ecce, mēd see above; Avestan aẗ for emphasizing the preceding word (like it_, see below; Bartholomae Old Iranian Wb. 67); likely also in Old Church Slavonic jed-inъ, -ьnъ 'one' as 'just, only one'; whether Church Slavonic jede, kyjь 'certain' comes from doubled ed-ed or is derived from ed directed towards ide (see Berneker 261, disputed by Brückner KZ. 45, 302, compare Meillet Slave comm.2 444).

ēd and ōd (Abl.): Sanskrit āt 'thereupon; and; (in the subordinate clause) so', Avestan āaẗ 'thereupon, then; and; but; for', East Lithuanian ẽ̃ 'and but' (Old Church Slavonic i 'and' is more likely ei), Lithuanian õ 'and, but' = Old Church Slavonic a 'but'.

ei (Locative): Greek εἰ ‘so, if’ (εἶ-τα ‘then’, εἴ-θε ‘would that!’, ἐπ-εί (cf. el. ἐπ-ή) ‘then’, ἔπ-ειτα; alongside dialect αἰ, Locative of f. St. ᾱ, and ἠ Instr. ‘if’; Old Church Slavonic i ‘and, also’ (cf. ti ‘and’ from St. to-; set against Brückner KZ. 46, 203 = Lithuanian teĩ), Gothic -ei relative particle (cf. þei from St. to- in the same sense), e.g. sa-ei ‘which’, according to Junker KZ. 43, 348 also the Armenian Abl.-Endung -ē. See also below ī-.

em (Old Latin em, see above p. 282) appears in Greek ἔνθα ‘there, to there, then’, relative ‘where, whither, whence’, ἔνθεν ‘from there, from where’, etc. (Schwyzer Greek Grammar I 628); related to Old Irish and see above p. 37 and cf. Cypriot ἄνδα • αὖτη. e-tos: Sanskrit á-taḥ ‘from here’ (see under eti).

i: probably from Indo-European -i in the locative; also the basis for the comparative formation i-tero-: Sanskrit i-tara- ‘the other’ (new Iranian equivalents in Bartholomae IF. 38, 26 f.).

Latin íterum ‘again, for the second time’; also in Sanskrit i-va ‘as’ (cf. above ἠ-ϝὲ ‘as’); in Greek ἰ-δέ ‘and’ (cf. ἠ-δέ). i-dha and i-dhe: Sanskrit i-há, Prakrit idha, Avestan iδa ‘here’.

Greek ἰθαγενής ‘(born here’, hence:) native, legitimately born’ (on ἰθαιγενής see Schwyzer Greek Grammar I 448);

In Latin, ibī means 'there' (the sound change from dh to f, b after ubī; in the final position directed towards the locatives of the o-stem), in Umbrian, ife means 'there, to that place,' and ifont means 'there' (the Aryan and Italic forms could also contain -dhe, compare Sanskrit ku-ha = Old Church Slavonic kъ-de 'where,' sь-de 'here,' and Swiss Gr. Gr. Greek I 6274).

In Middle Welsh, yd and y are verbal particles; in New Welsh, ydd; in Cornish, yz and yth-; and in Breton, ez- (see Pedersen KG. II 234, Lewis-Pedersen 243, Thurneysen Greek 324 f.). Additionally, there is Old Irish infixed -id- from id(h)e or id(h)i.

i-t(h)-: Sanskrit itthā́, itthā́d ‘here, there’, Avestan iþă ‘so’, Sanskrit itthám ‘so’ and with -t- (-tə or -ti) Sanskrit íti ‘so’; Latin ita ‘so’, item ‘also, likewise’, Umbrian itek ‘ita’, Middle Welsh prefix yt-, New Welsh yd-, e.g., in yr yd-wyf ‘I am’; Lithuanian dialectal it ‘quite; like’, ìt, ỹt ‘entirely, very’, Latvian it, itin ‘right, exactly’.

ī́ (accented to emphasize a deictic word, unstressed after a relatively used word): Sanskrit ī́ (also ī́m), Avestan ī́ emphasizing after, following a relative in Vedic yad-ī; Greek οὗτος-ῑ́, -ῖν (= Sanskrit īm or a later extension of -ī́), ἐκεῖνος-ί:, and Eleusinian το-ῖ́;

Umbrian probably in po-ei ‘qui’ (and so forth), Latin in utī (from uta-ī); Old Irish (h)ī as a deictic particle and supporting particle before relative clauses; Gothic -ei as a relative particle in sa-ei, iz-ei, ik-ei, whereas likely Indo-European ei, see above; Old Church Slavonic emphasizing in to-i (see Berneker 416), Old Church Slavonic e-i ‘yes, truly’ (Berneker 296).

Also in the first member from Sanskrit ī-dr̥ç- 'so appearing, so characterized', Lithuanian ý-pačiai 'especially', y-patùs 'alone, solitary, secluded, peculiar'.

Doubtful whether from Indo-European ei or ī: Anglo-Saxon ī́dæges 'of the same day,' īsiðes 'at the same time,' īlca (ī-līca) 'the same,' which might be related to Old Norse ī dag 'today' (although felt as a preposition ī) and the subsequently formed ī gær 'yesterday,' ī fjǫrð 'last year'.

Unclear is āi (locative feminine in adverbial fixation) in Sanskrit āi-šámaḥ adv. 'this year,' meaning 'just at this - the same,' like Greek ἰῷ ἤματι; see Schulze KZ. 42, 96 = Kl. Schr. 5396, Holthausen KZ. 47, 310, Junker KZ. 43, 438 f., which also connects with the Sanskrit word and Armenian aižm from ai žam. The same āi, in conjunction with the pronoun stems k̂o-, to-, no-, is found in Armenian

demonstratives ai-s, ai-d, ai-n (Junker Locative cit.); compare Benveniste Origines 129 ff., Schwyzer Gr. Gr. I 548 f.

i̯ām (= Accusative Singular feminine): Latin iam 'now, already, soon,' Gothic ja, Old High German jă̆ 'yes'; with the ending of the locative singular on -ou- of the u-stems: i̯ou, i̯u 'already' (opposed by Kretschmer KZ. 31, 466 to i̯eu- 'young'): Lithuanian jaũ 'already,' Latvian jàu, Old Church Slavonic ju 'already,' with loss in Gothic, Old High German, Old Saxon, Anglo-Saxon ju 'already' (the formation might have parallels in Gothic þau, þau-h, Anglo-Saxon þea-h, Sanskrit tú 'but' from the stem to-).

i̯āi (== Locative Singular feminine): Gothic jai 'indeed,' New High German jē (jeh), Umbrian ie as in ie-pru, ie-pi; but Welsh ie (diphthongal) 'yes' from Middle Welsh ī-ef 'this (is) it'.

D. Compounds and derivations (where not listed above): Sanskrit ē-šá, ē-šā́, ē-tát, Avestan aēša-, aēta- 'the one there' (ei-so, -to-, while Armenian aid comes from āi-to-, see above; Oscan Umbrian eiso-, ero- on the other hand come from the Genitive Plural eisōm);

Middle Armenian i-sa, i-ta, i-na derived from ei-k̂o-, -to-, -no- (Junker KZ. 43, 346 f.); Sanskrit ē-vá, ē-vá-m ‘so’, with the semantic development ‘just so, just there - only there - the only one, the one’;

Avestan aēva-, Old Persian aiva- ‘one, only, alone’, Greek οἶος, Cypriot οἰϝος ‘alone’ (Indo-European oiu̯e, oiu̯os); see also above p. 75. oi-nos: Sanskrit ē-na- ‘he’ (can also be ei-no-).

Armenian -in in the identity adverbs andrēn ‘just there’, astēn ‘right here’, and possibly also in the identity pronouns so-in ‘the same here’, do-in ‘the same there’, no-in ‘the same over there’ (‘just the one, one and the same’; oino-s initially to ēn, still in the sense of ‘god’, i.e., ‘the one’, and in so-in etc. weakened to -in, Junker KZ. 43, 342; for so-in, he also considers k̂o- + ĕnos); see also Meillet Esquisse 88.

Greek οἶνος, οἴνη ‘one on the die’; Latin ūnus, Old oinos; Old Irish ōen ‘one’; Welsh Breton Cornish un ‘one (also indefinite article)’.

Gothic ains, Old High German ein, Old Norse einn (to which belong also Old Norse einka 'especially' and further ekkja 'widow', ekkill 'widower');

Old Prussian ains (f. ainā) 'one', with ablautend Lithuanian ýnas and ìnas 'right, true'; also with a prefixed particle: Lithuanian víenas, Latvian viêns 'one' (due to Lithuanian vičveĩnelis 'quite alone' from einos), ablautend Latvian vińš 'he' (viņ̨as; compare Sanskrit ῐ̀n from ēino-); see Trautmann 3, Endzelin Latvian Grammar 356, 381 f.

Old Church Slavonic inъ 'one' and 'other', ino-rogъ 'unicorn', vъ inǫ 'in one place, always', inokъ 'alone' (= Gothic ainaha 'only', Latin ūnicus, Old Norse einga, Anglo-Saxon ānga, Old High German einac, Old Saxon ēnag, New High German einig), alongside Old Church Slavonic jed-inъ (to the 1st member, probably Indo-European ed, see above) 'one', from which through shortening in longer inflectional forms, e.g., jednogo (written jedьnogo), Russian odinъ, odnogo.

With the formative -ko- (as in Sanskrit dviká 'consisting of two'), Sanskrit ēka- 'one', ēkatī́ya 'the one', Indo-European (in the Hittite text) aika-vartana 'a rotation' (Kretschmer KZ. 55, 93); regarding Latin ūnicus, Gothic ainaha, Old Church Slavonic inokъ, see above.

With the formative -go- Gothic ainakls 'standing alone' (also mentioned above with Old Norse einka, etc.), Church Slavonic inogъ 'monos, gryps'; see Feist 22 f. Corresponding contractions with e- (e.g., Sanskrit asā́u) and āi- (Sanskrit āišámaḥ, Armenian ain, etc.) are discussed above.

Ref : WP. I 95 ff., WH. I 368 f., 399 f., 409, 671, 720 ff., 869, Trautmann 3, 65, 72, 105, Schwyzer Gr. Gr. I 548, 588, 608, 613 f., 628 f., 651.

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PIET : 3065

440. (ebhi) : obhi : bhi

English : ‘around, from to’, etc.

German : ‘auf - zu, auf etwas hin und es überwältigend’

Material: Sanskrit abhi- prefix 'on - to', abhí preposition with accusative 'to', Gathic Avestan aibī, New Avestan aiwi, avi, aoi, Old Persian abiy as a prefix 'to, towards', as a preposition with accusative 'to - towards', with locative 'over, concerning' (in Aryan abhi there is also partially m̥bhi present, see above p. 34).

Latin ob seems to be only in function, but not in terms of sounds, a partial successor of Indo-European obhi (see under epi).

Gothic bi, Old High German etc. bi, bī ‘on - to (Gothic), in relation to, about’ with accusative; ‘at, by’ with dative (locative), also with instrumental, prefix ‘be-’, see also under ambhi, above p. 34, which contains the same element in final position.

Old Church Slavonic obь, obъ as a preverb ‘around-, be-’ in obь-stojati or obъ-stojati ‘to surround’, in compounds such as obьdo n. ‘treasure’, in derivations like obьštь, Russian-Church Slavonic obьčъ ‘common’ (obhi-ti̯o-); the intensified form obi- in Russian-Church Slavonic obichoditi ‘to go around’; the form o, ob contains the old op- (Lithuanian ap), see under epi.

Ref : WP. I 124, Trautmann 1, Meillet Slave comm.$^{2}$ 155 f.

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441. ed-

English : ‘to eat’

German : ‘essen’

Comments: Originally athematic, but mostly became thematic.

Derivative: Nominal forms: ed-ono-, ed-men-, ed-u̯en/-u̯r̥ ‘food’; Participle Perf. Pass. ēd-to-, ēdi̯o- ‘edible, food’; ēdo-, ēdā ‘food’; edont-, dont-, dn̥t- ‘tooth’.

Material: Sanskrit athematic present 1st sg. ád-mi, 3rd sg. át-ti ‘eats’, Perf. ādimá (: Latin ēdimus, Gothic etum); thematic in the middle ada-sva.

Avestan 3rd sg. subjunctive aδāiti;

Armenian utem ‘to eat’, thematic (ōd-).

Greek: Infinite ἔδμεναι, Future (alternative subjunctive) ἔδ-ο-μαι, Imperative originally ἔσθι (: Sanskrit addhí), later secondary ἐσθίω (ἔσθω) ‘to eat’; secondary

thematic ἔδω (after participle ἐδοντ- and the subsequently formed 3rd plural ἔδοντι), Perfect Homeric ἐδ-ηδ-ώς, ἐδήδοται (after πέπο-ται), Attic ἐδήδοκα.

Latin edō, ēs, ēst etc. ‘to eat’ (the length of ē is either ancient or to be explained by the so-called Lachmann’s Rule; whether ancient in the participle ēsus and supine ēs(s)um); Perfect ēdī; Oscan infinitive edum, via Umbrian ezariaf, see below p. 288.

Old Irish subjunctive ci-ni estar ‘although he does not eat’ (ed-s-tro), Future īss- (i-ed-s-), Perfect dofũaid (de-u(p)o-od-e), Participle esse ‘eaten’ (ed-ti̯o-); Welsh ys ‘eats’ (ed-ti).

Gothic thematic itan (Perfect 1st pl. ētum, Old High German āzum etc.: Old Latin ēdimus), Old Norse eta, Old Saxon Anglo-Saxon etan, English eat, Old Frisian īta, Old High German ezzan ‘to eat’ (= Sanskrit ádanam ‘food’, Greek ἐδανόν ‘food’).

With the prefix fra- (pro-): Gothic fra-itan 'to devour', Anglo-Saxon fretan 'to gnaw', Old High German frezzan 'to eat'; causative Gothic fra-atjan; Old Norse etia 'to cause to consume', Anglo-Saxon ettan 'to let graze', Old High German azzen, ezzen 'to give to eat, to let graze', Modern High German ätzen, literally 'to let be eaten by a sharp liquid'.

Balto-Slavic ēd-mi in:

Lithuanian ė́du, ė́džiau, ė́sti (alternative ė́[d]mi, 3rd Singular ė́st) 'to eat, to devour', Supine ė́stų; Latvian ę̂mu (older ę̂mi) and êdu, êst likewise, Supine êstu; Old Prussian īst, īstwei 'to eat'; Old Church Slavonic jamь (ěmь), 3rd Singular jastъ (ěstъ) Indo-European ēd-ti), 3rd Plural jadętъ (Indo-European ēd̯nti), Infinitive jasti (also ěsti), Supine jastъ, Czech jěst.

Lithuanian Participle ė́dęs, Old Prussian īduns, Old Church Slavonic jadъ 'having eaten'; Hittite et- 'to eat', Imperative e-it (et), 1st Singular Present e-it-mi (etmi), 3rd Plural a-da-an-zi (adanzi); the initial a through assimilation, see Friedrich IF. 41, 371; differently Pedersen Hittite 128.

In compounds: Greek ἆ̃ρι-στον (-d-tom) 'breakfast'; with lengthening in the compound δειπνηστός 'mealtime', δορπηστός 'time of the evening meal, evening' (compare also Homeric ὠμηστής 'eating raw': Sanskrit āmād- likewise); Greek ἐδεστός, -τέος is developed from ἐστός, ἐστέος after ἔδομαι (as ἐδεσθῆναι is from ἐσθῆναι).

Nominal formations:

1. With lengthening:

ēdi̯o-, ēdi̯ā: in Sanskrit ādyá- 'edible' (ādyūna- 'greedy eater' is derived from ādyu-ḥ 'food');

Old Norse ætr 'edible' (compare also Gothic afētja m. 'excessive eater').

Lithuanian édžios f. Pl. 'feed', ėdžià 'eater' (originally 'food'), ẽdis m. 'dish', mės-ẽdis 'carnivore'; Old Prussian īdis m. 'food'; Russian jěžá 'food, dish' (and similar; see Berneker 271 f.); through Latin inědia 'fasting' see WH. 393.

ēdo-, ēdā: in Old Norse āt n. 'food, meal' (also āta f. 'food, nourishment'), Anglo-Saxon æt n., Old Saxon āt n., Old High German āz n. 'food' (compare also Gothic uzēta m. 'feeding trough'), Lithuanian éda f. 'food' (= Old Norse āta), Latvian êdas f. Pl. 'fodder', Old Prussian īdai f. Nom. Sg. 'food', Old Church Slavonic obědъ 'meal' (possibly also jadъ 'poison', see Berneker 271 f.), Russian jědá f. 'breakfast, food'.

ēdi-: in Old Church Slavonic jadь 'food', medv-ědь 'bear' (honey-eater, compare Sanskrit madhv-ád- the same).

ēd-to-: in Lithuanian éstas 'eaten', Old Prussian Subst. Dat. Sg. īstai 'food', possibly jasto 'portion of food', etc.

ēdes-: in Lithuanian ẽ̃desis 'food', ėskà f. 'appetite', and 'fodder, carrion' = Latin ēsca (ēd-s-kā) 'food, fodder, carrion', Latvian ēška 'glutton'; Old High German and Old Saxon ās 'flesh of a dead body, bait, carrion', Anglo-Saxon æs 'carrion' (ēd-s-om); Old Church Slavonic jasli Pl. m. 'manger' (ēd-s-li-); if Umbrian ezariaf means 'escas', it might be explained as ēdes-āsio-; see also Lithuanian ėskà EM2 295.

With ō: Greek ὠδίς f., Pl. ὠδῖνες 'labor pains', ὠδίνω 'I am in labor' (Frisk Etyma Armen.13); ἐδ-ωδ-ή 'food' (compare ἐδηδώς); also Lithuanian úodas, Latvian uôds m. 'mosquito' (Schulze KZ. 43, 41 = Kl. Schr. 627; compared by Zubatý AfslPh. 16, 407, Brugmann Grundr. I2 337 to west Russian wadzen 'estrus').

2. Normal form, for example:

Sanskrit ádman- n. 'food' (: ἔδμεναι); -advan- 'eating';

Armenian erkn 'birth pain' (edu̯ōn), erk 'plague' (edu̯o-);

Homeric εἶδαρ, -ατος n. ‘food’ (i.e., ἔδϝαρ, compare ἔδαρ • βρῶμα Hesychius), ἐδητύς, ἔδεσμα ‘meal’;

Latin prandium ‘breakfast’ (pram-ediom), edulus ‘eater’ (see also WH. I under acrēdula, ficedula, and monēdula), edūlis ‘edible’ (due to the connection with Fick III4 24, Falk-Torp under jætte as etuna- ‘glutton’ or ‘man-eater’ and the related Old Norse jǫtunn ‘giant’, Anglo-Saxon eoten ‘giant’, older Low German eteninne ‘witch’, an ancient u-stem edu- is to be assumed);

3. ŏ-stem: ὀδύνη (Aeolic also ἔδυνα) ‘pain’ (compare Latin cūrae edācēs), ὀδύρομαι ‘feel pain’ etc. (influenced by μύρομαι ‘weep’).

edont-, dont-, dn̥t- ‘tooth’, probably an old participle present. Sanskrit dán m., accusative dántam (dont-), genitive datáḥ (= Latin dentis) ‘tooth’ (secondarily dánta-ḥ m.); Avestan dantan- m. the same, dātā f. the same;

Armenian atamn, genitive -man ‘tooth’ (edn̥t-mn̥); Greek (Ionian, Attic) ὀδών, -όντος ‘tooth’ (Attic ὀδούς a new formation after (δι)δούς), Aeolic ἔδοντες (ὀδόντ- assimilated from ἐδόντ-), νωδός ‘toothless’ for νωδων, analogous to στράβων : στραβός and similar forms;

Latin dens, -tis m. (dn̥t-s); Oscan dunte[s] is the ablative ‘dentibus’; Old Irish dēt n., Welsh Breton dant, Cornish dans ‘tooth’ (dn̥t-);

Old High German zand, Anglo-Saxon tōð (singular dative, plural nominative tēð, consonantal stem), Old Norse tǫnn (plural nominative teðr, tennr, consonantal stem); weakening stem (from the weak cases), Gothic tunþus (from the accusative tunþu = Latin dentem) ‘tooth’ (derivation Anglo-Saxon tūsc ‘fang tooth’ from tunþ-ska-);

Lithuanian dantìs, genitive plural dantų̃ (also dialectal dančių̃) ‘tooth’; in Slavic, possibly in Polish dzięgna ‘oral disease, inflammation of the gums’ (dęt-gna, see Berneker 190).

Forms with an e-stem are therefore not fixed; Old Norse tindr ‘point, peak’, Middle High German zint, -des ‘tooth, prong’, Anglo-Saxon tind m. the same, Old High German zinna (tindjā) ‘crest’, Old High German zinko (tint-kō) ‘prong’ are related

to Old Irish dind ‘hill, elevation’, Phrygian Δίνδυμος mountain name, Illyrian a folk name Δίνδαροι.

Ref : WP. I 118 ff., WH. I 340 f.

Pages : 287-289

PIET : 222

442. edh-

English : ‘sharp’

German : ‘spitz’

Derivative: edh-lo-s 'piercing'

Material: Latin ebulus, -ī f. and -um n. 'elderberry, elder' (from Celtic); ablaut (with k-suffix) Gaulish and Gallic-Roman odocos 'elder' (from Celtic); Old High German attuh, attah, Old Saxon aduk 'elder' (borrowed from Celtic); Balto-Slavic edlā- and edli- f. 'fir' in Old Prussian addle (edle), Lithuanian ẽglė (from which dialectal ãglė), Latvian egle (secondary ē-stem; -g- from -d-).

To this, it is probably related: Lithuanian adýti 'to stitch', Latvian adît 'to knit', compare Lithuanian ãdata 'sewing needle'; Church Slavonic etc. jela (edlā), Russian jelь, Czech jedl etc. (edli-).

Ref : WH. I 14, 388 f., Trautmann 66.

See also : Ob zum Folgenden (edh-2)

Pages : 289-290

PIET : 1160

443. edh-2

English : ‘fence, paling’

German : ‘Zaunstecken, Zaun aus Pfählen’

Material: Uncertain Greek ὄστριμον 'enclosure, fence' (odh-tro-); Old English eodor m. 'fence, enclosure, dwelling; prince' (ablaut, Middle Dutch ader 'fence post'), Old High German etar, New High German Etter 'fence, edge' (possibly related to Bavarian ester, Swiss ester 'fall gate'), Old Icelandic jǫður-r, jaðar-r 'edge, upper fence rail', possibly Anglo-Saxon edisk m. 'enclosed pasture', Bavarian iss(e) 'enclosed meadow' (edh-si̯ā); Old Bulgarian odrъ 'bed', odrina 'stall', Russian odr 'framework of boards', Czech odr 'stake', Sanskrit odar, odrina 'climbing vine'.

Ref : WP. I 121.

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PIET : 223

444. eg-

English : ‘a lack of smth.’

German : ‘Mangel’

Material: Latin egeō, -ēre 'to be in need, to lack, to suffer,' egestās 'lack, poverty,' egēnus (egesnos) 'needy, poor'. Also related is Oscan egmo f. 'thing' (for meaning development compare Greek χρή : χρῆμα); Old Norse ekla 'lack,' ekla 'barely,' Old High German ekorōdo 'bare, only,' ekrōdi, eccherode 'thin, weak'.

Ref : WP. I 114 f., WH. I 394 f.

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PIET : 2818

445. ēĝ-, ōĝ-, əĝ-

English : ‘to say, speak’

German : ‘sprechen, sagen’

The material is: Armenian asem ‘say’, where s instead of c (= Indo-European ĝ) is explained by its position in the 3rd singular form as from ast = əĝt; Verbal noun aṙ-ac ‘proverb’.

The Greek ἦ ‘he spoke’ (the only Homeric form; from ēg-t), to which the later 1st singular imperfect ἦν, 1st and 3rd singular present ἠμί, ἠσί (Doric ἠτί) were added as new formations alongside (ἔ)φη : (ἔ)φην, φημί, αησί. The perfect ἄν-ωγα ‘I command’ (originally ‘I say aloud’, ἀνά as in ἀνακαλεῖν ‘to call out’ and similar), has been reformed in the present tense as ἀνώγω; see EM2 30 and Liddell-Scott s.v. for more details.

Latin ai(i)ō ‘I say, speak, assert’ (agi̯ō), the prophetic god Aius Locūtius, adagiō, -ōnis, later adagium ‘proverb’, prōdigium ‘omen’ (‘prediction’); axāmenta ‘Salian hymns’ (from anxāre ‘to call, name’; see WH. I 44).

Oscan angetuzet ‘they have proposed, they have commanded’, if it is a syncopated form from an-agituzet (from a frequentative agitō) meaning ‘they have proclaimed’; Umbrian aiu (agi̯ā) ‘oracles’; possibly also acetus ‘to those who respond’.

Sanskrit á́ha, āttha ‘he spoke, you spoke’, for which the root was previously reconstructed as āĝh-, is now attributed to a different root adh-, due to the Avestan āδa ‘he spoke’, present ăδaya-, āδaya- (Güntert Reimw. 84).

Ref : WP. I 114, WH. I 24 f., Schwyzer Gr. Gr. I 678; anders EM$^2$ 30.

Pages : 290-291

PIET : 1322

446. eĝ-, eĝ(h)om, eĝō

English : ‘I’

German : ‘ich’

Comments: The form -ĝh- alongside -ĝ- is only attested in Sanskrit, so it is likely secondary to the dat. máhyam.

Material: Sanskrit ahám, Avestan azəm, Old Persian adam (eĝ(h)om); Armenian es (from ec, Indo-European eĝ before a consonant-initial).

Greek ἔγω, ἐγών, Boot ἰω, ἰών; Latin egŏ̄ like Greek ἐγώ derived from egom, possibly by a process where ἐγὸν φέρω became ἐγὼ φέρω, and egŏ̄ ferō led to this form, with ἐγών developing from ἔδων 'gave,' etc. (see Latin egomet in WH. I 396). Faliscan eko, ego; probably also Oscan íív 'ego'; see recently Kretschrner Gl. 21, 100, Sommer IF. 38, 171 ff.; Venetian eχo 'I' (compare meχo 'me').

Gothic ik, Old High German ih (ihh-ā 'egomet' with the particle -ā), Old Saxon ic, early Nordic ek, ik, Old Norse ek and enclitic early Nordic -ika (eĝom), West Germanic also īk (lengthened from tū) in Anglo-Saxon īc, New High German Frankish aich, Old Norse also ēk (early Germanic ékan, which leads to proclitic ek, ik, enclitic ka).

Lithuanian àš, alternatively eš, Latvian es, Old Prussian es, as (eĝ); Old Church Slavonic azъ (rarely jazъ) from ēghom, Slovenian Russian Polish ja (for the explanation of the initial vowel see last WH. I 862, Meillet Slave comm.2 452).

Tocharian ñuk 'ego' according to Petersen Lang. 11, 204; Hittite ú-uk (uk) with u from am-mu-uk 'me, mihi', secondarily 'egō', which in turn has derived the u from the 2nd singular tu-uk 'te, tibi'.

Indo-European eĝ(h)om is presumably neuter according to J. Schmidt (KZ. 36, 405); that it actually means '(my) here-ness' and developed from the pronoun-stem e- and one of the particles discussed under ghe, gho is worth considering.

Ref : WP. I 115 f., WH. I 395 f., 862; Schwyzer Gr. Gr. I 209, 602, 604[2], Trautmann 72, Pedersen Hittite 73 f.

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PIET : 2956

447. eĝhero-

English : 'lake, inner sea'

German : 'Landsee'

Material: The comparison of Balto-Slavic ežera- n. ‘lake’ in Old Prussian assaran n. ‘lake’, Lithuanian ẽžeras m. (from which the dialectal form ãžeras also derives), Latvian ezers m., Old Church Slavonic (j)ezero, Russian ózero the same, with: Baltic ežį̂ā f. ‘border strip’ in Old Prussian asy, Lithuanian ežẽ, Latvian eža; Slavic ěžъ m. in Serbo-Croatian Church Slavonic jazъ ‘canal’, Czech jěz ‘water dam’, Old Russian ězъ, Russian jaz ‘fish trap’, is uncertain, as is the connection with the Pannonian a folk name Ὀσεριᾶτες at Lake Balaton (due to the σ, it should be Thracian), and with: Greek Ἀχέρων, -οντος, river of the underworld (from which Ἀχερουσία λίμνη and ἀχερωΐς ‘white poplar’ derive), whose α (instead of ε or o) might stem from ἄχος ‘pain’; the Balto-Slavic forms might perhaps also go back to ažera-, in which case an Indo-European aĝhero- could be posited.

Ref : WP. I 184[1], Trautmann 73, Kretschmer Gl. 14, 98, Jokl Eberts Real-lex. 6, 39.

Pages : 291-292

PIET : 3102

448. eĝhi-

English : ‘hedgehog’

German : ‘Igel’

Comments: probably a short form of eĝhi-no-s ‘belonging to the snake, snake-eater’ (see above p. 44).

Material: Armenian ozni ‘hedgehog’;

Phrygian εζις ‘hedgehog’;

Greek ἐχῖνος ‘hedgehog’.

Old High German igil, Middle High German igel, Middle Dutch egel, Anglo-Saxon igil, igl, īl ‘hedgehog’, Old Norse igull ‘sea urchin’ (with ī Old High German also īgil, in Luther Eigel, Old Norse also īgull);

Lithuanian ežỹs, Latvian ezis ‘hedgehog’;

Church Slavonic ježь (eĝhi̯os) the same (compare Russian ježevíka, ožína ‘blackberry’, ožíka ‘rush’, etc., see Berneker 267).

Here are the following Baltic-Slavic names for the perch (a spiny fish): Old Prussian assegis m. ‘perch’, Lithuanian ežgỹs, ežegỹs, egžlỹs, Old Lithuanian ẽkšlis, jẽkšlis ‘pike-perch’; the lengthened Slavic ězgъ, which developed into ěždžь, Czech ježdík ‘perch’, Polish jażdż, jaszcz (also jazgarz) ‘pike-perch’; basic form approximately ĕĝh(e)-g(h)i̯os ‘hedgehog-like’.

Ref : WP. I 115, Trautmann 73, Schwyzer Gr. Gr. 491[2].

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PIET : 218

449. eĝhs (eĝhz)

English : ‘of, out, from’

German : ‘aus’

Comments : Aspirata erwiesen durch Greek ἔσχατος.

Material: Greek ἐξ (dialect ἐς, before consonants ἐκ, ἐγ) ‘out of’, prefix and preposition with ablative (genitive) and (archaic-Cypriot, Pamphylian) dative; Ionic Attic ἐκτός ‘outside’ (after ἐντός with τ for θ, cf.:) Locr. ἐχθός (from ἐκσ + τος Schwyzer Gr. Gr. I 326) Epidaurian to ἔχθω, ἔχθοι transformed, ἔσχατος ‘the outermost, last’ (based on ἐσχο- from eĝzgho-, older eĝhs-ko-), less securely ἐχθρός ‘enemy, hated’, originally ‘fugitive’ or ‘foreigner’ from eĝhstros, with forms like ἐχθίων, ἔχθιστος, ἔχθος, also ἔχθεσθαι, ἀπεχθάνομαι, ἀπεχθαίρω, etc. created according to αἰσχ-ρός: -ίων, -ιστος, -ος.

Latin ex (hence ē before b, d-, g-, l-, m-, etc., ec before f) ‘out of’, prefix and preposition with ablative, Oscan-Umbrian (through eχs) ē-, e.g., Oscan ehpeilatas set ‘expilatae sunt, are set up’, Umbrian ehe-turstahmu ‘exterminated’; Latin exterus ‘situated outside’ (exterior, extrēmus, externus, extrā, extimus), which, due to Oscan ehtrad ‘extra’, Umbrian ap ehtre ‘ab extrim’, Old Irish echtar, Welsh eithyr ‘extra’, Old Welsh heitham, New Welsh eithaf (: extimus) have their x restored from ex; Old Irish ess-, vortonig ass-, a, Welsh eh-, Gaulish ex- (e.g., in Exobnus ‘fearless’ : Old Irish essamain, Middle Welsh ehofyn), before consonants ec-, prefix and (Irish) preposition with dative (-ablative).

Old Prussian esse, assa, assæ (with an unclear extension), es-teinu ‘from now on’; with difficult i: Lithuanian iž, ìš, Latvian iz, is, Old Prussian is, Old Church Slavonic iz, izъ, is ‘out of’, prefix and preposition with ablative (-genitive), probably also in some cases with genuine genitive; according to Meillet Slave comm.2 155, 505, the reduced Balto-Slavic iž; see also Endzelin Latvian Greek 33, regarding Latvian īz 507.

WH. I 423 also relates the Armenian preverb y- (e.g., y-aṙnem ‘raise me’: Latin ex-orior) and the preposition with ablative i ‘from’ here (uncertain); similarly, Meillet’s (MSL. 18, 409) explanation of the Tocharian A postposition -ṣ ‘on account of’ from -kṣ is doubtful.

For verbal compounds in several languages, such as Greek ἐκ-φέρω, Latin ef-ferō ‘carry out’, Old Irish as-biur ‘say’ (eḱs-bherō), Greek ἔξ-ειμι, Latin ex-eō ‘go out’, Lithuanian iš-eĩti, Old Church Slavonic iz-iti, etc., see WH. I 423 f.

Ref : WP. I 116 f., WH. I 423 ff., Trautmann 105, Schwyzer Gr. Gr. I 326.

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PIET : 3044

450. egnis : ognis

English : ‘fire’

German : ‘Feuer’

Grammar : m.

Material: Sanskrit agní-ḥ m. ‘fire’ (= Hittite Agnis, Hrozný ZA. 38, 185, according to Laroche, Recherches sur les noms des dieux hittites 119, adopted from the Hurrians); Latin ignis, -is m. ‘fire, flame, light, glow’ (egnis).

Lithuanian ugnìs f. (Old Lithuanian also m., Specht KZ. 59, 2782), Latvian uguns m. f. (both meaning 'fire'); the u derives from Old Swedish ughn ‘oven’; Old Church Slavonic ognь m. ‘fire’ (ognis; i-stem, secondary i̯o-stem), Czech oheň (ohně), Russian ogónь (ognjá); regarding Czech výheň f. ‘smoke hole, forge’, Sanskrit vìganj m. ‘smithy’, with a completely unclear initial, see Meillet Slave comm.2 85, and J. Holub Stručný slovnik etym. jazyka českoslov. 341.

Ref : WP. I 323, WH. I 676, Trautmann 334 f.

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PIET : 1256

451. ehem, eheu, eho

English : interjection

German : Ausrufe

Comments : meist unabhängige Neubildungen

Material: Vedic áha, Sanskrit ahahă̆, ahē, ahō, hamhō, etc.; Latin ehem, hem (sound imitation of embarrassed clearing of the throat), eheu, heu (: Sanskrit ahō) ‘ah, oh!’, eho ‘go away!’; New High German hem, hum, hm (: Latin hem); cf. New High German aha, oho!; for Sanskrit ah-, Latin eh-, one might propose Indo-European eĝh-.

Ref : WP. I 115, WH. I 396 und oben S. 281 ē, ō.

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PIET : 0

452. ei-

English : ‘to go’

German : ‘gehen’

Comments : erweitert ei-dh-, ei-gh-, i-tā- und i̯-ā-, i̯-ē- : i̯ō- : i̯ə-

Derivative: Nominalbildungen i-to-, oi-u̯o-, oi-to- und i-ter, Gen. i-ten-os ‘Weg’

Material: Sanskrit émi, éti, imáḥ, yánti ‘to go’, Avestan aēiti, yeinti, Old Persian aitiy ‘goes’, thematic Middle Indic Sanskrit áya-tē, etc. (the apparently lengthened Sanskrit áiti, Avestan āiti ‘goes’ is ā-aiti, with prefix ā).

Greek Homeric εἶμι ‘I will go’, εἶ (eisi), εἶσι (Doric εἶτι), Pl. ἴμεν, ἴτε, ἴᾱσι (new formation for ἴε̄σι instead of hε̃σι, ηεντι, Indo-European i̯-enti, Sanskrit yánti); Imperfect Attic ἦια (new formation for ἦα = Sanskrit áyam); Subjunctive ἴω (instead of ἔω, Indo-European ei̯ō, Sanskrit 3rd sg. áyat); Optative εἴη (instead of ἴη, Indo-European ii̯ēt, Sanskrit iyā́t), Imperative ἔξ-ει (Latin ī, Lithuanian eĩ-k), ἴθι (Sanskrit ihí, Hittite i-i-t).

Note by Andi Zeneli:

Albanian imperative second person singular hiqu ‘go to the destination, arrive at, to come upon (befall, affect)’ : Greek imperative second person singular ἵκου ‘(intransitive) to come, (transitive) to come to, arrive at, (transitive) to reach, (transitive) to come upon (befall, affect)’

[Albanian ‘go to the destination, arrive at, to come upon (befall, affect)’ has been contaminated with Albanian iki ‘go’, Lithuanian eĩ-k, Sanskrit ihí, from another root 452. ei- English : ‘to go’ German : ‘gehen’]

Latin eō ‘go’ (ei-ō for athematic ei-mi), īs, it, Pl. īmus, ītis (new formation like Lithuanian ei-mè), eunt (ei̯-onti for old i̯-enti), Imper. ī (ei), Part. Pres. iēns instead of i̯ēns = Sanskrit yán, Gen. yat-áḥ (i̯-n̥t-es, cf. Greek Ἐπίασσα), Old Lithuanian ent- (instead of jent-); Perf. ĭī (ii̯-ai: Sanskrit iy-āy-a), secondary īvī;

Paelignian eite = īte, Umbrian etu = ītō (ampr-ehtu, apretu ‘amb-ītō’, en-etu = in-ītō), etu-tu ‘euntō’, eest, est ‘ibit’ (ei-seti), ier ‘itum sit’ (indicates a Perf. ied), etc.; Oscan eítuns (set) ‘itūrī sunt’ (ei-tōn-es); Welsh wyf ‘I am’, originally ‘I go’ 2. Sg. wyt (different in wyt Stern ZfceltPh. 3, 394 Anm.);

Gothic iddja ‘I went’ likely corresponds to Latin ĭī, Sanskrit iy-áy-a; cf. the Lithuanian examples in Feist 288; Anglo-Saxon ēode ‘went’ remains unexplained; Old Prussian ēit ‘goes’, ēisei ‘you go’, perēimai ‘we come’, Inf. perēit.

Old Lithuanian eĩmi, eĩsi, eĩti, Pl. eimè, eitè, and eimì, eisì, eĩt(i), Pl. eĩme, eĩte; Dual eivà, eità, Pret. ėjaũ, Inf. eĩti; Supine eĩtų (= Sanskrit étum Inf.); Latvian eĩmu

(older eĩmi), iêmu (secondary eju, ietu, Lithuanian dialect eitù, etc.); Inf. iêt, iẽt; Supine iêtu.

Old Church Slavonic Inf. iti (== Lithuanian eĩti), Pres. idǫ, Aor. idъ, newly formed from Imper. i-dhi : idь : idi, as well as Lithuanian eidu 'I go' from Imper. eidi; Tocharian A ymäs 'we go', B yam 'he goes', usually no-pres. yanem 'they go', etc.

Hittite Ipv. i-it (it) 'go!' (= Greek ἴ-θι), medial e-ḫu 'come!'; pa-a-i-mi (paimi, with prefix *pe-) 'I go away', 3rd person plural pa-an-zi (*-i̯-enti, Sanskrit yánti), etc.; see Pedersen Hittite 129 f.

The Indo-European base form of the medial i-ja-at-ta-ri (ijattari) 'goes, marches' is unclear; see Couvreur Ḫ 101; -i̯-o- 'going' as the 2nd component in Greek πεζός and others, see W. Schulze LEN. 4353.

t-formations: Sanskrit ití- f. 'walk, manner of walking', ityā́ 'walk', dur-itá- (Avestan duž-ita-) 'hard to access', prātar-ítvan- 'coming or going early', itvará- 'going', vītá- (vi-ita-) see below; ḗta- 'hastening'; Infinitive étum;

Greek ἁμαξ-ιτός 'suitable for carts', ἰταμός, ἴτης 'bold, daring', εἰσ-ιτήρια 'initiation sacrifice'; o-stem οἶτος 'human fate, destiny' (compare 'course of the world', see differently above p. 11);

Latin exitium, initium (: feminine Sanskrit ityā́); itiō 'the act of going' (: Sanskrit ití-); iter, itineris n. 'path' (compare Tocharian A ytār f., B ytārye f. 'path', Hittite i-tar, Gen. innas 'going', Old Irish ethar m. 'ferryboat'), originally r/n-stem; comes, -itis 'companion'; itus, -ūs m. 'course', alongside which the high-grade ei-tu-s likely forms the basis for Oscan eituam, eítiuvam 'money' (compare meanings 'entrance, income, return, εἴσοδος' or 'moving possessions').

The Old Irish passive form ethae means "it is," ethaid means "goes," and ad-etha (-it-āt) means "seizes." This might be related to the Old Irish ōeth meaning "oath," Old Welsh an-utonou and Middle Welsh an-udon meaning "oath," Gothic aiþs, Old Norse eiðr, Anglo-Saxon āþ, Old Saxon ēth, and Old High German eid, all meaning "oath" (formally derived from Greek οἶτος, with meaning roughly developed from "oath-taking, advancing to take an oath," similar to Swedish edgång, but see also above p. 11).

Old Saxon frēthi "apostate, fugitive," and Old High German freidi "fugitive, bold, daring" (from fra-iþya-, pro-iti̯os meaning "one who has gone away," similar to Sanskrit prēti- "departure, flight" and prētya "after death, beyond"). It is likely

related to Old Norse vīðr "spacious, wide, extended," Anglo-Saxon wīd, Old Saxon wīd, Old High German wit, and New High German weit, all derived from u̯i-itos meaning "gone apart" (similar to Sanskrit vītá- "gone, disappeared, missing, absent," vīta-bhaya- "fearless," vīti- "to go away, to withdraw, to separate," and Latin vītāre).

Iterative i-tā- in Greek ἰτητέον, ἰτητικός, in Elamite ἐπ-αν-ιτᾱκώρ, Latin itō, -āre, Old Irish ethaid ‘goes’, Umbrian (with secondary high grade likely from eitu, eite) etatu, etato ‘go, go away’; unclear Greek φοιτάω ‘go back and forth’ (ἰτάω with prefix φοι, to Gothic Old High German bi-), Latin vītāre ‘avoid’ = ‘to go out of the way (in Plautus with dative case)’.

Uncertain whether Latin ūtor (Old Latin oetor, oitile) ‘to use’, Paelignian oisa aetate ‘after having used, enjoyed life’, Oscan úíttiuf ‘benefit’, with prefix o-, originally ‘to approach, to engage with’ (úíttiuf still clearly aligning with Latin itiō; it remains to be clarified whether the present tense derived from o-itārī was adapted into the manner of root verbs).

Whether οἴσω ‘I will carry’ is based on o- + it- as in ūtor, meaning ‘to approach something’ or ‘to go with something’, or whether it is derived from oi-s-, as suggested by Schwyzer in Greek Grammar I 7529, with comparison to οἴχομαι below.

dh-formations: Greek ἴθμα n. ‘path’, εἰσίθμη ‘entrance’; dubious ἰσθμός, Attic inscription Ἴσθμός ‘narrow access, promontory, isthmus; neck’ (the basic form idh-dhmos would at least make the path of σ into older ἴθμος unclear); see Schwyzer Greek Grammar I 49212;

Old Norse eið ‘isthmus’; Lithuanian instrumental eĩdine ‘in the pass (for horses)’, Old Church Slavonic idǫ ‘go’ (see above).

m-formation:

Sanskrit ḗma- m. ‘passage’ (but Greek οἶμος, οἶμος ‘passage’ from ἐείσατο, see u̯ei- ‘ἰεμαι’); Lithuanian eismẽ ‘passage, ascent’ with Lithuanian -sm suffix.

Formation: Sanskrit ḗva- m. 'course, custom, habit, practice'; Sanskrit dur-ḗva- 'of bad quality, evil'; Old High German ēwa (oiu̯ā) f 'law, norm, alliance, marriage', Old Saxon ēu, ēo m., Anglo-Saxon æw, æ f. 'law, sacred custom, marriage' (Weigand-Hirt argues for equality with ēua 'eternity'); compare also Gothic ƕaiwa

'how' (if from qʷōiu̯os from qʷo-oiu̯os; similarly Greek ποῖος and similar forms, see under qʷo).

e-stem: Lithuanian péreiva, péreivis 'vagabond', according to Specht KZ. 65, 48 from an adjective ejùs, related to Vedic upāyú- 'approaching'.

l-formation probably in the intensive form Old Saxon īlian, Old High German īllan 'to hurry, to strive' (from ijilian; ei̯eli̯ō, formation like Latin sepeliō); possibly, though very uncertainly, Norwegian dialect eil f. 'channel-shaped depression', Swedish dialect ela the same, Lithuanian eilẽ 'row, furrow', Latvian ailis 'compartment, row'.

gh-extension in: Armenian ēj 'descent', ijanem (Aor. ēǰ) 'to descend', ijavankʿ Pl. 'inn', ijavor 'guest';

Greek εἴχεται• οἴχεται Hesychius, οἴχομαι 'I go (away), I am gone', οἰχνέω 'I go, I come', possibly also ἴχνος, ἴχνιον 'footprint' (as 'step'); Old Irish ōegi, Gen. -ed 'guest';

Lithuanian eigà f. 'course'.

i̯ā- in: Sanskrit yā́ti 'goes, travels', Avestan yāiti the same, Sanskrit yā́na-ḥ m. 'path', n. 'course, vehicle', Avestan yāh- n. 'crisis, decision' (s-stem);

Greek Ἐπίασσα 'ἐπιοῦσα' (with -nt suffix), epithet of Demeter (: Sanskrit yatī́ 'the going one'); Latin Jānus 'ancient deity of doors and the new year,' jānua 'door'; Old Irish ā 'axis, wagon' (Indo-European i̯ā), āth 'ford' (i̯ā-tu-s; related items presumed in Pedersen KG. I 322 f.).

Lithuanian jóju, jóti, Latvian jâju, jât 'to ride,' Lithuanian jódyti 'to continue riding'; Old Church Slavonic jadǫ, jachati (s-extension i̯ā-s-) 'to go, to ride,' Part. Pass. prě-javъ, jazda 'riding, journey,' jato 'flock' (see the Slavic forms in Berneker 441 f., v. d. Osten-Sacken IF. 33, 205, Brückner KZ. 45, 52, Persson Beitr. 348 f.); also Slavic River name Jana (Novgorod), Janka (Vilna), Jana (Bulgaria), New High German Jahna (Saxony); see Rozwadowski RSl. 6, 64.

Perhaps also related is Latvian Jānis (blended with the Christian John) as ruler of the heavenly gate; see E. Fraenkel Balt. Sprachwiss. 134 on this. Tocharian A yā 'he went,' B yatsi 'to go,' with p-extension yopsa 'he entered,' etc. (Pedersen Tocharian 231); compare Sanskrit yāpáyati 'to let reach.'

i̯ē- in i̯ēro-: i̯ōro-: i̯əro- 'year, summer': Sanskrit paryāríṇī- (pari-yāríṇī-) 'calving only after a year'; Avestan yārə n. 'year'; Greek ὥρα 'season, time of day, hour, right time,' ὧρος 'time, year'.

Perhaps Latin hōrnus 'of this year,' if based on hōi̯ōrō 'in this year,' compare Old High German hiuru 'this year' from hiu jāru; Proto-Celtic i̯arā (i̯ərā), Welsh Breton iar 'hen,' Gallic personal name Iarilla, Middle Irish eir-īn 'hen' (Old Irish air-īn); see also O'Rahilly Eriu 13, 148 f. for incorrect references.

Gothic jēr, Old Norse ār, Anglo-Saxon geār, Old Saxon Old High German jār n. 'year'; Russian-Church Slavonic jara 'spring', Russian jarъ 'summer grain' (etc., see Berneker 446, with derivatives for one-year-old animals, e.g., Russian járec 'one-year-old beaver', járka 'lamb', Bulgarian járka 'young hen'); on the other hand certainly related Middle High German jān 'row, series', New High German Jahn 'row, series of mown grain', Swedish dialectal ån the same

Ref : WP. I 102 ff., WH. I 406 ff., 658 f., 668 f., 723, Schwyzer Gr. Gr. I 674.

Pages : 293-297

PIET : 214

453. ĕi 2

English : vocative particle

German : Ausrufpartikel

Material: Sanskrit ē 'exclamation of address, reflection' etc.; ai dialectal, ayi before the vocative; Avestan āi before the vocative; may also belong to ai, see above p. 10; Greek εῖα (ei! + a) 'well then!' (besides εῖεν).

Latin ei, hei 'oh!' thereof, ēiulō 'shout out', oi-ei 'oh woe!'; Old Irish (h)ē 'exclamation of joy and pain'; Old High German ī; Middle High German New High German ei are not phonetically developed from these; Lithuanian eĩ 'exclamation of warning', Latvian ei 'hey!'; Sanskrit êj, Polish Russian ej 'hey!'.

Ref : WH. I 396 f., Trautmann 67.

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PIET : 0

454. ei-3

English : ‘multicoloured; reddish’

German : Farbadjektiv ‘rötlich, bunt’

Comments: expanded (e)i-u̯o-, (e)i-u̯ā ‘yew’ etc.

Derivative: only Indian: ei-to- ‘colored’, fem. ei-nī, referring to colored animals.

Material: Armenian aigi ‘vine’ (oiu̯iia̯); Greek οἴη, ὄη, ὄα ‘hawkweed, mountain ash’ (oiu̯ā) = Latin ūva ‘grape’.

Gaulish ivo-, Proto-Irish iu̯a-, Old Irish ēo m., Welsh ywen m., Cornish hiuin, Breton ivin m. ‘yew’; Old High German īwa, Middle High German īwe, Middle Dutch ijf, New High German Eibe f., Anglo-Saxon īw m., Old Icelandic ȳr ‘yew’ (eiu̯o-), named after the reddish-brown wood.

Next to it ei-ko- in Old High German īgo, Old Saxon Pl. īchas, Swiss German īche, īge, Anglo-Saxon īh, ēoh 'yew'; Lithuanian ievà, jievà f., Latvian (with different intonation) iẽva 'buckthorn' (eiu̯ā), Old Prussian iuwis 'yew' (iu̯a-), named after the reddish-brown wood;

Russian-Church Slavonic iva, Sanskrit ìva (= Latvian iẽva), Russian íva 'willow,' Czech jíva 'yew, willow'; Sanskrit ét̄a- 'shimmering, variegated,' masculine 'horse, bird, antelope,' etc., Proto-Indo-European proper name (14th century) Aita-ggama 'riding on a ram' (Kretschmer KZ. 55, 93), feminine ét̄nī, related (with ṇ for n after hariṇī, the feminine form of harita 'yellowish,' also hariṇá- 'gazelle'): ēṇa- masculine 'type of antelope' (Schulze Kl. Schr. 123).

Ref : WP. I 105 f., 165, Trautmann 68, Kluge[12] s. v. Eibe, Specht Dekl. 63, 205.

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PIET : 2

455. ei-4 : oi-

English : ‘pole; thill’

German : ‘Stange’, dann ‘Deichsel’

Comments: expanded by s- or l-, n-, r-root; oi̯-es- : īs- : ois- ‘axle’

Material: Sanskrit īṣā́ ‘axle’;

Greek οἰήιον ‘steering oar’, Attic οἴᾱξ, -κος the same; Greek οἰ[σ]ᾱ corresponds to:

Baltic aisā as the source of Finnish wotj. (etc.) aisa ‘pole of the forked axle’;

ei̯-el- in Lithuanian íelekstis f. ‘axle bar’, Latvian ielukši, ablautend iĨkss, ilkmis the same; Lithuanian ailė ‘pole’, Žemaitian áilis ‘club’, Latvian ailis ‘pole’.

ei̯-en- in Lithuanian íena f. ‘axle bar’;

oi̯-er- in Old Icelandic Anglo-Saxon ār ‘steering pole’, which according to evidence from Finnish airō and Latvian aĩr-is, aĩre, Lithuanian vaĩras ‘oar’ is based on Proto-Germanic airō;

oi̯-es- also in Slovene Serbo-Croatian Czech oje ‘axle’ (Genitive Slovene ojese).

Ref : WP. I 167, Lidén Studien 60 ff., Specht Dekl. 101.

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PIET : 820

456. eibh- (: oibh-), i̯ebh-

English : ‘to copulate’

German : ‘futuere’

Comments: likely with a taboo-influenced alteration of the initial sound

Material: Sanskrit yábhati ‘he has sexual intercourse’;

Greek οἴφω, οἰφέω ‘to have sexual intercourse’; οἰφόλης ‘lewd’;

Dorian-Illyrian mythological personal name Οἴβαλος ‘copulator, name of a Laconian Heros’;

perhaps Germanic aiƀō ‘family, district’ in Langobardic -aib (Ant-aib, Burgund-aib), Old High German -eiba (Weter-eiba, Wingart-eiba);

Slavic i̯ebō ‘to have sexual intercourse’ in Russian jebú, jetí, Sanskrit jèbêm, jèbati (with newly formed infinitive), etc.

οἴφω

Frisk Etymological English

Grammatical information: v.

Meaning: futuo (Thera, Gortynian, Plu. Pyrrh. 28). On the spread and stilistic character of οἴφω Wackernagel Unt. 228.

Other forms: uncertain -έω (Mimn.; Schwyzer 721).

Compounds: As 2. member in φιλ-οίφ-ας m. (Theoc. 4, 62; on -ας Schwyzer 451), Κόρ-οιφος Attic personal name, also Κόρ-οιβος (Phryg. form?, Kretschmer Glotta 14, 199).

Derivatives: οἰφ-όλης m. fututor (Naxos, H.), -όλις f. (H.); on the formation Schwyzer 484 w. n. 4, Chantraine Form. 238.

Origin: XX [etym. unknown]

Etymology: From οἴφω the synonymous Skt. yábhati, Slav., e.g. OCS jebǫ, Russ. jeb-ú, -átь can hardly be separated. For the phonetic deviation (IE oibh-: i̯ebh- or i̯obh-) one could best blame the obscene meaning (Pisani Mél. Pedersen 242 n. 1); after Specht KZ 59, 121 n. 2, however, IE inversion of the anlaut; diff., not to be preferred, Brugmann IF 29, 238 n. 1 a. 32, 319ff. (agreeing Schwyzer 722 n. 1): zero grade w. prefix o-ibh-; still diff. Hirt (s. Brugmann l. c.): disyllabic oi̯ebh-. -- An unaspirated Illyrian form is supposed by v. Blumenthal Hesychst. 8 f. in Οἴβαλος, name of a Laconian Heros; agreeing Krahe Die Spr. d. Illyrier 46. From there after v. B. ὠβάλλετο διωθεῖτο H. (?); further quite doubtful combinationa ibd. -- WP. 1, 198, Pok. 298. - One has tried to connect Ζέφυρος, s.v.

Ref : WP. I 198, Specht KZ. 59, 121[2], Schwyzer Gr. Gr. I 722[1] (sieht in Greek ȯ- ein Präverb e, o, oben S. 280).

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PIET : 1365

457. eig-, oig-

English : ‘to complain, entreat’

German : ‘laut jammern, kläglich bitten’

Material: Greek οἶκτος ‘lamentation, compassion’, οἰκτρός ‘pitiful, miserable, wretched’, οἰκτῖρω (Aeolic οἰκτίρρω) ‘to pity, to lament’; related verb eigi̯ō in Middle Irish éigid ‘cries’, éigem f. ‘cry’, in formation in lachtaid ‘groans, cries’; Gothic aihtrōn ‘to request, to beg’ (denomination of a noun agent or rather the neuter oiktrom corresponding to Greek οἰκτρός).

Ref : WP. I 105 f.

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PIET : 0

458. ēik-

English : ‘to possess; to be capable’

German : ‘zu eigen haben, vermögen’

Material: Sanskrit ī́śē, ī́ṣṭē (ī originally a perfect reduplication) ‘has, possesses, controls’, īśvará- ‘powerful, capable; m. lord’; Avestan iše ‘is lord over’, išvan- ‘powerful’, īšti- ‘wealth, riches’ (Germanic aihti-), āēšā- ‘wealth, property’.

Related to Gothic aigan (aih, aigum, secondary preterite aihta) ‘to have, possess’, Old Norse eiga (ā, eigom, ātta), Anglo-Saxon āgan, Old Frisian āga, Old Saxon ēgan, Old High German eigan etc.; participle aigana-, aigina- meaning ‘own’ and substantive n. ‘property’: Old Norse eiginn ‘own’, Anglo-Saxon āgen (English own), Old Frisian ēgin, ēin, Old Saxon ēgan, Old High German eigan etc., Gothic

aigin n. ‘property’, Old Norse eigin, Anglo-Saxon ægen etc. Derived from this is aiganōn: Old Norse eigna, -aða ‘to assign’; Anglo-Saxon āgnian ‘to make one’s own, to possess’, and further Old High German eiginēn ‘to make one’s own, to appropriate’ etc.

Abstract Germanic aihti: Gothic aihts ‘property’, Old Norse ætt, att in the more abstract sense ‘kinship’; also ‘region of the sky’; Anglo-Saxon æht, Old High German ēht ‘possession, property’. Compare also Old Norse eign f. ‘ownership of land’ (aig-ni-); Proto-Germanic aihtēr ‘owner’ is to be inferred from Lapp āitâr etc. (cf. Sanskrit īṣitar- etc.); according to Pedersen Groupement 30 f., here Tocharian B aik-, aiś- ‘to know’.

Ref : WP. I 105, Feist 20.

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PIET : 1314

459. eis-1

English : ‘to move rapidly’

German : ‘(sich) heftig, ungestüm, schnell bewegen; antreiben = anregen, erquicken; auch vom Entsenden, Schleudern von Geschossen, Pfeilen’

Derivative: Nominal formations: isəro-s ‘powerful, holy’, River name word (e)isā, oisā, etc., ois-mo- ‘assault, anger’, ois-tro- ‘rage’.

Material: Sanskrit iṣṇáti, íṣyati ‘sets in motion, swings, darts (sprays out), drives; hurries, pushes forward’, éṣati ‘glides’ (ēṣá- ‘hurrying’, éṣa- ‘the rushing’), íṣatē ‘hastens away’ (Adv. īṣát ‘approximately’), iṣaṇat ‘he drove’, iṣaṇyáti ‘drives, stimulates’, iṣayáti ‘is fresh, lively, vigorous; refreshes, revives’, íṣ- f. ‘refreshment, nourishment’ (also in íṣ-kr̥ti- ‘healing’), iṣirá- (: ἰαρός, Isara) ‘strong, active’;

Avestan aēš- ‘(to put oneself) in rapid motion’ (Pres. St. iša-, išya-, aēšaya-, Old Persian aišaya-), Avestan aēšma- m. ‘anger’.

Greek Doric ἰαρός (: Sanskrit iširá-), Attic ἱερός (r̥ : er, Schwyzer Gr. Gr. I 482), Lesbian Ionic ἶρος (isros) ‘strong, vigorous’; further Greek ἶνάω, ἰνέω (if read with ι: derived from ἰσν-άω, -έω) ‘send, empty out; pour out’, Middle ‘empty myself’ (cf. Sanskrit iṣṇā́ti); οἴω, οἴομαι (οἴσσατο, ἀνωιστός, ἀν-ωιστί, ὤϊσθην, ὀισθείς) ‘think, come to think of, fall upon’, in Homer with ι: either through metrical lengthening from ὀ-ϊ̆[σ]-ω or from ὀ-ι[σ]ι̯ο:, post-Homeric οἶμαι (from οἴομαι);

with ablaut oi:

οἶμα ‘stormy attack, rush’, οἰμάω ‘rush out’, both used for birds of prey, as Vedic ēṣati also for the rushing of a bird of prey to its nest (Greek base form οἶσμα, cf. Avestan aēšma-); also here οἶστρος ‘rage and the gadfly whose sting causes it’, closely related to Lithuanian aistrà ‘intense passion’, aistrùs ‘passionate’ (not better above p. 12); in a similar meaning ἰστυάζει • ὀργίζεται.

Whether Greek ἰάομαι 'to heal', ἰατρός 'doctor' belong here is doubtful; the Attic forms without asper tend to argue against intervocalic -s- and the ī against initial ei-; in the case of a cultural word, a foreign origin would not be surprising; Theander (Eranos 21, 31 ff.) derives from the sacred cry ἰά, which would also explain the variable quantity of the ἰ (the healing gods Ἰᾱσώ, Ἰησώ f., Ἰᾱσων, Ἰήσων m., etc., perhaps also the tribal name Ἰά(ϝ)ονες, cf. Schwyzer Gr. Gr. I 80, as ἰά-cryers);

ἰαίνω 'to warm' has ĭ and does not necessarily belong here despite Schwyzer Gr. Gr. I 681, 694, 700; see above p. 11 and W. Schulze Qu. Epic 381 ff.; according to Wissmann Nomina postverb. 203, ἰάομαι is supposed to be the phonetically extended ablaut grade of the root eis-, and thus would not need to be separated from ἰαίνω due to the difference in quantity;

Latin īra, Plaut. eira (eisā) 'anger';

perhaps also Gallic Isarno- personal name, isarno-dori 'of the iron door', Old Irish īärn, Middle Irish īarann n., Welsh haiarn (requires ĭ-), Cornish hoern, Breton houarn 'iron' as the 'strong metal' as opposed to the softer bronze.

Germanic īsarnan n., Gothic eisarn, Old High German Old Saxon Old Norse īsarn ‘iron’ is perhaps borrowed from Venetic-Illyrian eisarnon before the Germanic change of ei to ī due to the ī-; compare the Venetic place name Ἰσάρας, later Īsarcus, New High German Eisack (Tyrol);

also the Proto-Irish personal name I(s)aros, Old Irish Īär, Balkan Illyrian iser, Messapic isareti (Krahe IF. 46, 184 f.);

furthermore, perhaps the Celtic-Ligurian-Venetic-Illyrian-Baltic river name word Is- in the Celtic river names Isarā, New High German Isar, Iser, French Isère; Isiā, French Oise; Isurā, English Ure, etc. (Pokorny Urillyrier 114 f., 161);

the New High German river names Ill, Illach, Iller could also go back to pre-Germanic Is-l- and be compared with the Latvian river names Isline, Islīcis, west Russian Isła (which cannot be genuinely Slavic because of the -sł-) etc.; the name of the Iller: Illurā can be compared with the tribal name of the Illyrii;

The full grade Eis- is found, apart from Īsarcus, in many Baltic river names: Eisiā, Lithuanian Iesià, Eislā, Lithuanian Ieslā, Lithuanian Eisra, etc. (Būga RSl. 6, 9 f., Rozwadowski RSl. 6, 47); however, Būga traces the West Russian Istra, Latvian lake N Istra, Lithuanian river name Isra, Old Prussian river name Instrutis 'Inster', and Thracian Ἴστρος back to Instr-; previously, Ἴστρος had been explained as coming from Is-ro-s;

West Russian Jesa (ancient Lithuanian aisā́), Lithuanian Aĩsė go back to ois-; it is unclear whether, despite the initial sounds, Αἴσαρος (Bruttium), Venetian Aesontius : Isonzo, Umbrian Aesis, Aesinus should be placed here;

Old Norse eisa (ois-) 'to rush', Norwegian river name Eisand, to which Anglo-Saxon ofost, Old Saxon oƀast 'haste, zeal' from oƀ-aist- also belong;

here also Sanskrit íṣu-, Avestan išu- m. 'arrow'; Greek ἰός the same from isu̯-os, compare the meaning οἰστός;

Etruscan aesar 'god', Italic aiso-, aisi- the same are to be kept separate and are hardly to be equated with Greek ἱερός.

Ref : WP. I 106 f., WH. I 717 f., Schwyzer Gr. Gr. I 282, 482[5], 491, 679[7], 681, 694, 700, 823.

Pages : 299-301

PIET : 215

460. ei-s-2, ei-n-

English : ‘ice’

German : ‘Eis, Frost’

Material: Avestan isu- ‘ice’, aēxa- n. ‘cold’, pāmir. īš ‘cold’, Ossetic yex, ix ‘ice’, Afghan asai ‘frost’ (perhaps from the inchoative formation is-sk̂-; differently Specht Decl. 18, 201, 234); Old Norse íss, Pl. íssar m. ‘ice’, Anglo-Saxon îs n., Old Saxon, Old High German, Middle High German îs n. ‘ice’; Balto-Slavic inia- m. and īniia- m. ‘frost’ in Church Slavonic inej, inij ‘snowstorm’, Russian ínej m. and Czech jínie n. ‘frost’, Lithuanian ýnis m. (also fem. i-stem).

Ref : WP. I 108, Trautmann 104.

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PIET : 0

461. ek̂uo-s

English : ‘horse’

German : ‘Pferd’

Material: Sanskrit áśva-ḥ, Avestan aspa-, Old Persian asa- ‘horse’; through Ossetic yäfs see below; Greek ἵππος (originally without the Asper: Ἄλκ-ιππος etc.); Thracian personal names Βετέσπιος, Οὐτάσπιος, Autesbis, Esbenus, Lycian Κακασβος; through Lycian esbe-di ‘cavalry’ (Phrygian loanword) see Pedersen Lyc. and Hittite 51, 67 (ek̂uiio-m); Latin equus (cf. the Oscan names Epius, Epidius, Epetīnus, but see Schulze proper noun 2204, 355).

Note by Andi Zeneli:

Epi damnos ‘domesticated hourse’ : Epi-dius ‘horse of god’ : Ulku-dius ‘wolf of god’, Albanian Ulku ‘wolf’

δάμνος: ἵππος. Τυῤῥηνοί (Hesychius)

Old Irish ech, Gaulish epo- (in Eporēdia, Epona ‘goddess of horses,’ etc.), Welsh Cornish ebol ‘foal’ (epālo-); Anglo-Saxon eoh m., Old Norse iōr ‘horse’, Old Saxon in ehu-skalk ‘groom,’ Gothic in aíhʋa-tundi ‘thornbush’ (‘horse tooth’).

Tocharian A yuk, Gen. yukes, B yakwe ‘horse’ with prosthetic y (as in Ossetic jäfs, New Indo-Aryan dialect yāsp); from this borrowed Turkish etc. jük ‘horse load’, which leads to Russian juk ‘pack load’, etc. For Latin asinus, hinnus, Greek ὄνος, etc., see WH. I 72 f., 647, 849.

Moved feminine forms: Sanskrit áśvā, Avestan aspā-, Latin equa, Old Lithuanian ašvà, ešva ‘mare’ (Meillet considers this formation to be specific to the Balto-Slavic languages, as noted in *Balto-Slavic 29, LXIV*, while Lommel views it as already present in the Proto-Indo-European language, as discussed in *Indo-European Fem. 30 f.*).

Sanskrit áśv(i)ya-, Avestan aspya-, Greek ἵππιος ‘equinus’; Latin equīnus ‘of a horse’, Old Prussian aswinan n. ‘horse milk’, Lithuanian ašvíenis m. ‘stallion’, compare also the River name Ašvinė, Ašvà; Greek ἱππότ-ης ‘rider’: Latin eques, -itis m. similarly (the latter from eq$^{w}$ot-).

The Greek word might be of Illyrian origin due to Tarentine epid. ἴκκος; compare Pannonian personal name Ecco, Eppo, Macedonian personal name Ἐπό-κιλλος, the builder of the Trojan horse Ἐπειός, and the a folk name Ἐπειοῖ in Illyrian Elis, etc. (Krahe Festgabe Bulle 203 ff.); neither the Asper nor the ι can be explained from Greek, yet the different treatment of k̂u̯- in Greek would not be surprising, as labio-velars are also treated differently in dialects (Risch briefl.).

Ref : WP. I 113, WH. I 412 f., 862, Trautmann 72, Schwyzer Gr. Gr. I 68, 301, 351, 499.

Pages : 301-302

PIET : 1133

462. el-1, ol-, $_{e}$l-

English : ‘red, brown (in names of trees and animals)’

German : Farbwurzel mit der Bedeutung ‘rot, braun’, bildet Tier- und Baumnamen

Comments: mostly i-, u-, and n- (also m-) stems, less often from the bare root, which then appears with g or k̂ as an extension. In the names of the swan and other seabirds, the meaning is 'white, shining', as in the names formed with al-bho- 'white' (see p. 30 f), so both roots are likely originally identical.

Material: A. Adjectives: Sanskrit aruṇá-ḥ ‘reddish, golden yellow’, aruṣá-ḥ ‘fire-colored’, Avestan auruša- ‘white’; Germanic elwa- ‘brown, yellow’ in Old High German elo (elawēr), Middle High German el (elwer); compare also the Gallic a folk name Helvii, Helvetii, and perhaps the Swiss RIVER NAME Ilfis (Elvisi̯ā). B. el- in tree names for ‘alder’, ‘elm’, and ‘juniper’: 1. ‘Alder, Eller.’

Latin alnus ‘alder’ (from alsnos or alenos; the initial al goes back to an older el-); Macedonian (Illyrian) ἄλιζα (elisā) ‘white poplar’; according to Bertoldi (ZfceltPh. 17, 184 ff.), a pre-Gallic alisā ‘alder’ is present in many Placename and RIVER NAME; alongside the later dominant meaning ‘alder buckthorn’ in alisia, French alise, New High German Else; the Illyrian-Ligurian origin is evidenced by frequent occurrences in Corsica (RIVER NAME Aliso, Alistro, etc., alzo ‘alder’); compare Gallic Placename Alisia, RIVER NAME Alisontia, French Aussonce, Auzance, New High German Elsenz, etc.

For Gothic, based on the Spanish aliso ‘alder’, a alisa ‘alder’ should be posited; Old High German elira and with metathesis erila, New High German Eller, Erle, Middle Low German elre (alizō), else (alisō), Dutch els, Old Norse elri n., elrir m.; alr, o̧lr (aluz-) in Old Norse, Anglo-Saxon alor.

The Indo-European e of the root is confirmed by Old Icelandic jo̧lstr (elustrā) ‘alder’ and ilstri ‘willow, Salix pentandra’ (elis-tr-i̯o-; Middle High German dialectal hilster, halster with secondary h, like Swedish (h)ilster); an adjective formation is Old High German erlīn ‘made of alder’; perhaps also compare Anglo-Saxon ellen, ellern, English elder ‘elderberry’.

It is further to be compared with Lithuanian alk̃snis, elksnis, Latvian àlksnis, East Latvian èlksnis, East Lithuanian alìksnis, Old Prussian alskande (Hs. abskande) ‘alder’, though one will have to assume different base forms alsni̯a, elsni̯a (with ablaut) and alisni̯a (Trautmann Balto-Slavic Wb. 6, but cf. v. d. Osten-Sacken IF. 33, 192). The suffix of Old Prussian alskande, according to Trautmann, is reminiscent of Slavic jagnędь ‘black poplar’.

Also, the Slavic languages show the old e/o-ablaut; from Slavic jelьcha (elisā) come: Old Bulgarian jelьcha 'alder', Bulgarian (j)elhá; from Slavic olьcha (olisā): Polish olcha, Russian ólьcha 'alder' (dialectal also ëlcha, elócha, volьcha); Slavic

jelьša, or olьša appears in Sanskrit dialectal jèlśa (compare jèlāšje 'alder thicket' from jelьšьje), Slovenian ję́łša, dialectal ǫ́łša, jółša, Russian dialectal olьša, olьšína, elьšína and lešína (see Pedersen KZ. 38, 310, 317).

As a derived adjective, Baltic-Slavic al(i)seina- appears as Lithuanian alksnìnis, East Lithuanian alìksninis, and Old Bulgarian jelьšinъ (compare Old High German erlīn).

2. 'Elm': elem-.

Latin ulmus 'elm, wych elm' derives from Indo-European ol-mo-s or from a reduced form l̥-mó-s; full grade (but see p. 309) is found in Middle Irish lem 'elm' (lemos). Additionally, one finds Gallic Lemo-, Limo-, etc.; Welsh llwyf 'elm' is out of place, as it should be attributed to the root leimā due to its base form, which is connected with elĕi- 'to bend' (p. 309).

Compare also Old High German ëlmboum 'elm', Old Norse almr (with o-grade), Middle Dutch Anglo-Saxon elm, etc.; New High German Ulme, Middle High German ulmboum is said to derive from Latin (Kluge), though this is not entirely certain, as Anglo-Saxon ulmtréow, Middle Dutch olm suggest that the Germanic term may have included all three ablaut grades; Russian ílim, G. íl'ma, etc., comes from the Germanic.

3. Juniper and other conifers: el-eu-, el-en-.

Armenian ełevin, Gen. ełevni 'cedar';

possibly Greek ἐλάτη 'fir, spruce' (el-n̥-tā);

Lithuanian ẽglius m. (for élus according to ẽglė 'fir') 'juniper', Latvian pa-egle f. 'juniper';

Slavic ělovьcь 'juniper' in Czech is jalovec, in Russian it is jálovec, and there are also n-forms in western Russian like jel-en-ec, etc.

C. el- in animal names: 1. 'deer and similar animals.'

a. with k̂-formant (e.g., Germanic Slavic olk̂̂is):

Old High German ëlho, ëlaho 'moose, elk', Anglo-Saxon eolh, English elk; with o-dialectal variation (olk̂ís) Old Norse elgr; from an originally stressed Germanic

álχis comes Latin alcēs, alcē f. and Greek ἄλκη f. ‘moose’; Russian losь, Czech los, Polish łoś, Sorbian łos ‘moose’ (from olkis); with a reduction pattern: Sanskrit r̥śa-ḥ, r̥śya-ḥ ‘antelope buck’, Pamiri rus ‘wild mountain sheep’.

b. Root el-en-, el-n̥- (elənī ‘doe’); with reduction l-n̆-:

Armenian ełn, Gen. ełin ‘deer’;

Greek ἔλαφος m. f. ‘deer’ (eln̥-bho-s), ἐλλός ‘young deer’ (elno-s);

Welsh elain ‘doe’ (elənī = Old Bulgarian alьni, lani etc.), Old Irish elit ‘roe deer’ (eln̥-tī), possibly also Middle Irish ell f. ‘herd’ (elnā); ablautend lon- in Gaelic lon m. ‘deer’; Gaulish month name Elembiu (: Greek Ἐλαφηβολιών); Lithuanian élnis and élnias, Old Lithuanian ellenis m. ‘deer’ (from which Middle High German elent, New High German Elen), Latvian alnis ‘moose’.

In Old Church Slavonic, *jelenь* means 'deer' (with an older stem), and this word appears in Russian as *olénь* and similar forms. The feminine forms *elənī-* and *alənī-* refer to 'doe' and are seen in Lithuanian as *élnė* and *álnė*, and in Old Prussian as *alne*, meaning 'animal'. In Old Bulgarian, the terms *alьni* and *lani* 'doe' (similar to Welsh *elain*), and in Russian (with a transition to the *ĭ*-declension) as *lanь*, and in Czech as *laní*, among others.

Additionally, very likely as l-on-bho-s (with the same suffix as ἔλαφος), the term also appears in Gothic as lamb meaning 'sheep', in Old Norse as lamb meaning 'lamb, sheep', and in Old High German as lamb meaning 'lamb' (mostly in the neuter -es stem, which seems to be a common Germanic innovation after calf). Niedermann IA. 18, 78 f. interprets the transition from elen- and associates it with the Greek ἔνελος • νεβρός as noted by Hesychius; from this, Latin h(ι)nuleus is derived.

2. Waterfowl: el-, ol-, with guttural extension or r- and u-stem.

Greek 1. ἐλέᾱ (f.) meaning ‘a small marsh bird’ (related to ἕλος n. ‘marsh’); 2. ἐλώριος meaning ‘red-footed stilt’ (not entirely secure term, possibly unless to be read ἐρῳδιός);

Latin *olor* meaning ‘swan’ (*elōr*).

Old Irish *elae* (*eloṷio-*), with k-suffix, and acorn *elerhc*, Welsh *alarch* (a- from e-, see Pedersen KG. I 40);

Old Swedish and Swedish dialectal *alle, al(l)a, al(l)* (Finnish *allo*), Swedish literary *alfågel* meaning ‘fuligula glacialis’; Norwegian dialectal *hav-al, -ella*;

with Indo-European g-derivation: Old Norse *alka* meaning ‘auks (Any of several species of Arctic sea birds of the family Alcidae)’ (puffin); *alka* could also be related to the sound word *el-, ol-* meaning ‘to scream’ (see p. 306).

The Indo-European suffix -k(o)-, which is frequently found in animal names (e.g., Cornish elerhc), may also be related to Greek ἀλκυών ‘kingfisher’ (Latin alcēdo seems to be derived from it), Swiss wīss-elg and birch-ilge referring to various species of ducks.

3. Iltis

Perhaps related here is the first component of Old High German illi(n)tī̆so, New High German Iltis, and Old High German elledī̆so (New High German dialectal elledeis), Low German üllek ‘Iltis’, if derived from illit-wī̆so (corresponding to New High German Wiesel); Germanic ella- from el-na-, due to the reddish-yellow fur; Kluge, however, interprets it differently, seeing Old High German ellenti (from elilenti, see above p. 25) as meaning ‘strange’.

Ref : WP. I 151 f., 154 f., WH. I 28, 31, Specht Dekl. 37, 58 f., 116, Trautmann 6, 68 f., Pokorny Urillyrier 137 f.

Pages : 302-304

PIET : 1131

463. el-2

English : ‘to lie’

German : ‘ruhen’

Material: According to Persson's Wortf. 743, an Indo-European root el- ‘to rest’ and base elī̆- are defended with the following examples: Sanskrit iláyati ‘stands still, comes to rest’ (iḷáyati is said to be a misspelling), an-ilaya-ḥ ‘restless, uneasy’, along with Sanskrit alasás ‘sluggish, tired, dull’ (which should be related to the s-stem alas- ‘tiredness’, like rajasás : rájas-; however, according to Uhlenbeck Wb. 15, alasá-ḥ as a-lasa- ‘not lively’ is related to lásati, see las- ‘greedy’), Lithuanian alsà ‘tiredness’, ilstù, ilsti ‘to become tired’, ilsiúos, ilsétis

‘to rest’, ãt-ilsis ‘to rest’. The disyllabic base is illustrated by Greek ἐλῑνύω ‘rest, be inactive, hesitate, cease’. The entire construction is very dubious; cf. ἐλῑνύω with lei-2 ‘to crouch’ and lēi- ‘to slacken’.

Ref : WP. I 152.

Pages : 304-305

PIET : 1344

464. el-3 : ol-

English : ‘to rot’

German : ‘modrig sein, faulen’

Material: A root with various root determinatives. Without consonantal expansion, the root appears to be in a state of reduction in Norwegian ul ‘moldy’, dialectally also ‘filled with disgust’, Swedish ul ‘rancid’, etc., Dutch uilig ‘rotten’ (referring to wood); derived verbs include Norwegian ulna, Old Norwegian ulna. Whether Sanskrit āla- n., ālaka- (ōl-n̥-ko-) ‘poison’ belongs here remains uncertain.

Guttural extension is present in:

Sanskrit r̥jīṣá-ḥ ‘sticky, smooth, slippery’, Latin alga f. ‘seaweed’ from elgā (compare Anglo-Saxon wōs ‘mud, moisture’: English woos ‘sea grass’) and numerous Germanic forms, especially Scandinavian-Icelandic, such as: Norwegian dialect ulka ‘to fester, to feel disgusted’, reflexively ‘to begin to rot’, ulka ‘mold, adhering slime; repulsive, unclean woman’, etc. Also Danish ulk ‘cottus’, Norwegian ulk ‘frogfish’, further Norwegian dialect olga ‘to feel disgusted, to experience nausea’, elgja ‘to feel like vomiting’, etc., Icelandic ǣla (alhian); Norwegian dialect alka ‘to wallow, to mess around’, Low German alken ‘to stir in unclean things, to step in mud’; -sk forms include Danish dialect alske ‘to mess around’, Low German alschen, Frisian alsk, älsk ‘unclean, rotten’, etc.

That Latin oleu̯ā ‘reed grass, lake grass’ is related to this is very likely; Lithuanian álksna ‘swamp’ might derive from olg-snā. Dental extension appears in: Armenian ałt (l̥d-) ‘dirt, impurity’, ałtiur, ełtiur (and elteur) ‘wet lowland’. Additionally, Old

Norse ŭldna ‘to rot’, Old High German oltar ‘dirt clump’, and possibly also Old Norse ў̆lda ‘musty odor’.

m-formants are found in: Norwegian dialect ulma ‘to rot’, Low German East Frisian olm, ulm ‘decay, especially in wood’, Middle Dutch ulmich ‘infected by decay’, Middle High German ulmic the same; Lithuanian el͂mės, almens ‘the fluid flowing from a corpse’. bh-extension is present in Armenian ałb ‘dirt’.

Ref : WP. I 152 f., WH. I 28 f., Petersson Heterokl. 165 f.

Page : 305

PIET : 240

465. el-4, ol-

English : ‘expressive root’

German : Schallwurzel

Material: Armenian ałmuk ‘noise, commotion, etc.’ (l̥mo-), alavtʿ-kʿ ‘to plead’, olb ‘lament’, olokʿ ‘urgent request’; Greek ὄλολυς ‘howler, womanly person’, ὀλολυγή ‘cry of lamentation’, ὀλοφυδνός ‘wailing’, ὀλοφύρομαι ‘to lament’; possibly also ἔλεγος n. ‘dirge’, ἔλεος m., later n. ‘pity’.

Old Slavic jalmr means 'noise,' with jalma meaning 'to make noise, to make a commotion, to creak.' In Norwegian dialects, jalm and jelm refer to 'sound,' while in Swedish dialects, jalm means 'cry, discord.' In Norwegian dialectal usage, alka means 'to start a disturbance,' and East Frisian ulken refers to 'to make trouble, to shout, to mock, to ridicule,' which has influenced the New High German ulken. In Swedish dialects, alken means 'to begin to growl.'

Lithuanian nualdė́ti means 'to resound,' while algóti means 'to call together, to name.' It is possible that names for waterfowl with a base of el- or ol- might also belong here (see page 304), although the emotional connotation of ul- is somewhat different.

Ref : WP. I 153 f., Pisani Armen. 8 f.

Page : 306

PIET : 0

466. el-5, ol-

English : ‘to destroy’

German : ‘vernichten, verderben’

Material: Armenian ełeṙn, Gen. ełeṙan means 'misfortune'; ołorm means 'unfortunate'; Greek ὄλλυμι means 'to destroy' (ολ-νυ:-μι), with Future ὀλέσω, Perfect ὀλώλεκα (earlier intransitive ὄλωλα), according to Schwyzer Gr. Gr. I 747, ὀλ- instead of ἐλ- following the causative ὀλέω; ὀλέκω means 'to destroy,' and ὄλεθρος (m.) means 'destruction.'

According to Loth (RC 40, 371), Middle Breton el-boet means 'hunger' (from boet 'food'), Breton (Vannes) ol-buid means 'food shortage,' ol-argant means 'money shortage,' and possibly Old Irish el-tes means 'lukewarm' (with tes meaning 'heat'). For Latin aboleō, see WH. I 4 f. It is uncertain whether el- is related to the roots elg- or elk-. Additionally, there is the Hittite hu-ul-la-a-i meaning 'he defeats, destroys,' as noted by Couvreur Ḫ 134 f., though Hendriksen, in Laryngaltheorie 27, 47, provides a different perspective.

Ref : WP. 1159 f., Schwyzer Gr. Gr. I 361, 363, 696, 747, Petersson Heterokl. 159.

Page : 306

PIET : 0

467. el-6, elə- : lā-; el-eu-(dh-)

English : ‘to drive; to move, go’

German : ‘treiben, in Bewegung setzen; sich bewegen, gehen’

Material: Armenian ełanim means 'I will,' with Aorist forms 1st Sing. ełē (ełei), 2nd Sing. ełer, 3rd Sing. ełeu-, and elanem meaning 'I ascend, come out,' with 3rd Sing. Aorist el. Additionally, eluzi means 'I made go up' (el-ou-ghe-), followed by eluzanem meaning 'I make go out.'

In Greek, ἐλα- in the imperative is ἐλάτω, the future is ἐλᾶντι (ἐλαοντι), the aorist is ἐλάσαντες, and the poetic form is ἐλάω, all meaning 'drive.' It is a supplementary

form to ἄγω (see below Celtic el-). In Attic, the future is ἐλῶ and the aorist is ἤλασα. Most commonly, it is ἐλαύνω meaning 'drive, ride,' derived from a noun ἐλα-υν-ος (Brugmann Grundriß II, 1, 321).

With dh-extension ‘come’: The aorist is ἦλθον (from ἤλυθον), and from this comes the Doric form ἦνθον, among others. The perfect is Homeric εἰλήλουθα and Attic ἐλήλυθα; the future in Ionic is ἐλεύσομαι. Through the perfect ἐλήλυμεν (elu-), the adjective προσ-ήλυτος means ‘one who comes,’ and ἔπηλυς, -υδος relates to this (see Schwyzer Gr. Gr. I 7042, 7697).

One also includes ἰάλλω ‘send, throw’ (i-el-i̯ō) here, with the aorist being Homeric ἴηλα and Doric ἴηλα (see Schwyzer Gr. Gr. I 648, 717). However, Sanskrit íyarti ‘he excites’ is more likely related to er-1.

Old Irish luid ‘went’ (ludh-e), 3rd person plural lotar (ludh-ont-r̥); as in Greek, in Celtic, aĝ- ‘to drive’ is supplemented by el-, which has also partly merged with the root pel- ‘to drive’ (see there), as certainly in Old Irish Future eblaid ‘will drive’ (from pi-plā-s-e-ti), Future secondary di-eblad ‘would tear away’; el- appears in British only in the subjunctive: Present 1st singular Middle Welsh el(h)wyf, 3rd singular el, Cornish 1st singular yllyf, 3rd singular ello, Breton 3rd singular me a y-el ‘I will go’ (the y is hiatus-reducing; lh and ll go back to l + intervocalic s); perhaps related here is the Gallic River name Elaver : Elaris : French Allier (elə-u̯er- : elə-u̯en-, see above ἐλαύνω) and Elantia : New High German Elz.

Perhaps related to this is the no-participle Anglo-Saxon lane, -u f. ‘alley, path’, Old Norse lǫn ‘row of houses’, and so on. For Old Norse elta ‘to press, pursue, drive away’ (alatjan), see Falk-Torp, with a subsequent note.

Ref : WP. I 155 f., Meillet Balto-Slavic 26, 6 f., Schwyzer Gr. Gr. I 213, 507, 521[4], 681 f.

Pages : 306-307

PIET : 1346

468. el-7, elə-, mit -k-Erweiterung elk-, elək-

English : ‘hungry, bad’

German : ‘hungrig, schlecht’

Material: Old Irish elc ‘evil’ (but olc, genitive uilc presupposes ulko-!); see under Latin ulciscor for elkos-; perhaps Old Norse illr ‘evil’ (elhila-); Lithuanian álkti, Latvian aĵkt (alongside s-aĵkt) ‘to be hungry’ (oləḱ-), Old Prussian alkīns, Lithuanian álkanas ‘hungry’.

Old Church Slavonic lačǫ and alъčǫ, lakati and alъkati, Slovenian lákati ‘to hunger’, Czech lakati ‘to desire’, where the root Slavic ólka comes from the preterite; related are the adjectives Old Church Slavonic lačъnъ, alъčьnъ, Czech lačný ‘hungry’ and Old Church Slavonic lakomъ ‘hungry’, Czech lakomý ‘greedy’, and so on.

Ref : WP. I 159 f., Trautmann 6 f.

Page : 307

PIET : 1349

469. el-8, elĕi-, lĕi-

English : ‘to bow, bend; elbow’

German : ‘biegen’

Derivative: olĭ̄nā ‘elbow’

Material: A. Initially, terms for ‘elbow’ and ‘forearm’ are as follows:

Greek ὠλένη ‘elbow’, ὠλήν, -ένος likewise; ὠλέκρᾱνον (from ὠλενο-κρᾱνον through distant assimilation, cf. Brugmann Ber. d. sächs. Ges. d. W. 1901, 31 ff.) ‘elbow joint’; ὦλλον • τὴν τοῦ βραχίονος καμπήν Hesychius.

The Latin word "ulna" (from olinā) means 'elbow bone, the whole arm'; in Old Irish, "uilenn" means 'angle', and in Middle Irish, "uillind" means 'elbow, angle' (with -ll- from -ln- of the syncope case, see Pedersen KG. II 59); in Welsh, "elin" and in Breton "ilin" both mean 'elbow' (olīnā).

The same long middle vowel is shown in Gothic: "aleina" meaning 'ulna', but the other Germanic forms have a short middle vowel: Anglo-Saxon "eln" (English "ell"), Old High German "elina", Middle High German "elline", "elne", New High German "Elle"; Old Norse exhibits variation: Old Icelandic rarely "alen" (Old

Norwegian also "alun") with preserved middle vowel, otherwise "o̯ln", "eln" (or "ō̯ln", "āln").

The simple root ŏlĕ- appears in Sanskrit as "aratní-ḥ" meaning 'elbow', in Avestan as "arəθna-" corresponding to "frā-rāθni-" meaning 'ulna', and in Old Persian as "arašniš" similarly. In Albanian, "lërë" in the Geg dialect means 'arm from the elbow to the hand' (lenā), though the initial vowel is missing.

B. The same root is also present in: Sanskrit āṇí-ḥ m. ‘axle nail, part of the leg above the knee’ (ārni-, Indo-European ēlni- or ōlni-), arāla-ḥ ‘bent’, ā́rtnī ‘end of a bow’, probably also in alaka- ‘lock of hair’, and perhaps in āla-vālam ‘depression around the root of a tree, to catch the water intended for the tree’.

Armenian ołn (Gen. ołin) ‘vertebra, backbone, shoulder’, ulu ‘backbone, shoulder’ (from Indo-European olen, or ōlen); also Armenian ałełn (Gen. ałełan) ‘bow, rainbow’, il (Gen. iloy) ‘spindle, distaff’ (ēlo-), ilik the same; Welsh olwyn (oleinā) ‘wheel’.

Germanic ablautend luni- in Old High German Old Saxon Middle High German lun ‘axle nail, lünse’, New High German Lonnagel, compare Old High German luning ‘lünse’, Anglo-Saxon lyni-bor ‘borer’, alongside a s-derivative Anglo-Saxon lynis, Old Saxon lunisa, Middle Dutch lüns(e), New High German Lünse; Lithuanian lušìs ‘axle nail’ (Specht Decl. 100, 125, 163); Old Bulgarian lanita ‘cheek’ (olnita).

C. Extension ĕl-ĕq-:

1. In terms referring to the elbow, arm, and occasionally other body parts:

Armenian olokʿ ‘shin, leg’ (eloq- or oloq-);

Greek [ἄλξ καὶ] ἄλαξ • πῆχυς, Ἀθαμάνων Hesychius;

Lithuanian úolektis f., Latvian uôlekts ‘elbow’ (originally ōlekt-).

Old Prussian woaltis, woltis ‘elbow, forearm’ (ōlkt-); Lithuanian alkúnė, elkúnė f., Old Prussian alkunis ‘elbow’, Latvian èlks n., èlkuons the same, Old Bulgarian lakъtъ, Russian lókotь ‘elbow’ (olkъ-tь); Russian dialect alьčik ‘talus’.

2. Greek λοξός ‘bent, twisted, oblique’ (Middle Irish losc ‘lame’), λέχριος ‘crooked, askew’ (λεκσ-ριος), λέχρις ‘askew’, λικριφίς ‘askew’ (differentiated

from λιχριφίς, Saussure MSL. 7, 91, Hirt IF. 12, 226; the i in the first syllable likely assimilated from ε rather than with ι = e, as in:) λικροί Hesychius alongside λεκροί ‘the tines of a deer’s antlers’, λίξ, λίγξ • πλάγιος Hesychius, as ‘recess, hollow’ λέκος n., λέκις, λεκάνη ‘hollow, bowl’.

Welsh llechwedd ‘slope, descent’, Gaulish Lexovii, Lixovii a folk name; Middle Irish losc ‘lame’; Latin licinus ‘crooked-horned (from lecinos)’, lanx, -cis ‘dish’ (likely also lacus, etc., see laqu-).

The interpretation of Old Bulgarian lono ‘breast, lap’ etc. as deriving from loq-s-no- ‘recess’ is quite questionable, as is the interpretation of Bulgarian lónec etc. ‘pot’ from loq-s-no- (see Berneker 732).

D. Related to lĕi- ‘to bend’ are also:

Possibly Gothic undarleija ‘lowest, least’.

Latvian leja ‘valley, depression’, lejš ‘low-lying’.

1. With m-suffixes:

Presumably Greek λειμών ‘meadow’ (‘depression, indentation’), λιμήν ‘harbor’, Thessalian ‘market’ (‘bay’), λίμνη ‘lake, pond’ (‘depression, sunken area’).

Welsh llwyf ‘elm’ (lei-mā), New Irish Placename Liamhain (from līamh the same), possibly a reduced form in Middle Irish lem the same (limo-), New Irish Placename Leamhain (unless from lemo-, see under el-1).

Latin līmus means ‘oblique’ or ‘skewed’, līmus also refers to ‘the apron of the sacrificial attendants with a purple trim’, līmes -itis denotes a ‘crossroad, ridge, boundary line between fields’, Oscan liímítúm translates to ‘boundary’, and līmen signifies ‘threshold’ (‘crossbar’).

Old Norse limr (u-stem) f. means ‘limb, thin branch’ (‘flexible’), lim f. refers to the same, and lim n. denotes ‘the fine branches that bear the leaves’. Anglo-Saxon lim n. means ‘limb, branch’. High Old Norse līmi m. refers to a ‘bundle of twigs, broom’ (Lithuanian liemuõ m. means ‘trunk, body stature’, originally ‘round wood, roundness’).

2. With r-suffix: possibly Albanian klir-të ‘valley’ from prefix kë+li-r.

3. With t-suffixes: Latin lituus refers to a ‘crooked staff of the augurs; curved war horn, tine’ (based on li-tu-s ‘curvature’).

Gothic *liþus* means ‘limb’, Old Norse *liðr* (u-stem) refers to ‘joint, limb, curvature, bay’, Anglo-Saxon *lið, lioðu-* m. denotes ‘joint, limb’, Old Saxon *lith* means ‘joint, limb’, Old High German *lid,* Middle High German *lit, lides* m. n. signify ‘the same, part, piece’ (s-stem). This is related to Old Norse *liða* ‘to bend’, Anglo-Saxon *āliðian* ‘to divide, separate’, Old High German *lidōn* ‘to cut into pieces’, and Old Norse *liðugr* ‘(jointed) easily movable, free, unimpeded’, Middle High German *ledec* ‘free, unimpeded’.

Tocharian AB lit- ‘to go away, to fall down’.

E. Guttural expansions:

Latin oblīquus ‘directed sideways, slanting, oblique’ (-u̯o- can be a suffix, cf. curvus), liquis the same (probably with ī), līcium ‘warp thread in weaving, generally any thread of the fabric, the fabric itself; belt around the abdomen’ (‘cross thread’), lixulae ‘little curls’;

perhaps Welsh llwyg (lei-ko-) ‘stubborn horse’, Breton loeg-rin ‘to look askance’ (Loth RC 42, 370 f).

Ref : WP. I 156 ff., WH. I 744, 761, 798.

Pages : 307-309

PIET : 243

470. ēl-

English : ‘line’

German : ‘Streifen’

Material: Sanskrit āli-, ālī f. ‘stripe, streak’ could be related to Greek ὠλίγγη ‘crow’s feet under the eyes’ (ōlin-g-ā); Old Icelandic āll (Indo-European ēlo-) ‘channel or furrow in a river, deep valley between rocks, furrow or stripe along the back of animals’ might also belong here; compare Old Icelandic ālōttr ‘striped’, Norwegian dialect aal = Old Icelandic āll and New High German Aal ‘stripe in the fabric’; however, New High German Aalstreif, -strich ‘stripe on the back of

animals' could belong to New High German Aal 'eel', with the possibility that the eel was named for its elongated shape.

Ref : WP. I 155, Specht Dekl. 213.

Pages : 309-310

PIET : 241

471. ēlā

English : 'bodkin'

German : 'Ahle'

Material: Sanskrit árā 'awl', Old High German āla f., Middle High German āle 'awl' (Germanic ēlō), Anglo-Saxon æl; ablautend Old Norse alr m. 'awl, pricker'; New English awl alongside Old High German alansa, alunsa 'awl'. From Gothic ēla comes Old Prussian ylo, which leads to Lithuanian ýla 'pricker', Latvian ĭlēns 'awl'.

Ref : WP. I 156, Vasmer bei Senn Germanic loanword-Stud. 47.

Page : 310

PIET : 242

472. elg-

English : 'miserable, poor'

German : 'armselig, dürftig'

Material: Armenian ałkałk 'poor, meager, inferior, bad'; Old High German ilki 'hunger'; Lithuanian eĨgtis 'to beg', eĨgeta 'beggar' (Lidén Armenian St. 99 f.); however, the connection with elk- 'hungry; bad' is quite doubtful; see there.

Ref : WP. I 160.

Page : 310

PIET : 0

473. elk-, elək-

German : ‘hungrig, schlecht’

See also : s. oben S. 307 (el-7, elə-)

Page : 310

PIET : 0

474. elkos-

English : ‘boil n.’

German : ‘Geschwür’

Grammar : n.

Material: Sanskrit árśas- n. ‘hemorrhoids’; Greek ἕλκος n. ‘wound, especially suppurating wound, ulcer’ (with a rough breathing mark indicating ἕλκω), ἕλκανα • τραύματα Hesychius, ἑλκαίνω ‘I am wounded’.

Latin ulcus, -eris ‘ulcer’ (elkos); Latin ulcus is likely related to ulciscor, ultus sum ‘to take revenge on someone, to avenge oneself’ as in ‘to fester, to accumulate pus or resentment against someone’. The latter, however, is considered unlikely by Pedersen KG. I 126 to be related to Old Irish olc, elc ‘bad’, see elk- ‘hungry; bad’.

Ref : WP. I 160.

Page : 310

PIET : 246

475. em-, $_{e}$m-

English : ‘to take’

German : ‘nehmen’

Grammar: originally athematic present

Material: Latin emō, -ere, ēmī (Lithuanian ėmiaũ), emptum (= Lithuanian iḿtas, Old Prussian imtā f., Old Bulgarian jętъ) ‘take (only in compounds), buy’, Oscan pert-emest ‘he/she will have bought’, pert-emust ‘he/she will have bought’, per-emust ‘he/she has bought’ (from Perf. emed), pert-umum ‘to buy’ (assimilated from pertemom); Umbrian emantu(r) ‘they may be received’, emps ‘bought’;

Old Irish em- in ar-fo-em- ‘to take, receive’, verbal noun airitiu (: Latin emptiō, Lithuanian iš-imtìs ‘exception’), dī-em- ‘to protect’, etc.;

Lithuanian imù, past tense ėmiaũ, iḿti ‘to take’, East Lithuanian present jemù, Old Prussian imt the same; Latvian jęmu, jẽmu, jeḿt and jem̂t, alongside ńemu, ńêmu, ńem̂t (likely created through contamination with a form of Gothic niman ‘to take’, Endzelin, Latvian Grammar 564).

Old Church Slavonic imǫ (ьmǫ, compare with vъz-mǫ ‘take away’, etc.) jęti ‘to take’ (perfective), alongside imperfective: jemlǫ, imati, and as ‘to have’: stative verb imamь, imějǫ, iměti (emā-, emē-);

besides Indo-European em-, there are the rhyme roots jem- and nem-, likely originally distinct and only secondarily occasionally aligned;

Hittite ú-e-mi-ja-mi (u-emijami) ‘I grasp, find’, Pedersen Hittite 821, 135.

Ref : WP. I 124 f., WH. I 400 ff., 862; Trautmann 103 f., Meillet Slave commun$^{2}$ 80, 203 f., EM$^{2}$ 300 f.

Pages : 310-311

PIET : 1325

476. embhi-, empi-

English : ‘a k. of mosquito or bee’

German : ‘Stechmücke, Biene’

Comments: With a taboo change bh : p

Material: Greek ἐμπίς, -ίδος ‘mosquito’;

Old High German imbi (earliest evidence impi pīano), Middle High German imbe (embi-o-) ‘bee swarm, beehive’, later Middle High German ‘bee’, New High German Imme, ablaut form Anglo-Saxon imbe (umbia) ‘bee swarm’.

Ref : WP. I 125, WH. I 57.

Page : 311

PIET : 225

477. en1

English : ‘in’

German : ‘in’

Comments : (: n̥; Slavic auch on); eni, n(e)i; vielleicht auch n̥dhi (Ausgang wie epi, obhi usw. vielleicht mit dem Locative auf -i verwandt, wenn nicht gar nach ihm geschaffen).

Material: Sanskrit in ánīka- n. ‘face’ (= Avestan ainika- the same) from eni-oq$^{w}$-;

ni- in Sanskrit ni-já- ‘born in, inherent, enduring, own’, Avestan ni-zənta- ‘born in, ingenuous’, Sanskrit ní-tya- ‘enduring, own’ = Gaulish Nitio-broges, a folk name (contrast with Allo-broges) = Gothic niþjis ‘relative’, Old Norse niðr ‘relative’, Anglo-Saxon niððas Pl. ‘men, people’, also in verbal prefix Aryan ni- ‘into’, e.g., Sanskrit nígam-, Avestan nigam- ‘to enter a state’;

Armenian i (before vowel y and n-) from in, older en ‘in’, adnominal m. locative and accusative;

Greek ἐν, dialectal ἰν and (poetically) ἔνι, ἐνί (used as a postposition in Homer; Attic only as a predicate = ἔνεστι) ‘in’, adnominal with dative (= locative), genitive, and in some areas also with accusative (‘to where’); in the latter sense, elsewhere from ἐξ to ἐνς (Attic εἰς; then εἴσω like ἔξω, and antekons. from ἐς); deeply rooted ἀ- (n̥), e.g., in ἀ-λέγω, etc.;

For the contentious ἔστε, ἔντε ‘until’ see Schwyzer Greek Grammar I 629 ff.;

Macedonian ἰν;

Messapic in;

Albanian inj ‘until’ (enį̄);

Latin in, oldest en; Oscan en, Umbrian en- (en-dendu ‘intended’), postposition Oscan -en, Umbrian -em, -e, adnominal with dative (= locative), accusative, and genitive (of the area);

Old Irish in- ‘in’ adnominal with dative and accusative; nasalizing, in- (‘softening’ from eni, cf. ingen from Proto-Irish ini-gena ‘daughter’; mixed with ind- = Gaulish ande-, see Thurneysen Grammar 531 ff., Pedersen KG I 45), Old Welsh Old Breton en, in ‘in’, Cornish Breton en, New Welsh yn-, Gaulish essedon (en-sedon) ‘chariot’, embrekton ‘dipped morsel’ (see under mereq-).

Gothic in ‘in’, adnominal with dative, accusative, genitive; Old High German, Old Saxon, Anglo-Saxon in, Old Norse ī ‘in’, adnominal with dative and accusative, from eni (through derivations like Gothic inn ‘into’, inna, innana, probably from eni-n-, see Brugmann IF. 33, 304 ff.);

Old Prussian en ‘in’, adnominal with dative and accusative; Latvian ie- (only as a prefix); deeply rooted n̥ in Lithuanian į̃ (older and today dialectally in, int) ‘in’, adnominal with locative and accusative;

Old Church Slavonic on- (on-ušta ‘footwear’, ǫ-dolь ‘valley’), reduced forms vьn-, vъ ‘in’, adnominal with locative and accusative;

Tocharian AB y-, yn-, B in- (only as a prefix).

n̥-dhi: Sanskrit ádhi ‘over, upon’, Old Persian adiy ‘in’; Gaulish intensive prefix Ande- (personal name Ande-roudus ‘the very red’), Welsh an(ne)- in anne-l ‘device’ = Old Irish inde-l (n̥dhi-l-om), Welsh an-daw ‘to listen’ (related to taw ‘silent’); Old Irish ind- (partly from indi-, partly from secondary indo-) in ind-reth ‘incursion’ (indi-reto-), indnaide (see below), etc. Pedersen (KG. I 45) also associates Gothic und ‘until’ with this. For other possibilities, see above p. 50 and p. 181.

(e)nero- 'inner': Armenian nero- 'the interior', derived from ner- 'intra, into', nerkʿs 'inside', nerkʿoy 'inside'; perhaps Greek ἔνεροι as 'those inside', namely in the earth; or better Hypostasis from οἱ ἐν ἔρᾳ

ni-, nei- 'down', Comparative nitero- 'lower' (as opposed to 'upper'):

Sanskrit ní, Avestan nī 'downwards', Sanskrit nitarā́m 'downwards', Avestan nitəma- 'the lowest';

Armenian ni-, n- 'down'; Celtic nē from nei in Old Irish ar-nëut-sa, in-nëut-sa 'I expect', (Proto-Irish -nē-sedū), verbal noun indn(a)ide (indo-nē-sodi̯on) and in ar-neigdet 'they pray' (ari-nē-gedont); cf. differently Bergin Ériu 10, 111;

Old High German nidar, Old Saxon nithar, Anglo-Saxon niþer, Old Icelandic niðr 'downwards', Old High German nidana, Old Saxon nithana 'below', Anglo-Saxon neoðan, niþan 'downwards, under', Old Icelandic neðana 'from below', preposition with accusative 'beneath', Old Saxon nithe adverb 'below', Old High German nida preposition with dative and accusative 'beneath, under';

Old Bulgarian nizъ 'down, downwards' (formation similar to pri̯ě-zъ etc.);

in composition: Sanskrit nīpa- 'low-lying' (ni + ap- 'water'); ni-ok$^{w}$- as 'holding the eyes down' in: Sanskrit nīcā́ 'downwards' (cf. nyañc- 'directed downwards');

Old Bulgarian nicь 'bent, inclined', poniknąti, ničati 'to be bent down'; Wackernagel-Debrunner Sanskrit Greek III 230 f., Trautmann 198 f. With the formative -u̯o-: Greek νειός (f.) 'field, pasture' ('lowland'), νείατος, νέατος 'the lowest', νειόθεν 'from below', νείοθι 'below', νείαιρα γαστήρ 'the lower part of the belly', νήϊστα • ἔσχατα, κατώτατα Hesychius, theb. Νήϊτται πύλαι (η seems to represent ē from ei before a palatal vowel);

The Old Bulgarian word "ĵiva" meaning 'field' (originally 'lowland'), Sanskrit "nj̈iva" (from which the 'j' comes), Czech and Russian "níva" derived from (nēiu̯ā f); the loss-stage Anglo-Saxon "neowol," "nēol," "nihol" meaning 'inclined' from niwol, Middle Dutch "nigel" meaning 'low'; similarly, Lithuanian "néivoti" meaning 'to torment', Latvian "niẽvât" meaning 'to treat with contempt, to scorn, to oppress' (also Gothic naiw meaning 'he bore' as in Mark VI 19).

Compare Indo-European ni-zdos ‘nest’ under sed- ‘to sit’. As in ‘to belittle’ (as in Latvian niẽvât), it is likely that neid- ‘ὄνειδος’, neit- ‘to be hostile’, and neiq- (see there) are also based on our nei-, ni-.

Enter, n̥ter ‘between - into’, en-tero- ‘inner’: Sanskrit antár, Avestan antarə, Old Persian antar ‘between’, adnominal with Locative, Instrumental, Accusative, Genitive; Sanskrit ántara- ‘inner’, Avestan antara- ‘inner’, Superlative Sanskrit ántama- ‘the nearest’ (not related to ánti, ánta-), Avestan antəma- ‘the innermost, most intimate’; Sanskrit antrá-, also with Vr̥ddhi āntrá- n. ‘entrails’.

Armenian ənder-kʿ Pl. ‘entrails’ (cf. Hübschmann, Armenian Grammar 1447 f.); Greek ἔντερον, usually Pl. ‘entrails’; Albanian nder ‘between, in’, also ndjer, ngjer etc. ‘until’ (entero-);

Latin enter, inter ‘between’, adnominal with Accusative (fossilized with Genitive as intervias, interdius), intrō, intrā, intrin-secus, interus ‘inner’, interior, intimus, intestīnus (see below), Oscan Entraí ‘Interae’, deeply derived, Oscan anter ‘between’, Umbrian anter, ander ‘during’, adnominal with Locative and Accusative.

Old Irish eter, etir, etar ‘between’, adnominal with Accusative; Cornish ynter, yntre, Breton entre (with final vowel corresponding to Welsh trwy); Old Welsh ithr ‘between’; Gaulish inter ambes ‘between rivers’.

The Old High German "untar" and similar forms meaning 'under = between' are compared to Oscan "anter," which differs from the Germanic "under" and Old High German "untar" meaning 'below,' derived from "n̥dher," and Latin "infrā." In comparison, Gothic "undaúrni-mats" meaning 'midday meal' or 'breakfast,' Old Norse "undorn" meaning 'forenoon (around 9 o'clock),' Old Saxon "undorn," and Anglo-Saxon "undern" meaning 'noon' or 'lunch' reflect similar concepts. Old High German "untorn" also means 'noon' or 'lunch,' with the "n"-suffix like in Latin "internus." This is paralleled by Greek "ἔντερα" and Old Norse "iðrar" (plural) meaning 'entrails' from "innrar" or "inþerōz," and "innre" or "iðre" meaning 'inner,' if these are not specifically North Germanic or Romance derivations from "inn" like Gothic "inn" meaning 'in.'

The Slavic ętro in Old Church Slavonic jątro ‘liver’, ablautend ǫtroba ‘belly’, ǫtrь ‘inside’. Compare Hittite antūriia̯s ‘interior’, andurza ‘inside’ as in Lohmann I. F. 51, 320 f. entós ‘(from) inside’ (cf. Sanskrit i-táḥ ‘from here’, Latin caelitus etc.): Greek ἐντός ‘inside’, from which ἔντοσ-θεν, -θι and further ἐντόσθια, ἐντοσθίδια ‘entrails’ (or the latter with θ from ἔντοσθε transferred for ἐντοστια, cf. Sanskrit antastya- n. ‘entrails’, Fick I4 363, Vendryès Rev. ét. Greek 23, 1910, 74).

Latin intus ‘from within; inside’, from which comes the analogous form intestīnus; Middle Dutch and New High German dialect inser ‘edible internal parts of animals’, Old Norse īstr n., īstra f., ‘fat surrounding the entrails’ (en-s-tro-).

Old Prussian instran ‘fat’, Latvian îstri Pl. ‘kidneys’ (en-s-tro-); Latvian ìekša ‘inside’, Pl. ‘entrails’ (en-t-i̯ā), Old Lithuanian insčios ‘heart’, Lithuanian įščios ‘entrails’ (en-s-ti̯o-).

Regarding the contraction Latin endo, indu, related to Greek τὰ ἔνδῑνα, Old Irish inne ‘entrails’, see above p. 182 -- Regarding Greek ἔν-δον ‘in the house’ (to which ἔνδο-θεν, -θι, Lesbian Doric ἔνδοι according to οἴκο-θεν, -θι, οἴκοι) see dem- ‘to build’.

Ref : WP. I 125 ff., II 335 f., WH. I 687 f., 694, 708 f., 711 f., 870, Trautmann 69 f., 198 f. W. Schulze Kl. Schr. 70 ff.

Pages : 311-314

PIET : 226

478. en-2

English : ‘year’

German : ‘Jahr’

Material: Greek ἔνος 'year' Hesychius, uncertain if masculine or neuter, δί-ενος 'biennial', τετρα-ένης, -ες 'quadriennial', Homeric Accusative Sg. ἦνιν, Accusative Pl. ῑνής 'annual', πρητ-ήν 'one-year-old lamb' (from Doric πρᾶτος from pr̥̄tos); ἐν-ιαυτός 'year' (from ἰαύειν: 'when the year rests, solstice').

Depth stage -n- in: Gothic fram fair-n-in jēra, Old Saxon fer-n-un gêre, Middle High German verne ‘in the previous year’; Lithuanian pér-n-ai ‘in the previous year’, Latvian pę̃rns ‘of the previous year’; Russian dialect, Czech lo-ni (ol-ni) ‘of the previous year’. Specht Decl. 16 relates this to the pronoun en in Greek ἔνη ‘that (day or year)’.

Ref : Schwyzer Gr. Gr. I 424 mit Anm. 5, Feist 140 f., Specht Dekl. 15 f.

Page : 314

PIET : 0

479. ēn

English : ‘look here!’

German : ‘siehe da!’

Material: Greek ἦν, ἠήν, Latin ēn ‘behold!’

Ref : WP. I 127, WH. I 403 f.

Page : 314

PIET : 0

480. (enebh-1), embh-, ombh-, nŏbh- (nēbh-), m̥bh-

English : ‘navel’

German : ‘Nabel’

Comments : mehrfach mit l-Formantien.

Material: Sanskrit nábhya- n. 'hub', nā́bhi- f. 'navel, hub, kinship', nābhīla- n. (unattested) 'pubic region, navel depression'; Avestan nabā-nazdišta- 'the one closest in kinship', alongside with Aryan ph: Avestan nāfō, New Persian nāf 'navel';

Greek ὀμφαλός (Nom. Pl. also ὄμφαλες) 'navel, shield boss', probably also ὄμφακες 'the unripe grapes or olives or other fruits' (as navel-like protruding buttons), ὀμφακίς 'the cup of the acorn';

Latin umbilīcus 'navel', umbō, -ōnis 'shield boss';

Old Irish imbliu 'navel' (embilōn-), Middle Irish imlecan the same (an attempt at suffix explanation by Pedersen KG. I 495);

Old High German naba, Anglo-Saxon nafu, Old Icelandic nǫf ‘wheel hub’ (also in Old High German naba-gēr, Anglo-Saxon nafu-gār, Old Icelandic nafarr ‘large drill’), Old High German nabalo, Anglo-Saxon nafela, Old Icelandic nafli ‘navel’; additionally, according to Lidén KZ. 61, 17 Old High German amban, ambon, m. (o-stem) ‘paunch’, Old Saxon ámbón ‘abdomina’, Nom. Accusative Pl. of a m. on-stem (Germanic amban-, Indo-European ombhon-);

Old Prussian nabis ‘hub, navel’, Latvian naba ‘navel’.

Perhaps also related is Anglo-Saxon umbor ‘small child’, also the Italian a folk name Umbri (m̥bh-), a different ablaut in Germanic a folk name Ambrones (ombh-) otherwise Kretschmer Gl. 21, 116 f.

ἄμβη

ἡ τῆς ἴτυος ὀφρῦς τῶν κυλλῶν ἀσπίδων

Ἀμβώνιον

χωρίον τῆς Ζελείας

ἄμβωνες

αἱ προσαναβάσεις τῶν ὀρῶν. Αἰσχύλος Κερκύωνι (fr. 103) καὶ Σισύφῳ (fr. 231)

ἄμβη

noun (feminine)

ridge of a mountain

eyebrow

rim of a shield

ἡ τῆς ἴτυος ὀφρῦς τῶν κυλλῶν ἀσπίδων

phrase

the ridge of the mountain that is like the eyebrow of a rounded shield

Ἀμβώνιον

noun (neuter)

A place in Zeleia

ἄμβωνες

noun (plural)

mountain ridges

steps or platforms leading to a higher place

Αἰσχύλος Κερκύωνι (fr. 103) καὶ Σισύφῳ (fr. 231)

phrase

Aeschylus, Cercyon (fr. 103) and Sisyphus (fr. 231)

Additional notes:

The word Ἀμβώνιον is only attested in one other place, in a scholium on Homer's Iliad.

The word ἄμβωνες is also used to refer to the steps or platforms in a church or synagogue.

Possible Illyrian loanword

ἄμβη

English (LSJ)

ἡ, Ionic for ἄμβων, raised edge or protuberance, Hp.Art.7, cf. 80, Gal.18(1).340; rim of felloe of wheel, Democr.29.

Frisk Etymological English

See also: ἄμβων

Frisk Etymology German

ἄμβη: {ámbē}

Meaning: ἡ τῆς ἴτυος ὀφρῦς τῶν κυλλῶν ἀσπίδων H., erhöhter Schildrand, Wulst (Demokr., Hp., Gal.).

Etymology: Vgl. ἄμβων. Verfehlt v. Blumenthal Hesychst. 4f. (illyrisch, zu φέρω).

Page 1,89

ἄμβων

Ancient Greek

Alternative forms

ἄμβη (ámbē)

ἀνάβων (anábōn)

Etymology

Probably a loanword (substrate); also compare Latin umbo (“boss (of a shield)”).

Noun

ἄμβων • (ámbōn) m (genitive ἄμβωνος); third declension

crest of a hill

edge of a cup

pulpit

Ref : WP. I 130, EM 1122, Specht Dekl. 100.

Pages : 314-315

PIET : 228

481. (enebh-2): nebh-, embh-, m̥bh-

English : ‘wet, damp; water; clouds’

German : ‘feucht, Wasser’, daraus ‘Dampf, Dunst, Nebel, Wolke’

Comments: (Contamination form nembh-); partly emb-, omb- from embh-, ombh-

Material: nebhos-: Sanskrit nábhas- n. ‘mist, haze, cloud, sky, heaven’, with root inflection in the lengthened grade f. plural nā́bhaḥ; Avestan nabah- n. plural ‘sky, heaven’;

Greek νέφος, -ους n. ‘cloud, mist’ (denominal primary form ξυννέφει ‘it is covered’, ξυννένοφε ‘it is cloudy’); also (see below nem- ‘to bend’) Old Irish nem (n. es-stem), New Irish neamh, Welsh Cornish nef ‘sky’;

Old Bulgarian nebo, -ese n. 'sky', transformed into Lithuanian debesìs f. and m. 'cloud' (but an older consonantal plural, e.g. Gen. Pl. debesų̃! d for n due to the influence of dangùs 'sky').

Hittite ne-pi-iš (nebis) n. 'sky' Gen. nebisas; with l-formant (nebhelā): Greek νεφέλη 'cloud, mist' = Latin nebula 'mist, fog, cloud'; but Old Irish nēl m., Gen. nīuil 'cloud, mist' not from nebhlo-, but a loanword from Welsh niwl, nifwl, Cornish niul the same (which, according to Loth RC 20, 346 f., is borrowed from Late Latin nibulus for nūbilus).

Old High German nebul m. 'mist', Old Saxon neƀal 'mist, darkness', Anglo-Saxon nifol the same, Old Icelandic nifl-heimr and similar forms, njōl 'darkness, night' (Germanic neƀla- and niƀula- from -elo-; Old Icelandic nifl- from niƀila-); uncertain Sanskrit nabhanú- m., nabhanū́- f., likely 'source'; Avestan aiwi-naptīm asti 'he (moistens =) stains with blood', napta- 'moist' (nab-ta-), New Persian neft 'naphtha'.

Perhaps here Latin Neptūnus ‘god of springs and rivers, later of the sea’ from nebh-tu-s; the -p- in Scythian River name Naparis, Old Persian source N Νάπας comes from Iranian apa- ‘water, spring’ (Brandenstein, OLZ 1940, 435 ff.).

m̥bh-(ro-): Sanskrit abhrá- m. ‘cloudy weather, cloud’, n. ‘cloud, sky’ (m̥bhros), Avestan awra- n. ‘cloud’; distant is Greek ἀφρός ‘foam’ (Meillet BSL 31, 51);

Transferred into the i-declension Latin imber, imbris ‘rainstorm’ = Oscan Anafríss, likely ‘imbribus’. Also related are the river names Gallic Ambrā, Middle Welsh Amir, Amyr as well as New High German Amper and Ammer (Celtic Ambrā),

Emmer (Celtic Ambriā); also English Amber; French Ambre, Ambrole; Spanish Ambron, Ambror; Italian Ambra, Ambria, Ambro, Ambrio, etc., which are certainly Venetic-Illryan; compare without the formative r Gallic inter ambes ‘between the streams’, ambe ‘stream’, Brittonic Amboglanna ‘riverbank’, as well as Armenian amb and (with Indo-European b) amp ‘cloud’.

emb(h)- : omb(h)- : Sanskrit ámbhas- n. ‘rainwater’; ambu n. ‘water’, Greek ὄμβρος m. ‘rain’ (compare the b with above Armenian amp and Schwyzer Gr. Gr. I 333); also related are Lakonian ὀμφά ‘smell, breath’, Arcadian εὔομφος ‘sweet-smelling’, and so on.

nembh-: Middle Persian namb, nam, New Persian nem ‘damp, moisture’, Middle Persian nambītan ‘to moisten’; Latin nimbus ‘downpour, rainstorm; storm cloud, rain cloud’.

Ref : WP. I 131, WH. I 681, II 151 f., Specht Dekl. 16 f.

Pages : 315-316

PIET : 229

482. enek̂-, nek̂-, enk̂-, n̥k̂-

English : ‘to reach; to obtain’

German : ‘reichen, erreichen, erlangen’ und (nur Greek Bsl.) ‘tragen’

Derivative: onk̂o-s 'garment, share'

Material: Sanskrit aśnṓti, Avestan ašnaoiti (n̥k̂-neu-) 'reaches something, attains', Perf. Sanskrit ānáṃśa (Indo-European ōn-onk̂e = Old Irish ro-ānaic).

Sanskrit náśati, Avestan -nasaiti (nek̂-, originally probably athematic, cf. 2nd Sg. nakṣi etc.), Sanskrit nákṣati 'reaches, attains', Desid. ánakṣati 'seeks to reach, strives for', áṃśa-ḥ m. 'share', Avestan ąsa- 'faction', Sanskrit náṃśa-ḥ m. 'attainment', -naṁśana- (a blend of aṁś- and naś-).

Armenian hasi 'have arrived', then hasanem 'come to something, arrive at'; according to Pisani Armenian 5 here hunj-kʿ, hnjo-ç 'harvest' (onk̂os).

Greek (ēneḱ-) δι-ηνεκής 'reaching through a distance = uninterrupted' (Doric and Attic διᾱνεκής from δια-ηνεκής, differently according to Boisacq s.v.), ποδ-ηνεκής 'reaching down to the feet', δουρ-ηνεκής 'a spear's throw distance' = 'as far as one can throw a spear' or pass. 'reached by the spear', as in κεντρ-ηνεκής 'driven by the sting (= reached by the sting)'; Pass. Aorist ἠνέχθην 'was carried', Perfect κατ-ήνοκα Hesychius, ἐν-ήνοχα (ἐν- is likely a reduplication here; similarly in the Middle ἐν-ήνεγμαι, which has as 3rd Sg. ἐν-ήνεγκται instead of ἐν-ήνεκται, following the Aorist ἐνεγκεῖν).

enḱ- in the reduplicated Aorist ἐν-εγκ-εῖν (enḱ-enḱ-) 'to carry'; see below Hittite ḫenkzi;

onḱ- in ὄγκος 'burden, load' (= Sanskrit áṃśa-ḥ, Balto-Slavic naša-);

ἴνεικα, on the other hand, is related to the root seik- 'to extend', see there and Boisacq 251 f. with Lithuanian; through blending with this, ἴνεγκον became ἴνεγκα, ἴνειγκα.

Latin nactus (or nanctus) sum, nancisci (archaic auch nanciō, -īre) 'to obtain' (-a- = e, so nactus = Germanic nuh-ta-; the nasalization of the present is likely secondary (Kuiper Nasalprés. 163));

Old Irish ro-icc 'reached', do-icc 'arrives', air-icc- 'find', con-icc- 'can', etc.; likely a thematic conjugation derived from the long stem ēnḱ-ti, resulting in īnk-, ĭnc-, icc-; verbal nouns rīchtu, tīchtu; s-conjugation -ī from ēnḱst; perfect ro-ānaic (see above); s-preterite du-uicc (onḱ-i-s-t) 'has brought', etc. see below p. 347; reduction stage n̥ḱ- in Welsh di-anc 'flee', cyfranc (kom-ro-anko-) = Old Irish comracc 'meeting'; according to Loth RC 40, 353 Irish oc, Welsh wnc, wng 'at' from onḱo- 'neighborhood'; also Middle Welsh ech-wng 'expulsion'; according to Vendryes (MSL 13, 394) also the Gallic a folk name Selva-nectes (Latinized Silvanectes) 'those who obtained property', related to Old Irish selb 'possession';

Gothic ganah (preterite-present) 'is enough = sufficient', infinitive ganaúhan (from Proto-Germanic nuh- see above), Old High German ginah, Anglo-Saxon geneah, etc.; Gothic binaúhan 'to be permitted', Gothic ganaúha m., Old High German (etc.) ginuht f. 'sufficiency'; ō-stem: Gothic ganōhs 'sufficient, much', Anglo-Saxon genōh, genōg, Old Norse (g)nōgr, Old High German ginuog 'sufficient', etc.; ē-stem, it seems, Old Norse nā 'to come near, reach, obtain', Anglo-Saxon (ge)nǣgan 'to approach someone, address, attack';

about Gothic nēhu Adv. 'near, close to', nēhua the same, Old Saxon nāh, Anglo-Saxon nēah 'near', Preposition 'nearby', Old High German nāh Adj. 'near', Adv.-Prep. 'near', New High German nach see above p. 40; one also includes Albanian nes, nes-ër 'morning' (nōk̂-), as well as Latvian nāku, nāki 'to come', Lithuanian pranókti 'to overtake', nókti 'to ripen', which, however, presuppose Indo-European ā; cf. Mühlenbach-Endzelin, Latvian-D. Wb. II 698;

Regarding the comparison of the Albanian kë-nak ‘satisfy, please’ with pranókti as discussed by Jokl SBWienAk. 168, I 36, see the same IA. 35, 36; Balto-Slavic nešō ‘carry’ (cf. Sanskrit naśati) in: Lithuanian nešù, nešiaũ, nèšti; Latvian nesu, nešu, nest; also the iterative Latvian nẽsât, Lithuanian nẽšiai = Latvian nēši m. Pl. ‘to carry water,’ Lithuanian naštà, Latvian nasta f. ‘burden.’

Old Church Slavonic nesǫ, nesti, iterative nositi, etc.; Balto-Slavic naša- m. ‘the act of carrying, the carrier’ (= Sanskrit aṁśa-, Greek ὄχκος) in: Lithuanian už-našai Pl. ‘poured beer,’ lengthened form są́-nošai m. Pl. ‘deposited gravel’; Church Slavonic po-nosъ ‘envy,’ Russian za-nós ‘snowstorm,’ etc.

Hittite nenék̂-ti, Pl. nenk̂-énti, from which ni-ik-zi (nikzi) ‘raises oneself,’ 3rd person plural and ni-in-kán-zi, ni-ni-ik-zi (ninikzi) ‘raises,’ 3rd person plural ni-ni-(in-)kán-zi (Pedersen Hittite 147); ḫi-in-ik-zi (ḫenkzi) ‘distributes’ corresponds to ἤνεγκον; regarding na-ak-ki-iš (nakīs) ‘heavy,’ see Pedersen Hittite 147, 194.

Regarding Tocharian A eṃts-, B eṅk- ‘take, grasp,’ see Meillet MSL 18, 28, Pedersen Tochar. 236 and note 1; Kuiper, Nasal Present 50 ff., analyzes en-ek̂- ‘carry,’ which he interprets as an extension of en- (see p. 321 under enos-); also, further speculations on en-ek̂- ‘reach’ can be found there.

Ref : WP. 1 128 f., Kuiper Nasalpräs. 50 f., EM$^2$ 652, Trautmann 198, Schwyzer Gr. Gr. 647, 744, 766.

Pages : 316-318

PIET : 1326

483. ĕneu, ĕnu

English : ‘without’

German : ‘ohne’

Material: Greek (Lokat.) ἄνευ, ἄνευθε(ν) ‘without’; Doric ἄνευν, el. ἄνευς, meg. ἄνις (formed after χωρίς); from eneu-, Gothic inu ‘without’.

With lengthening: Sanskrit ānu-ṣák, Avestan ānu-šak ‘in sequence’ (from Sanskrit anu-sac- ‘to follow’, root sek$^{w}$-); Old Norse ān, ōn, Old Frisian ōni, Old Saxon āno, Old High German ānu, āno, āna, Middle High German āne, ān, New High German ohne from ēnu. It is not entirely certain to link this with the grammatically attested Sanskrit anō ‘not’ (= Greek ἄνευ), also Ossetic änä ‘without’; possible kinship with Latin sine, etc. (Meillet Balto-Slavic 30, No. 89, 81) might exist, but it is by no means certain.

Ref : WP. I 127 f., Feist 295, WH. I 677.

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PIET : 3047

484. e-neu̯en, neu̯n̥, enu̯n̥

English : ‘nine’

German : ‘neun’

Material: Sanskrit náva, Avestan nava (neu̯n̥) ‘9’; Armenian inn (pronounced inən) ‘9’ (enu̯n̥), Pl. in(n)unkʿ; Greek ἔνϝα- in Homeric εἰνά-ετες, -νυχες, Boeotian ἐνα-κη-δεκάτη, Ionic εἰνα-κόσιοι, Attic ἐνα-κόσιοι; Ord. εἴνατος, Attic Aeolic ἔνατος; ἐνϝα also in Homeric ἐννῆμαρ (ἐνϝ ἦμαρ) ‘9 days’; besides νεϝα (neu̯n̥) in ἐννέ[ϝ]α (with prefixed ἐν, Schwyzer Gr. Gr. 1 591); subsequently ἐνήκοντα ‘90’ became Ionic Attic ἐνενήκοντα; Thracian ενεα (Blumenthal IF. 51, 115).

Albanian nëndë ‘9’ (neu̯n̥ti- ‘number of nine’, like Slavic devętь ‘9’, Old Norse niund ‘nine’, and Sanskrit navatí-, Avestan navaiti- f. ‘90’, literally ‘number of nines’); Latin novem ‘9’ (-m for -n after septem, decem); Old Irish nōi n-, Welsh Cornish naw, Breton nao (for a see Pokorny IF. 38, 190 f.); Gothic Old High German niun, Proto-Norse niu, Old Norse nīo ‘9’, Old Saxon nigun, Old Frisian ni(u)gun, Anglo-Saxon niȝon (from niu̯u̯un).

Lithuanian devynì, Latvian devińi (n- still present in the ordinal Old Prussian newīnts), Old Church Slavonic devętъ ‘9’ (d- probably due to dissimilation against the foreign n and influenced by the number 10; Berneker 189); Tocharian AB ñu ‘nine’.

Ordinal: neu̯eno- in Latin nōnus; with m introduced after 7 and 10, Umbrian nuvime ‘ninth’, Sanskrit navamá-, Avestan naoma-, Old Persian navama-; Old Irish nōmad, Welsh nawfed (neu̯m̥-eto-); -to- formation also in Greek εἶνατος, ἔνατος (enu̯n̥-to-); Gothic niunda, Old High German niunto, Old Norse nionde, Old Saxon nigundo, niguðo, Old Frisian niugunda, Anglo-Saxon niȝoða; Lithuanian deviñtas, Old Prussian newīnts, Old Church Slavonic devętъ; Tocharian B ñunte, Oblique ñuñce. It is suspected that there is a connection with neu̯o- ‘new’, as the number 9 signifies the beginning of a new counting segment, since the dual form of oḱtṓu ‘8’ points to a base-four counting system.

Ref : WP. I 128, Feist 378 f., Schwyzer Gr. Gr. I 590 f.

Pages : 318-319

PIET : 3021

485. engʷ-, n̥gʷḗn

English : ‘swelling’

German : ‘Geschwulst, Leistengegend’

Material: Greek ἀδήν, ένος m., older f. 'gland' (n̥gʷḗn) = Latin inguen, -inis n. 'groin area, shame, swelling in the groin area'; Old Icelandic økkr 'swelling' (Proto Germanic enkwa-z), økkvinn 'swollen', Swedish dialect ink 'bloodsore in horses'.

Indo-European (e)ngʷ- is likely an ablaut of enegʷh- (with gʷ from gʷh in immediate contact with the nasal), from which comes: negʷh-ró-s 'kidney, testicle' ('rounded swelling'; perhaps an older r/n-stem, Pedersen KZ. 32, 247 f.) in: Greek νεφρός, usually plural, 'kidneys';

Pränestin. nefrōnēs, lanuvin. nebrundinēs 'kidneys, testicles'; Old High German nioro m. 'kidney', sometimes also 'testicle'; Middle English, Middle Dutch nēre, as

well as Swedish niūre, Old Icelandic nȳra n. 'kidney' (Germanic neuran- from neʒ$^{w}$hran-; the Old Icelandic umlaut is to be explained from a formation neurian-).

Ref : WP. I 133 f., WH. I 701, Schwyzer Gr. Gr. I 486.

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PIET : 233

486. eno- (wohl e-no-): ono- : no- : -ne-

English : ‘that’

German : Pronominalstamm ‘jener’

Material: Sanskrit Instr. anéna, anáyā 'this, these', Gen. Locative Du. anáyōḥ; anā 'here, certainly'; Avestan Gen. Du. anayå̊, Instr. ana (Old Persian anā), Pl. anāiš; related to Sanskrit anyá- 'other', ántara- of the same kind, which some place here, cf. above p. 37.

Armenian so-in 'the same', if from k̂o-eno-s, Junker KZ. 43, 343; Greek ἔνη (sc. ἡμέρα) 'the day after tomorrow', (ἐ-)κεῖνος 'that one', Doric τῆνος of the same kind (κε-, τε-ενος), ὁ δεῖνα 'such and such, a certain one' (from ταδεῖνα = τάδε ἔνα 'this and that'); related to ἔνιοι 'some' (from en-io-), see Schwyzer Gr. Gr. I 6144; Latin enim Old Latin 'truly', later 'for, namely' = Oscan íním, inim 'and' (the í- in proclitic from e), Umbrian ene, enem 'then' alongside eno(m), ennom, etc.

The Indo-European oni̯o-, with i̯- (probably from the relative i̯o-) appears in Old High German ienēr, obsolete ener, Middle High German geiner (= jeiner), Anglo-Saxon geon, Gothic jains ‘that one’ instead of janjis due to the influence of ains; Old Norse enn, inn ‘the’, with k̂o-: hinn ‘that one’, hānn, hann ‘he’ (kēnos); Lithuanian añs, anàs ‘that one’, Žemaitian ‘he’; Old Prussian tāns ‘he’ (t-anas: to).

Old Church Slavonic and so on: onъ (ona, ono) ‘that one, he’, Serbo-Croatian Church Slavonic onakъ ‘of that kind’ (= Lithuanian anõks the same); in Hittite, an-ni-iš (annis) ‘that one’, adverb an-na-az (annaz), an-ni-ša-an ‘once’, cf. Pedersen Hittite 63, Couvreur Ḫ 91 f. no-, nā in: Sanskrit nā-nā ‘thus or thus’.

Armenian -n article, na ‘then’ (no-ai, Meillet Esquisse2 88), a-n-d ‘there’ (d from Indo-European t; also not the same as Old Irish and ‘here’, see p. 37, which also includes Cypriot ἄνδα • αὖτη, Schwyzer Gr. Gr. I 613).

Greek νῆς • τὸ ἔνης, Doric νᾶς according to Hesychius; νή ‘indeed’, Instrumental (= Latin nē the same), ναί, ναίχι the same (cf. αἰ : ἠ ‘if’, δαί : δή ‘thus’);

Latin nam ‘for, namely’ (Accusative Singular f), nem-pe ‘indeed’, nem-ut the same; nē ‘indeed’, Instrumental.

It is uncertain whether Slavic nā, the interjection Russian na ‘there you have it!’ etc., belongs here. It is also uncertain whether the following particles belong here: ne in:

Sanskrit ná ‘just as, like’;

Avestan yaϑ-na ‘namely’.

Greek Thessalian ὅνε, τόνε, τάνε, with dual flexion Gen. Sg. τοῖνεος, etc., ‘ὅδε’ (this); Latin ego-ne, tū-ne, dēnique (dē-ne-que), dōnicum, dōnec (dō-ne-k$^{w}$om, compare Umbrian arnipo ‘quoad’ from ad-ne-k$^{w}$om), quandō-ne, sīn (sī-ne ‘if however’), etc.; also -ne in questions; Old High German (ne indicates) na ‘(nescis)-ne’; Old Lithuanian ne ‘how’, Lithuanian nè, nègi, nègu ‘as’ (after comparatives), néi ‘how’ (ne-i), Latvian ne ‘as’.

In Old Church Slavonic neže, and in Serbo-Croatian nègo ‘as’ after comparatives; Old Russian ni similarly, Polish ni ‘how’ (ne-i).

nē in:

Sanskrit ví-nā ‘without’;

Avestan yaϑa-nā̆ ‘just like’, ciϑə-nā introducing a question (= Latin quid-ne);

Regarding Greek ἐγώνη, which could also be ἐγω-νη, see under ē, ō; νή see p. 320;

Latin nē ‘truly’ see above p. 320.

Gothic -na in afta-na "from behind," hinda-na "beyond," etc.; Old High German -na in oba-na "from above"; Old Norse þēr-na "also," etc.; Old Bulgarian vъ-ně "outside"; Phrygian νι "and" (in ιος νι "and who"); and Tocharian A -ne in kus-ne

"which," compare Couvreur (Tocharian Phonology and Morphology 50); see also Schwyzer Greek Grammar I 612.

Ref : WP. II 336 f., WH. I 339 f., 370 f., 386 f., 404 f., Trautmann 7 f., 195, Schwyzer Gr. Gr. I 606, 612, Specht Dekl. 306.

Pages : 319-321

PIET : 3076

487. en(o)mn̥-, (o)nomn̥, nōmn̥

English : ‘name’

German : ‘Name’

Material: Sanskrit nā́ma, Instrumental Singular nā́mnā, Avestan nāma "name"; Armenian anun, Genitive anuan, according to Meillet's Esquisse 48 from anuwn, onomno-, and according to EM2 675 from onōmno-.

Greek ὄνομα (from reduced eno- with assimilation e - o), dialectal ὄνυμα, ἔνυμα in Lakonian Ἐνυμακαρτίδας (reduced υ arose before μν from the Genitive ἔνομνος), ἀνώνυμος, νώνυμνος "nameless";

Albanian Geg. emër, Tosk. emën (enmen-).

Latin nōmen, -inis, n. Umbrian nome, Ablative nomne "name" and "people"; Old Irish ainmm n., Plural anmann (enmn̥-); Old Welsh anu, Plural enuein, which became New Welsh enw; Cornish hanow, Middle Breton hanff, hanu, Breton ano; Gothic namo n., Old Icelandic nafn n., Anglo-Saxon nama, Old High German namo m. "name"; with ō-grade Old Frisian nōmia, Middle High German be-nuomen "to name."

The word for "name" in Old Prussian is emnes, emmens m. (enmen-); in Slavic languages, it is ьmę, evolving into jьmę in Old Church Slavonic imę, Serbo-Croatian ìme, Czech jmě, Gen. jmene, Russian ímja; in Tocharian A it is ñem, in Tocharian B it is ñom; in Hittite, it appears as la-a-ma-an (lāman), showing dissimilation of the initial sound; compare with Finno-Ugric näm, nam, nèm, namma, and Hungarian nēv ‘name’.

Ref : WP. I 132, Feist 369 f., Schwyzer Gr. Gr. I 352, Hirt Indo-European Greek II 98, 121.

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PIET : 231

488. enos- oder onos-

English : ‘burden’

German : ‘Last’

Grammar : n.

Material: Sanskrit ánaḥ n. ‘truck’ = Latin onus, -eris ‘burden’ (onustus ‘loaded’, onerāre ‘to load’). Perhaps related is Greek ἀνία, Aeolic ὀνία ‘pain’, ἄνιος, ἀνιᾱρός ‘annoying’ (the dialectical distribution of ἀνία : ὀνία is similar to the preposition ἀνά : ὀν); according to Wackernagel Gl. 14, 54 f. however, it is dissimilated from αμῑϝᾱ = Sanskrit ámīvā f. ‘trouble’ (see under omə-).

Ref : WP. I 132 f.;

See also : s. auch unter enek̂-.

Pages : 321-322

PIET : 232

489. enq-, onq-

English : ‘to sigh, groan’

German : Schallwurzel: ‘seufzen, stöhnen’ (enq-), ‘brüllen, brummen’ (onq-)

Comments: Both vocalizations have different emotional connotations, so it might be that they originate from two different sound imitations. Additionally, there is a

root form related to Media eng-, ong-, n̥g- ‘to groan, to sigh’, without such a distinction based on vocalization.

Material: Greek ὀγκάομαι ‘to bellow, to roar’ (of a donkey), ὄκνος ‘bittern’ (ὄγκνος); Albanian nëkónj, Geg. angój ‘to groan, to sigh, to lament’ (enq-); Latin uncō, -āre ‘from the natural sound of the bear’. However, Welsh och ‘groan’, interjection ‘oh!’ cannot be derived from oŋq- and is likely a recent interjectional creation.

Slavic jęčati, Russian-Church Slavonic jaču, jačati ‘to sigh’, jaklivъ ‘mumbling, speaking with difficulty’, Russian dialectal jačátь ‘to groan, to call plaintively’.

With Media:

Middle Irish ong ‘groaning, sigh, lamentation’, also likely Old Irish ennach ‘crow’ (from eng-n-ākā) and enchache f. ‘foolishness’.

Middle Dutch anken ‘to groan, to sigh’, Norwegian dialectal ank ‘whimper, sigh, sorrow, regret’, Danish ank, anke ‘complaint, grievance’, and also Danish ynke, Swedish ynka ‘to pity, to lament, to grieve’. Possibly related is New High German Unke, named for its mournful call (though Middle High German Schallwort ūche ‘toad’; see also Kluge11, which considers the blending of this ūche with Middle High German Old High German unc ‘snake’ [see above p. 44]).

A sound word is Lithuanian ùngti, ùngau ‘to whimper like a dog’.

Ref : WP. I 133.

Page : 322

PIET : 1329

490. ent- (besser ant-)

English : ‘to weave’

German : ‘anzetteln, weben’

Material: Sanskrit átka-ḥ m. ‘garment, cloak’, Avestan aδka-, atka- m. ‘outer garment, cloak’ (n̥t-ko-s); Albanian ent, int ‘weave, set the weave’ (ent-i̯- or n̥t-i̯);

Greek attested: ἄττομαι (n̥t-i̯o-) ‘weave’, δίαζομαι the same (cf. Debrunner IF. 21, 216), ἄσμα, δίασμα ‘chain thread’; however, if (Petersson Heterokl. 262) ἄνταρ the same, ἀντήριος the same are included, ant- is likely the root. However, there is suspicion of Proto-Indo-European origin for Greek cultural words, and Old Irish étid ‘clothed’, étiud ‘clothing’ could be secondarily derived from étach the same (en-togo-); also, the equation Sanskrit átka-ḥ : Greek ἀσκός ‘skin, sack’ is dubious due to meaning; Greek ἤτριον, Doric ἄτριον ‘chain thread’ are suspected of Pre-Greek origin.

Ref : WP. I 134.

Page : 322

PIET : 1330

491. epero-

English : ‘boar’

German : ‘Eber’

Material: Latin aper, aprī ‘boar’, Umbrian accusative plural apruf, abrof, accusative singular abrunu, accusative plural abrons ‘pigs’ (but see Latin Aprōnius, Marsian Latin Aprufclano, Schulze Eigennamen 111, 124 f.); related to caper; derived Latin aprugnus ‘of the boar’ with the suffix -gno- from the root ĝen-; possibly related is the personal name Eprius.

Germanic ebura-, Old Norse jǫfurr m. ‘prince’ (in a transferred sense, originally ‘boar’), Anglo-Saxon eofor m. ‘boar’, Middle Low German ever, Old High German ebur, New High German Eber.

With (analogical) v- prefix, Old Slavic veprъ m. ‘boar’, Serbo-Croatian vȅpar (Gen. vȅpra), Polish wieprz (Gen. wieprza), Russian veprь (Gen. véprja) belong here; Latvian vepris the same (Old Lithuanian Vẽpriai Plur., and Old Prussian Weppren) is not borrowed from Slavic, but is of ancient kinship; the Thracian ἔβρος ‘buck’ is unclear.

Ref : WP. I 121, WH. I 56, Trautmann 351.

Page : 323

PIET : 1130

492. epi, opi, pi

English : ‘at, by’

German : ‘nahe hinzu, auf - darauf, auf - hin’, zeitlich ‘dazu, darauf, örtlich ‘hinter, nach’ (auch ‘bei etwas herunter’ so z. T. die germ. Formen)

Comments: (also with the superlative -ei, -oi in the final syllable); in some cases merged in meaning with ebhi, obhi.

Material: Sanskrit ápi ‘also, in addition’ (adv.), rarely used as a Vedic preposition with the locative ‘at, in’, prefix api-, pi- ‘to, at’ (pi- in pi-dhāna- n. ‘covering, cover, lid’, pi-nahyati ‘binds to, fastens’, py-úkṣṇa- ‘covering of the bow’): Greek πτ-υχή ‘fold, layer’, if derived from πι̯-υχᾱ, πτύσσω ‘fold together, crumple’, pīḍayati : πιέζω, cf. sed-.

Avestan aipi, Old Persian apiy, adnominal ‘over, to, at (Accusative), at (temporal, Locative), after (temporal, Instrumental)’, adv. ‘also, likewise, especially; afterward, later’, prefix ‘to’; with superlative final syllable, Avestan ape ‘to’ (m. Accusative), cf. apaya adv. ‘afterward, in the future’, -pe as an emphasizing particle; Armenian ev ‘and, also’; pi in the initial h- of some verbs, as in h-aganim ‘put on’.

Greek ἐπί, ἔπι ‘on, to, at’, adnominal with the Dative (= Indo-European Locative, Instrumental, Accusative, Genitive, prefix, ἔπισσον• τὸ ὕστερον γενόμενον Hesychius (likely meaning ‘descendants’, base form ἔπι-τι̯ο-, Schulze, Kl. Schr. 70 ff., 675), πι- prefix (see above); opi in Homeric ὄπι-θε(ν) ‘behind, afterward’, Ionic Attic ὄπισθε(ν) the same (-σ- after πρόσθε(ν), also cf. ὀπίσ(σ)ω ‘behind, backward’; after (opi-ti̯ō), ὀπίστατος ‘hindmost, last’; ὀπ-ώρα ‘autumn’, see p. 343); probably (with Indo-European contraction from opi-oq$^{w}$ to opīq$^{w}$, related to oq$^{w}$- ‘see’) όπι:-πέυω ‘stare after’, παρθενοπῖπα ‘girl-watcher’, ὄψ (formation like ἄψ, Latin abs, ἀμφίς, see below Italic ops-) as the basis for ὀψέ, Aeolic ὄψι ‘late’; about Greek ἐπ-εί ‘then’ see above p. 284.

Illyrian personal name Epi-cadus (compare Greek κεκαδμένος ‘prangend’); Venetian Placename Opi-tergium (from Tergeste ‘Trieste’, Old Bulgarian trъgъ ‘marketplace’); Messapic pi-dō (dō-t) ‘gave’; Albanian épërë ‘located above’.

In Latin, the adnominal masculine accusative form ‘against - towards, after - towards, for - the sake of, because of’, and in Old Latin also ‘around, near’, originates from the prefix op- before voiced consonants (similar to how ab comes from ap[o]); op is still present in operio from op-veriō, and oportet from op-vortet ‘it turns towards one, is owed to one, stands as a duty before one’; see opācus in EM2 703 and above on page 54; ops- (see above) typically appears before t- in compounds, e.g., o(p)s-tendo; Oscan úp, op ‘at’ with ablative (= instrumental).

In Old Irish, iar n-, iarm- means ‘after, according to’ in the masculine dative, possibly the neuter form of a derivation epi-ro-m (Thurneysen Greek 516); epi- also appears in Old Irish ía-daim ‘close’ (compare Latin ob-dō), éi-thech ‘perjury’ (compare Greek ἐπι-ορκέω), Ériu ‘Ireland’ (epi-u̯eri̯ō ‘enclosed land, hill, island’) = Welsh Ywerddon (uiu̯erðon, epi-u̯eri̯onos), New Irish éibheall ‘glut’ (epi-bhelo-).

In Old Irish, opi appears in oíbell m. ‘glut’ which corresponds to Welsh ufel m. ‘thirst’ (opi-bhelo-); Welsh uffarn, Breton ufern ‘knuckle’ (opi-spernā); Gothic iftuma (formed similarly to aftuma ‘last’) means ‘subsequent, later’; ibdalja m. means ‘descent, slope’; Anglo-Saxon eofolsian means ‘to slander’ (eƀ-hālsian), and eofut, eofot n. means ‘debt’ (eƀ-hāt).

Also possibly related is the term for ‘evening’: Old Norse aptann, eptann; West Germanic with ā Anglo-Saxon æfen m. n., Old Saxon āƀand, Old High German āband; it is possible that the West Germanic form underwent a dissimilatory loss of the initial dental in the base form āptanto-, or that Indo-European ēp-onto- is the base form and Old Norse aptann was influenced by aptan ‘afterwards’; for a potential merging of ap- and ep- in Germanic, see above, pages 53 f.

In Lithuanian, ap- and before labials also api-, in nominal compounds apy- is a prefix meaning ‘around, about, be-’, with apiẽ meaning ‘around, over’ in the accusative; Old Lithuanian and East Lithuanian dialects have dievíe-p meaning ‘by God’ and sūnaũs-pi meaning ‘to the son’; Latvian uses ap- for ‘around, over’, and pìe with genitive and accusative for ‘by, at’, and pìe- for ‘to, at, full-’. Old Prussian ep- (ap- is a less standard spelling), eb- meaning ‘be-’, likely derives from epi here, as opposed to Indo-European ebhi, obhi. Additionally, the Lithuanian postposition -p(i) is used with the genitive (e.g., namó-pi ‘home’) and locative (e.g., namié-pi

‘at home’), Latvian -p is used adverbially, and references include E. Fraenkel's Syntax 18 ff. and Endzelin Greek 524 ff.

The Lithuanian suffix is also related to the suffix in dvej-ópas ‘twice’, and similarly in Illyrian a folk name Hadriopes, Δερρίοπες, etc.

Also relevant is the Slavic preposition o meaning ‘around, at’ (op); for its convergence with Indo-European obhi, see above, p. 287, Meillet Slave commun2 155 f., Trautmann 1. Regarding Hittite appa, etc., see above, p. 53; in meaning, it corresponds more closely to Greek ἐπί than to Greek ἀπό. Lycian only has the extended forms epñ-, epñte meaning ‘after’. Concerning the Tocharian genitive endings A -āp, B -epi, which could be related here (and in Lithuanian, the genitive is also reinforced by epi), see also Pedersen Tocharian 50 ff.

Ref : WP. I 122 f., Pedersen Lyk. und Hittite 23, Schwyzer Gr. Gr. I 325, 550[7], 620, 628, 631[7], Trautmann 1.

Pages : 323-325

PIET : 2581

493. ēpi-

English : ‘comrade’

German : ‘Gefährte, Kamerad, traut’

Material: In Sanskrit, āpí- means ‘friend, ally’, and āpyam denotes ‘friendship, fellowship’. In Greek, ἤπιος means ‘gentle, mild; supportive’. This may be related to epi ‘near, upon’, so that ēpi-s (and ēpi-os) could have denoted ‘a close, helpful companion’, leading to the sense of ‘trusted’.

Additionally, the Greek ἤπιος is connected to ἠπάομαι, originally meaning ‘to heal’ (compare ἤπια φάρμακα πάσσειν, ‘gentle remedies’), and evolving to mean ‘to mend’.

Ref : WP. I 121 f.

Page : 325

PIET : 224

494. epop, opop

English : a k. of exclamation (call of the hoopoe)

German : Ruf des Wiedehopfs

Material: Armenian popop, New Persian pūpū refer to the hoopoe bird.

In Greek, ἐποποῖ ποποπό is an onomatopoeic representation of the hoopoe's call, and ἔποψ, -οπος refers to the hoopoe as well. Hesychius mentions ἔπωπα • ἀλεκτρυόνα ἄγριον, suggesting that -ωπ- was likely influenced by -ωψ. The term ἄπαφός • ἔποψ, meaning ‘the bird’, is assimilated from επαφός, which evolved with the suffix -αφος used for animal names.

The Latin "upupa" means "hoopoe";

in various Germanic languages, it is reflected as "Hupphupp" and similar forms; in New High German, it is "Wiedehopf," in Old High German "wituhopfo," and in Old Saxon "widohoppa," which is a reinterpretation based on the Germanic word for "wood" and the Middle High German word for "to hop."

In Latvian, "puppukis" means "hoopoe." Similarly, but not reduplicated, in Upper Sorbian it is "hupak," in Polish "hupek," also referring to "hoopoe," while in Upper Sorbian "hupać" means "to cry out like a hoopoe." Additionally, the Slovak "húpati" means "to shout," and the Russian "chupsti sja" means "to boast."

Ref : WP. I 123 f., Kluge[11] S. 689.

Page : 325

PIET : 2761

495. eph-

English : ‘to cook’

German : ‘kochen’

Comments : Nur Greek und Armenian

Material: Armenian epʿem ‘koche’; Greek ἕψω ‘koche’, Future ἑψήσω, Participle ἑφθός (does not itself demonstrate Indo-European ph, since ἑπστός would also have had to lead to ἑφθός); however, ἕψω is likely a present tense form (cf. δέψω : δέφω) and Armenian pʿ continues an Indo-European ph.

Ref : WP. I 124, Schwyzer Gr. Gr. I 326, 706.

Page : 325

PIET : 1324

496. er-1, or-

English : ‘eagle’

German : ‘Adler’

Comments: Armenian Greek ‘(larger) bird in general’

Material: Armenian oror, urur ‘seagull, kite’;

Greek ὄρνις, -ῑθος, Doric -ῑχος ‘bird; rooster, hen’, ὄρνεον ‘bird’.

Old Irish irar, Middle Irish auch ilar, Welsh eryr, Middle Breton erer (New Breton Cornish er through haplology, scarcely = Lithuanian ẽras) ‘eagle’ (erur-); Gothic ara, Old Icelandic ari, ǫrn (from arnuz), Anglo-Saxon earn, Old High German aro, aru ‘eagle’; Middle High German adel-ar ‘noble eagle’, New High German Adler; Proto-Germanic aran- = Hittite aran-.

Lithuanian erẽlis, dialectal arẽlis, Old Prussian arelie (misread as arelis), Latvian ẽrglis (from ẽrdlis) ‘eagle’; Baltic base form erelia̯-, compare Lithuanian ẽras, ãras ‘eagle’ (whether ancient); Old Bulgarian orъlъ (arila-) ‘eagle’, Russian orёł, Genitive orłá.

Whether Old Norse erilaR, Old Icelandic jarl, Anglo-Saxon eorl, Old Saxon erl ‘man’, specifically ‘noble man’, should be connected with Old Icelandic jǫfurr

‘prince’, originally ‘boar’, is uncertain; Hittite ḫa-a-ra-aš (ḫaras), Genitive ḫa-ra-na-aš (ḫaranas), neuter-stem ‘eagle’, similar to Gothic ara.

Ref : WP. I 135, Trautmann 13, Pedersen Hittite 41, Specht Dekl. 47.

Pages : 325-326

PIET : 0

497. er-2, eri-

English : ‘goat; sheep’

German : ‘Bock; Schaf, Kuh, Damtier’; vielleicht ursprünglich ‘Horntier’

Material: Armenian or-oj (assimilated from er-oj) ‘lamb, ewe’, erinj ‘heifer, young cow, ox’;

Greek ἔριφος (eri-bho-) m. f. ‘kid, young goat’;

Latin ariēs, -etis ‘ram, battering ram’ (related to aper, caper); Umbrian erietu ‘ram’.

Old Irish heirp (erbhī-) f. ‘doe, goat’, erb(b) ‘cow’ (erbhā), Middle Irish (with secondary f-) ferb(b) similarly, New Irish earb, fearb f. ‘red deer, cow’, Scottish Gaelic earb f. ‘roe deer’; compare Celtic erbā : ἔριφος with Greek σέρφος : σέριφος ‘insect’; according to Kleinhans (Ét. Celt. 1, 173), Middle Irish reithe ‘ram’ may derive from ri-i̯o-ti̯o-.

In Old Prussian eristian ‘lambkin’, Lithuanian (j)éras, Latvian jêrs ‘lamb’, and Lithuanian ėrienà ‘lamb meat’ = Russian-Church Slavonic jarina ‘wool’, etc., there seems to be a conflation of Balto-Slavic ero- ‘buck’ and jōrā- ‘year’ (see above p. 297); Old High German irah ‘buck’, etc., is borrowed from Latin hircus.

Ref : WP. I 135 f., WH. I 67, Trautmann 70.

Page : 326

PIET : 1136

498. er-3 : or- : r-

English : ‘to move’

German : ‘sich in Bewegung setzen, erregen (auch seelisch, ärgern, reizen); in die Höhe bringen (Erhebung, hochwachsen), z. T. auch von Bewegung nach abwärts’

Comments: Originally an athematic root with a terminative aspect. Base forms include er-, ere-, erə-, erei-, ereu-, and (in particular contexts) eres-.

Derivative: eros- ‘elevation’, ernos- ‘elevated object’, Participle or-meno-, ṛ̥-to-.

Material: Summaries in Persson Beitr. 281 ff., 636 ff., 767 ff., 836 ff.

a. Base forms er-, ere- (including paradigmatically associated i- and u- forms):

Sanskrit reduplicated present íy-ar-ti ‘sets in motion’, Middle īrtē (i-er-); Gathic Avestan īratū ‘he shall rise’; Sanskrit intensive present álarti; from ereu- (see below p. 331) ṛ̥ṇṓti ṛ̥ṇváti ‘rises, moves’ (ὄρνῡμι), ā́rta (cf. ὦρτο), ā́rata (cf. ὤρετο; thematic like rantē, ranta), Perfect āra : ὄρ-ωρα, Future ariṣyatí, Participle ṛ̥tá- (īrṇá- ‘moved, agitated’ with prolongation of the ī from īrta or actual form of a heavy base).

Avestan ar- ‘to set in motion, to reach’, Present-Stem ar- : ərə-, iyar- : īr- (as Sanskrit íyarti : īrta), Causative āraya-, Participle -ərəta-; Sanskrit ṛ̥cchā́ti ‘to encounter something, to reach’, alongside re-sk̂ō in Old Persian rasatiy ‘comes, reaches’, New Persian rasad the same

Sanskrit sam-arā́- m., sam-áraṇa- n. ‘battle, competition’, Avestan ham-arəna-, Old Persian ham-arana- n. ‘hostile encounter, battle’, Avestan hamara- m. (and with th-form hamərəϑa- m.) ‘opponent, adversary’; Sanskrit írya- ‘active, vigorous, energetic’ (possibly belonging to the i-stem), irin- ‘mighty, violent’, ártha- n. m. ‘(to which one attains)’ ‘matter, affair, business; property, wealth, advantage’, Avestan arϑa- n. ‘matter, affair, duty, legal dispute’; Sanskrit ṛ̥tí-, ṛ̥́ti- f. ‘attack, conflict’, Avestan -ərəti- ‘energy’ (cf. Old Bulgarian ratь).

Sanskrit ārta- ‘affected, injured, distressed, suffering’, ārti- f. ‘misery, suffering’ (ā-ṛ̥ta-, -ṛ̥ti-); Sanskrit árṇa- ‘surging, billowing, flowing’, m. ‘wave, flood’, árṇas- n. ‘billowing flood’ (formally = Greek ἔρνος n.; cf. p. 328 Old High German runs), arṇavá- ‘surging, billowing’; m. ‘flood, billowing sea’ (u̯o-development from árṇa-

or in an old formative relation to ṛṇóti; the latter is certain for:) Avestan arənu- m. ‘battle, competition’ (: Old High German ernust p. 331).

From the thematic root (e)re- Sanskrit ráṇa- m. n. ‘battle’ (different from raṇa- m. ‘pleasure’) = Avestan rāna- n. ‘encounter, battle, dispute’; Avestan rāna-, rąna- m. ‘warrior, fighter’; Armenian y-aṙnem ‘raise me, stand up’; according to Pisani Armenian 4, ore-ar ‘people’ (cf. Latin orior); with -dh- (cf. p. 328 ἐρέθω, ἐρεθίζω, ὀρο-θύνω): y-ordor ‘quickly’, yordorem ‘encourage, wake, provoke’; arm ‘root’ (: ὄρμενος); ordi, Gen. ordvoy ‘son’ (ordhi̯o).

Greek ὄρνῡμι means 'to stir up, move' (cf. Sanskrit ṛṇṓti; see Schwyzer Greek Grammar I 696β; the o following ὀρέομαι), Aorist ὦρσα, ὤρορον, ὄρσω, Middle ὄρνυμαι, ὦρτο 'rose up', Future ὀροῦμαι, thematic Aorist ὤρετο, Participle ὄρμενος, Perfect ὄρωρα 'am excited'; with ορ- as an iterative vowel ὀρέ-ομαι, -οντο 'to break out', with er- also ἔρετο • ὡρμήθη Hesychius, ἔρσεο • διεγείρου Hesychius, ἔρσῃ • ὁρμήσῃ (forms that were then replaced by ὤρετο, ὄρσεο); a Present ἴρνυμι (like κίρνημι) derives from the Cretan Ζεὺς ‘Επιρνύτιος (Schwyzer Greek Grammar I 695); -ορτος in νεορτός 'newly born', θέορτος 'heavenly', etc.; Κυν-, Λυκ-όρτας, Λᾱ-έρτης; Homeric οὖρος 'favorable wind' (ὄρϝος, 'driving the ship'), ὄρος m. 'impulse'.

With gh-expansion, ἔρχομαι means 'to come' (only in the Present), ὀρχέομαι means 'to dance' (see Schwyzer Greek Grammar I 702); compare Old Irish regaid below; ὄρμενος means 'bosom, stalk', from ὄραμνος 'branch', ὀρόδαμνος, ῥάδαμνος (see Schwyzer Greek Grammar I 3132).

The prefix er- in ἔρνος (ἔρνος, Schwyzer Glossary 5, 193) means 'seedling, branch' ('grown from below', like Norwegian runne, rune 'branch': formally equivalent to Sanskrit árṇas- n.); ἐρέας • τέκνα. Θεσσαλοί Hesychius, ἐρέθω, ἐρεθίζω 'to stir up, disturb, excite' (ὀροθύνω 'to stir up, cheer up, excite').

From an es-stem eros 'elevation' derived from: Sanskrit ṛṣvá- 'high', Greek ὄρος n. 'mountain' (with vowel changes from ὄρνῡμι, and possibly also influenced by ὄρρος); see especially Schulze Qu. Epic 407 ff. for οὖρος = ὄρος; the Doric ὦρος and Attic Ὠρείθυια can be compared with ὦμος from ὄmsos and traced back to (after an adjective ors-os or ors-u̯os : Sanskrit ṛṣvá-) ὄρσος; Greek ὀρσοθύρη 'back door' (probably as an elevated emergency exit), in Hesychius εἰρεθύρη• ὀρσοθύρα;

see under ers- for Greek ὄρρος 'posterior'.

Phrygian ειροι means 'children' (see Jokl Eberts Real lexikon 10, 151a);

Albanian jerm means 'raging, insane' (er-mo-); for përrua 'riverbed', see below.

Latin orior, -īrī, ortus sum means 'to rise, ascend, originate, spring forth, be born' (ortus = Sanskrit ṛtá-; the o in orior may come either from ortus or from the Aorist stem, EM2 713), ortus, -ūs means 'rising', orīgo means 'origin' (like orior, it may be based on the i-stem), Umbrian ortom means 'ortum', urtas means 'ortae, rising', urtes means 'rising'.

Old Irish Imperative eirg ‘get up!’ (ergh-e), Future regaid (rigāti, Indo-European ṛgh-); compare with Greek ἔρχομαι; Celtic or- in Middle Welsh cyf-or m. ‘troop’, dy-gyf-or ‘elevation’, ad-orth ‘agitation, help’ (ati-or-to-), etc. (Loth RC 40, 355); see also Ifor Williams RC 43, 271 (regarding Middle Irish or f. ‘shore’ refer to Pedersen KG. I 206 f.);

Germanic ermana-, irmino ‘great’ (: ὄρμενος, Church Slavonic raměnъ, see Brückner KZ. 45, 107) in Old High German irmin-deot, etc. (see above p. 58); Old Icelandic ern (arnia-) ‘competent, energetic’, Gothic arniba adv. ‘sure’ (but Old Icelandic ārna, -aða ‘to go, travel, run’ secondarily from ærna = Gothic airinōn), Old High German ernust ‘battle, seriousness’, Anglo-Saxon eornost ‘seriousness, zeal’ (: Avestan arənu- ‘battle’); with similar meaning to Greek ἐρέας • τέκνα Hesychius, perhaps Old Norse erilar, Old Icelandic jarl, Anglo-Saxon eorl, Old Saxon erl ‘man’ (see under er- ‘eagle’); Old Icelandic iara ‘conflict’ (era);

Gothic rinnan, rann ‘to run, to flow’ (re-nu̯-ō), urrinnan ‘to rise, from the sun’, Old Icelandic rinna ‘to flow, to run’, Old High German and Old Saxon rinnan ‘to flow, to swim, to run’, Anglo-Saxon rinnan and iernan, arn as well; Causative Gothic urrannjan ‘to cause to rise’, Old Icelandic renna ‘to make run’, Old Saxon rennian, Old High German and Middle High German rennen, rante ‘to run’ (a form roneiō with nn derived from rinnan = Slavic roniti, see below p. 329).

Decreasing in Gothic runs m. (i-stem), Anglo-Saxon ryne m. ‘run, stream’, Old Icelandic run n. ‘streamlet’, Gothic garunjō ‘flood’, Old High German runs, runsa ‘flow of water, river’, runst f. ‘the flowing, stream, riverbed’; Gothic garuns (St. garunsi-) f. ‘street, market’ (literally ‘place where the people converge’; Germanic runs-: Sanskrit árṇas-). In application to the rising, growth of plants (cf. ἔρνος, ὄρμενος) Old Icelandic rinna ‘to shoot up, grow’, Norwegian runne, rune ‘twig’ and Swedish dialect rana ‘to shoot up’, Norwegian rane ‘pole’, Middle High German ran (ā) ‘slender, lean’, Old High German rono ‘tree trunk, block, splinter’; ‘elevation’ generally in Norwegian dialect rane ‘peak, prominent rock, ridge’, Old

Icelandic rani ‘snout, trunk’; Old Irish rind (rendi-) ‘point’; for d(h)-expansion see below.

This root form re-n- (perhaps derived from a present re-neu-mi, re-nu̯-o) is also found in Albanian përrua ‘riverbed, streambed’ (për-rēn-, with lengthening), prrua ‘source’ (prër-rua ‘outflow’) and in Old Bulgarian izroniti (Balto-Slavic ranei̯ō) ‘to pour out’, Russian ronítь ‘to make fall or let fall’, Serbian ròniti ‘to shed tears, to melt, to urinate’, Gothic -rannjan; see Trautmann 236 f.

The d(h)-expansion in Lithuanian participle nusirendant, nusirendusi from the setting sun, rindà ‘gutter’ (stógo r. ‘roof gutter’), ‘manger’, Latvian randa ‘depression, where the water runs off’;

The Old Bulgarian "ratь," Russian "ratь," and Serbo-Croatian "rȁt" "conflict" or "strife," derived from or(ə)ti-. The Old Bulgarian "retь" corresponds to "emulation," while the Russian "retь" signifies "quarrel" or "bickering." The Old Bulgarian "retiti" means "to contend," and the Russian "retovatьśa" translates to "to be annoyed" or "to quarrel." The term "retívyj" describes someone as "eager, hot-tempered, intense, or fiery," traced back to a thematic ere- or er-ti-, supported by the Russian dialectical "jeretítьśa" meaning "to be annoyed or quarrel." This relates to the Church Slavonic "raměnъ" discussed on pages 58 and 328.

From Hittite to here (Pedersen Hittite 5 f., 45, 91 f., 122) ar- in

1. a-ra-a-i (arāi) ‘rises up’, alongside a-ra-iz-zi the same, Pret. 3. Pl. [a]-ra-a-ir;

2. a-ri ‘comes’ (old Perf.), Pret. a-ar-ta (arta) or ir-ta;

3. Med. Pres. ar-ta-ri ‘stands, is placed’ (cf. Greek ὄρωρα : Latin orior), 3. Sg. Pret. a-ar-aš (ars) ‘arrived’;

4. Iterative a-ar-aš-ki-it (arskit) ‘reached repeatedly’ (cf. above Sanskrit ṛccháti);

5. Causative (cf. above p. 61) ar-nu-uz-zi (arnuzi) ‘brings to, sets in motion’ (ṛ-nu-; cf. above Sanskrit ṛṇṓti); Imper. 2. Sg. ar-nu-ut (arnut) = Greek ὄρνυ-θι, Verbal n. a-ar-nu-mar (arnumar);

To what extent Tocharian A ar-, B er- ‘to produce, cause’, with sk-Caus. ars-, ers- the same, according to Meillet (MSL. 19, 159), belong here is uncertain; it is certainly distant AB ar-, ār- ‘to cease’, with sk-Caus. ars-, ārs- ‘to abandon’ (inaccurate in Van Windekens Lexique 6, 22).

b. Expansion er-ed- (d-Presen): see ered- ‘to flow away’, Sanskrit árdati, ṛdáti ‘flows, etc.’, also ‘disturbs’; with the causative ardáyati ‘makes flow; pressures, tortures, kills’ Old Icelandic erta (artjan) ‘to provoke, stimulate, tease’ could be equated, but a connection with ardi- ‘point, thorn’ (above p. 63) is at least equally valid; a disyllabic form in ἀράζουσι • ἐρεθίζουσιν Hesychius, ἄραδος ‘excitement’;

Further here or to er-5 Sanskrit rádati ‘scratches, scores, digs, hacks’, ví-radati ‘separates, opens’;

perhaps also Old Prussian redo ‘furrow’ (Persson Beitr. 667).

c. Expansion er-edh-: see above p. 327 ἐρέθω etc. and below p. 339.

d. Base erei-; and reiə- : rī-; roi̯o-s, rī-ti- ‘flowing’.

Sanskrit írya- see above p. 327;

Sanskrit riṇā́ti, ríṇvati (áriṇvan) ‘lets flow, runs off, releases’, rīyatē ‘begins to flow, dissolves’, rīṇa- ‘flowing, in flow’, rītí- ‘stream, flow, stripe; course of things, manner, way’ (the latter meaning also in Middle Irish rīan ‘way, manner’), rit- ‘flowing away’, raya- m. ‘flow, stream, course, haste, intensity’, rētas- n. ‘flow, stream, seed’, rēṇú- m. ‘dust’ (: Old Russian rěnь ‘sandbank’); cf. the u-suffix below Latin rīvus; Armenian ari ‘stand up!’ (Persson Beitr. 769) Related to y-aṙnem, p. 327;

The Greek verb ὀρῑ́νω (ὀρι:-νι̯ω) means 'to set in motion, to agitate, to provoke to anger'; ἔρις, -ιδος means 'strife' (possibly related to our root form, unless better explained by Schwyzer Gl. 12, 17 as related to ἐρείδω 'to support, to brace, to push, to press'); Arcadian ἐρινύειν means 'to be angry', derived from Ἐρῑνύς, meaning 'the avenging spirit of the murdered person'.

The Albanian word geg. rîtë means 'moist, wet', essentially 'flowing' (rinëtë: Sanskrit riṇā́ti, Slavic rinǫti).

Note by Andi Zeneli:

Rinas ‘Illyrian river god’, Arbëresh të rinëtë, Albanian Geg të ritë ‘the 'flowing’ : Hittite (a-ru-na-aš /arunas/ ʔrunas/) ‘sea god, the sea’ : Sanskrit árvan-, árvant- ‘swift, runner’, Avestan aurva-, aurvant- ‘fast, brave’; perhaps Avestan auruna- ‘wild, cruel, of animals’;

§ R544.17 Rhene: Ῥήνη, νῆσος μικρὰ πλησίον Δήλου. λέγεται καὶ Ῥηνίς καὶ Ῥηναία, καὶ Ῥηναιεύς καὶ Ῥήνιος.

§ R544.19 Rhenoi: Ῥῆνοι, ἔθνος παροικοῦν τῷ Ῥήνῳ τῷ ποταμῷ καὶ ἀπ΄ αὐτοῦ καλούμενοι.

Ῥῆνος:

ὄνομα ποταμοῦ

§ R544.17 Rhene: Rhene (Ῥήνη) is a small island near Delos. It is also referred to as Rhenis (Ῥηνίς), Rhenaias (Ῥηναία), Rhenaios (Ῥηναιεύς), and Rhenios (Ῥήνιος).

§ R544.19 Rhenoi: Rhenoi (Ῥῆνοι) refers to a people living around the River Rhenus (Ῥήνῳ) and are named after it.

Ῥῆνος: This is the name of the river.

Latin orior and orīgo relate to 'source'; rīvus (rei-u̯o-s) means 'brook'. In Old Bulgarian, ръvьпъ means 'rival', with a similar meaning in rīvīnus and rīvālis 'rival in love' (the latter being a derivative of aequalis, sōdālis), originally 'neighbor of a brook'. It is likely that irrītāre 'to excite, to provoke, to anger' and prorītāre 'to stimulate, to provoke, to entice' come from a root ir-rī-re.

In Irish, rīan means 'sea' and (compare with Sanskrit rītí-) 'kind, manner'. The Gaulish name Rēnos (reinos) refers to the 'Rhine' (though Stokes in KZ. 37, 260 also suggests Irish riasc 'a marsh' and rīm 'bad weather'). Welsh rhidio means 'torrent' (similar to Anglo-Saxon rīð and Sanskrit rītí-ḥ). Old Irish riathor, Welsh rhaiadr, and Old Welsh reatir 'waterfall' (ri̯a-tro-).

In Anglo-Saxon, rīð (m. f.) and rīðe (f.) 'stream, brook'; in Old Saxon, rīth (m.) means 'torrent'; in Middle Dutch, rīde (f.) means 'brook, watercourse'; in New High German, -reid(e) appears in place names. The diminutive (rīþulōn) is represented in Low German rille, 'furrow for rainwater, ditch'. Additionally, Anglo-Saxon ā-rǣman means 'to raise, to arise'; Middle English rǭmen and English roam 'to wander'; Old Icelandic reimuðr means 'wandering', reimir means 'serpent', and þar er reimt means 'there it is eerie, haunted'; reima means 'to infest' (similar to Old Bulgarian rijati 'to push'). For rinnan, refer to above.

With the Germanic s-extension: Gothic urreisan means 'to rise up'; Old Icelandic rīsa, Anglo-Saxon, and Old Saxon rīsan 'to rise'; Old High German rīsan and Middle High German rīsen 'to climb, to fall'. Old High German reisa means 'departure, campaign, journey'; Gothic urraisjan means 'to cause to rise, to erect, to awaken'; Old Icelandic reisa means the same; Anglo-Saxon rǣran means 'to raise, to erect, to build'; Old High German rēren means 'to make fall, to make descend, to spill'. Low German rēren means 'to fall'; Middle High German riselen means 'to drip, to rain'; New High German rieseln means 'to trickle'; Middle High German risel (m.) means 'rain'; Old Icelandic blōð-risa and Middle High German bluotvise 'blood-spattered'; Old Frisian blōdrisne means 'bleeding wound'. From 'to fall' comes 'to be appropriate' in Anglo-Saxon (ge)rīsan 'to be fitting', Old High German garīsan 'to suit, to befit' (compare the s-extension Old Bulgarian ristati). Middle High German risch means 'quick, swift' (compare Old Bulgarian riskanije).

In Lithuanian, rý-tas means 'morning' (originally 'sunrise', similar to Gothic urreisan). In Latvian, rietu, -ēju, -ēt means 'to break forth, to rise (e.g., the day), to gush forth'; riete means 'milk in the mother's breast' (compare with the Sanskrit rēta-).

The Slavic raia̯- m. ‘stream’ (: above Sanskrit raya-ḥ m. ‘current, flow’) in Old Bulgarian izrojь ‘semen discharge’, sъrojь ‘confluence’, naroj ‘crowd’, roj ‘swarm of bees’ (roio̯-s); additionally, rěka (roi-kā) ‘river’; Slavic rēi̯ō ‘to push’ in Old Church Slavonic rějǫ, rějati ‘to flow’ (North Slavic) and ‘to push, to urge’ (like ὀρῖνω ‘to move’); additionally, ablaut Old Church Slavonic vyrinǫti ‘to expel’, rinǫtisę ‘to rush’; Old Russian rěnь ‘sandbank’, Little Russian riń ‘sand, river gravel’ (cf. Sanskrit rēṇú-); in another sense (see above to Latin rīvīnus) Old Bulgarian rьvьnъ ‘rival’ rьvenije ‘strife, contention’, Czech řevniti ‘to emulate’, Polish rzewnić ‘to move’.

With the s-extension, Balto-Slavic reistēi̯ō in Old Bulgarian rištǫ, ristati ‘to run’, riskanije ‘course’, Lithuanian raĩstas (‘duration’ = ‘rut period’), Latvian riests (same), Lithuanian rìstas ‘fast’, riščià Instr. Sg. ‘at a gallop’.

Basis ereu-; er-nu- ‘competition’, or-u̯o- ‘urgent’.

Sanskrit ṛṇṓti (Perf. āra but Indo-European ōra), arṇavá-; Avestan arənu- see above p. 327.

Sanskrit árvan-, árvant- ‘swift, runner’, Avestan aurva-, aurvant- ‘fast, brave’; perhaps Avestan auruna- ‘wild, cruel, of animals’; very uncertain Sanskrit rū-rá- ‘fervent, from fever’;

Note by Andi Zeneli:

Rinas ‘Illyrian river god’, Arbëresh të rinëtë, të ritë ‘streams’ : Hittite (a-ru-na-aš /arunas/ ʔrunas/) ‘sea god, the sea’

Greek ὄρνῡ-μι, οὖρος see above; old causative ὀρούω ‘I rush, I storm’, ἀνορούω ‘I leap up’ (likely as ορου[σ]ω with the s-extension, see below); cf. Schwyzer Gr. Gr. I 683.

Latin ruō, -ere ‘to rush, to hurry, to charge’;

Middle Irish rūathar (reu-tro-) ‘onslaught’, Welsh rhuthr (same), Old Irish rū(a)e ‘hero’ (reu-i̯o-); related are the Gaulish-Brittonic Arvā, English Arrow, French Erve, Auve (r̥u̯ā); Messapic River name Arvō.

Old Saxon aru, Anglo-Saxon earu ‘quick, ready, nimble’, Old Icelandic ǫrr ‘swift, generous, (arwa- = Avestan aurva-; here as originally ‘generous’ perhaps also Gothic arwjō ‘free, gratuitous’, Anglo-Saxon earwunga, Old High German ar(a)wūn ‘free, vain’, arod ‘powerful, nimble’; Old High German ernust see p. 328. Anglo-Saxon rēow ‘excited, stormy, wild, rough’, Gothic unmana-riggws ‘wild, cruel’.

Expansion of reu-s-:

Sanskrit róṣati, ruṣáti ‘is irate’, ruṣitá-, ruṣṭá- ‘angry’.

Swedish rūsa ‘to rush, hurry’, Middle Dutch rūsen ‘to rage, storm, make noise’, rūsch ‘frenzy’, Old Icelandic rosi ‘storm gust’, raust ‘voice’, as in Swedish ruska ‘to rush, hurry’;

[but Gothic raus n., with grammatical variation Old Icelandic reyrr m., Old High German rōr ‘reed’, rōrea ‘pipe’ (rauziōn), with root stress (as in Gothic) Swedish rysja, Old High German rūssa, rūsa, riusa f. ‘reuse’, further developed with k-suffix Anglo-Saxon rysc f., Middle High German rusch(e) f. ‘rush’, likely unrelated].

Lithuanian ruošùs ‘busy, active’, Latvian ruošs (same meaning), Lithuanian ruošiù, ruošiaũ, ruõšti ‘to arrange’, reflexively ‘to strive’;

Slavic ruchъ in Russian ruch ‘restlessness, movement’, rúchnutь ‘to fall, to tumble’, Polish and Czech ruch ‘movement’, with ablaut Czech rychlý ‘quick,

swift', and causative Slavic rušiti 'to overthrow' in Old Church Slavonic razdrušiti 'to destroy', Russian rúšitъ and so on.

Ref : WP. I 136 ff., Schwyzer Gr. Gr. I 516 b, 694, 702, 719, 740, 749, Trautmann 240 f., 242, 243, 246, WH. I 64 f., 416 f., 719, II 222 f.

Pages : 326-332

PIET : 1301

499. er-4 (er-t-, er-u̯-)

English : 'Earth'

German : 'Erde'

Material: Greek ἔρᾱ 'earth', ἔρα-ζε 'to the earth' (perhaps from this ἐράω, see below p. 336; with contraction, probably πολύηρος • πολυάρουρος, πλούσιος Hesychius); ἔνεροι, see above p. 312; ἐρεσι-μέτρη • γεωμετρίαν Hesychius;

Germanic erþō in Gothic *aírþa*, Old Norse *jǫrð*, Old High German (etc.) *erda* 'earth'; Germanic erō in Old High German *ero* 'earth'; u̯o-extension in Old Norse *jǫrvi* (erwan-) 'sand, sandbank', and Welsh *erw* f. 'field', pl. *erwi*, *erwydd*, Cornish *erw*, *ereu* the same, Old Breton, Middle Breton *eru*, New Breton *ero* 'furrow' (eru̯i-); perhaps Armenian *erkir* 'earth' (Pedersen KZ. 38, 197), if derived from erg- (Indo-European eru̯-) after *erkin* 'heaven'.

Maybe Albanian (erasha) rashë Aorist 'I fell' : Italian Greek ἤρᾱσᾰ 'I fell' by Andi Zeneli, Greek ἐράω (erā́ō) '(usually in compounds) to pour forth, to vomit' (458 BCE, Aeschylus, Agamemnon 1599, 5th century CE, Hesychius Alexandreus, Synagogue of All Words by Elements)

Similarly Albanian Aorist prisha 'to saw, destroy' : Greek ἔπρῑσᾰ 'to saw, destroy'

Ref : WP. I 142, Finzenhagen Terminol. 6, Schwyzer Gr. Gr. I 424.

Page : 332

PIET : 236

500. er-5, erə-, thematisch (e)r-ĕ-

English : ‘rare, loose, crumbly’

German : ‘locker, undicht, abstehend; auseinandergeben, auftrennen’

Material: Sanskrit ṛtē with Ablative, Accusative ‘excluding, without, except’ (local form of a participle ṛta- ‘separated, detached’), nírṛti-ḥ ‘dissolution, decay, ruin’; ár-ma- Pl. ‘ruins, remains’, armaká- ‘ruinous’ or n. ‘place of ruins’ (meaning somewhat uncertain); erə- in īrma- ‘wound’; thematic (e)r-e- in virala- ‘scattered, leaky, rare’.

Greek ἐρῆμος, Attic ἔρημος ‘lonely’;

Latin rārus ‘loose, not dense, rare’ (erə-ró-s) is quite uncertain, more likely rēte ‘net, thread’ (compare below Lithuanian rẽtis, Latvian rēta).

Lithuanian yrù, ìrti 'to dissolve, separate,' paĩras 'loose'; rẽtis m. 'sieve' (with an original slurring sound, as often in i-stems), Latvian rēta, rēte 'scar,' rēni rudzi 'sparsely growing rye'; Lithuanian erẽtas 'wide, spacious' ('standing apart'); from the lighter base rẽtas 'thin, expansive, rare' (from the thematic root (e)r-e-, as well:) rẽsvąs 'rare, thin,' paresvis 'sparse.'

Old Church Slavonic oriti 'to dissolve, collapse, destroy' (Caus. oréi̯õ 'to cause to go apart'), Serbo-Croatian obòriti 'to overthrow', Czech obořiti 'to destroy', Russian razorítь 'to tear apart';

Sanskrit ṛ́dhak 'special, separated', árdha-ḥ 'part, side, half', ardhá- 'half', n. 'part, half';

Lithuanian ardaũ, -ýti 'to split, to divide' (Caus., similar to Church Slavonic oriti); erẽdvas 'wide, spacious', Latvian ãrdaws, irẽdens 'loose, crumbly', èrds 'loose, comfortable (spacious)', irẽdít, irẽdinât 'to loosen, to separate', èržu, èrdu, èrst 'to separate'.

rē-dh-:

Old Church Slavonic rědьkъ 'rare' (likely with stress, cf. Czech řidký, Slovene ŕẹ́dək, despite Serbo-Croatian rȉjedkī, rîdkī).

Regarding ered-, see above, pp. 329 ff.; regarding ereu-, see the special article below, p. 337. To what extent the roots rē-d- ‘to scratch’, rei-, reu- ‘to tear open’ considered by Persson (pp. 666, 773, 839 ff.) as extensions of our er(ə)- actually stem from it is questionable; they entirely lack or at least do not recognize the particularly pronounced meaning of loosening, being loose, or standing apart that is characteristic of er(ə)-.

Ref : WP. I 142 f., Trautmann 12 f.

Pages : 332-333

PIET : 1334

501. ereb-, orob-, rōb-

English : ‘to drill, make holes’

German : ‘bohren, aushöhlen; spitzes Werkzeug dazu’

Material: Latvian irbs 'knitting needle' (rhyming with virbs), irbulis 'small peg, stylus'; Lithuanian ùrbinti 'to make a hole with an awl', urbti = Latvian urbt 'to drill', urbulis 'awl, stylus'; Lithuanian ruõbti 'to hollow out', ruobtùvas 'hollowing tool', Latvian ruobs 'notch, incision, fold, defect, discrepancy'. The ablaut patterns indicate an Indo-European antiquity of the family, although the comparison with Greek ἄρβηλος 'round shoemaker's knife' and ἀρβύλη 'strong shoe covering the whole foot' (if originally 'hollowed wooden shoe') remains questionable, as the latter might also be based on a word for 'shoe' of entirely different origin.

Ref : WP. I 146.

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PIET : 0

502. ĕreb(h)-, ŏrob(h)-

English : a k. of dark colour

German : in Worten für dunkelrötliche, bräunliche Farbtöne

Material: Greek ὀρφνός 'dark, gloomy' (ὄρφος 'a dark-colored sea fish'); for the fading of the original color meaning, Rozwadowski (Eos 8, 99 ff.) references Russian rjabinóvaja nočь 'murky, stormy night', similar to Homeric ὀρφναίη νύξ.

With dissimilator. Loss of the initial -r- in Albanian-Ligur.-Celt.-Germanic eburo- 'rowan, yew':

In Albanian-Gheg. ber-sh-e m. 'yew' (ebur-isio-, with collective suffix), Ligurian Placename Eburelianus saltus, Gallic-Roman eburos 'yew' (in many Placename and personal name), Old Irish ibar m. 'yew', also as personal name, Welsh efwr 'cow-parsnip', Middle High German eberboum, New High German Eber-esche.

Old Icelandic iarpr 'brown', Old High German erpf 'dusky' (often in River name), Anglo-Saxon eorp 'dark-colored, blackish'; derived from this Old Icelandic iarpi 'hazel grouse' and Low German erpel 'drake' (in contrast to the lighter female); with full grade of the second syllable Old High German repa-, reba-huon, Swedish rapp-höna 'partridge': Middle Dutch raphōn.

Latvian iřbe in meža iřbe 'hazel grouse', lauka-iřbe 'field grouse' (see above Mühlenbach-Endzelin, Latvian-D. Wb. I 708 ff.; scarcely a Slavic loanword, as seen in Lithuanian íerbë ėrubẽ, jėrubẽ, jėrublẽ 'hazel grouse', cf. Little Russian jarubéć).

Slavic with nasalization: Proto-Slavic jerębъ, Russian - Church Slavonic jaŕabъ, jeŕabъ, Serbo-Croatian jȁrêb, etc., 'partridge', named after the color, as seen in Little Russian oŕábyna, orobýná, Slovenian jerebíka, Czech jeřáb, etc., 'rowan'; without initial vowel, Russian rjabój 'spotted' (cf. above rjabinóvaja nočь, Old Bulgarian rębъ, Russian rjábka 'partridge', rjabína 'rowan tree', rjábčik 'hazel grouse', etc.).

Here, Old Norse *raf* n. ‘amber’, Old Icelandic *refr* ‘fox’ as ‘the red’, but likely also Old Icelandic *arfr* ‘ox’ etc. as ‘the reddish-brown’. Compare Specht Decl. 115 f., who posits a color root er-; see also *rei-*, *reu-b-* ‘variegated’; for b : bh see Specht 261 f.

Ref : WP. I 146, Jokl Symb. gramm. Rozwadowski II 242 f., Trautmann 104 f.

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PIET : 2860

503. ered-

English : ‘to flow; dampness’

German : ‘(zer)fließen, Feuchtigkeit’

Material: Sanskrit árdati, ṛdáti ‘flows (in compounds), disperses, dissolves; disturbs, ardáyati ‘makes flow, dissolves, presses, tortures, kills’, ārdrá- ‘moist, wet’, ṛdū- (in compounds) ‘moisture’, Avestan arədvī- f. name of a mythical river, usually conceived as a female deity.

Perhaps related to Greek ἄρδᾰ ‘dirt’, ἄρδαλος ‘dirty’. Possibly connected to the frequent Celtic-Ligurian river name Rodanos (French Rhône = New High German der Rotten, Italian Rodano, etc.) ‘the flowing one’ (Greek Ἠρίδανος from Iberian Errodanos), and also the Rednitz (Bavaria) from Rodantia.

Albanian the Cape of Rodoni by Andi Zeneli

Ref : WP. I 148, Pokorny Mil. Boisacq II 193 ff.

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PIET : 0

504. ereg$^{w}$(h)o-, erog$^{w}$(h)o-

English : ‘pea’

German : ‘Erbse, Hülsenfrucht’

Material: Greek ὄροβος m. (from ἔροβος according to the genitive and so on ὀρόβου); compare W. Schulze Kl. Schr. 81), ἐρέβινθος m. (the Anatolian suffix does not clearly indicate such a origin, as it also appears in plant names elsewhere, e.g., λέβινθοι • ἐρέβινθοι Hesychius) ‘chickpea’.

Latin ervum n. ‘a legume’ (from erou̯om, ereg$^{w}$(h)om, or erog$^{w}$(h)om); Old High German araweiz, arwiz, New High German Erbse, Old Saxon er(iw)it, Middle Dutch erwete, Low German erwten Pl., Old Norse ertr f. Pl. (Dat. ertrum) (-ait likely just a suffix); but Middle Irish orbaind ‘grains’ stands for arbainn, older arbanna (see above, p. 63). Probably borrowings from a common, likely Eastern Mediterranean source, from which Sanskrit aravindam ‘lotus flower’ also derives.

Ref : WP. I 145, WH. I 419 f., 863.

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PIET : 237

505. erek-1 (er[e]gh-)

English : ‘louse, tick’

German : ‘Laus, Milbe’

Comments: Often distorted through taboo avoidance.

Material: Sanskrit likṣā́ ‘gnat, lice’ (probably derived from lakṣā́ influenced by likháti ‘to scratch’).

Latin ricinus 1. ‘a parasitic insect that burrows into the skin of sheep, dogs, or cattle, tick’ (the affiliation of 2. ‘a shrub, Ricinus communis’ is uncertain) may go back to an older recinos and be related to Lithuanian érkė ‘tick, sheep louse’ (erki̯ā), Latvian ẽrce ‘cow tick, evil person’ under Indo-European erek-.

Further comparison includes Armenian o(r)jil ‘gnat, louse’ (here a root variant er(e)gh- seems to be present, as also in the following Albanian form) and orkʿiun ‘ringworm, itching, erysipelas’ (from orqii̯ōno- with a -no suffix similar to Latin, according to Petersson KZ. 47, 263 f.), Albanian ergjiz ‘small louse’ (see G. Meyer AlbanianWb. 96; doubts by Hermann KZ. 41, 48; however, the differing guttural in Armenian and Albanian may be due to taboo distortion).

Ref : WP. I 145, II 344.

Page : 335

PIET : 0

506. er(e)k-2, rek-, rok-

English : ‘to tear, cut, split’

German : ‘aufreißen, spalten, schinden’

Material: Sanskrit ṛkṇá-ḥ ‘scraped, worn bare’, ṛkṣá-ḥ ‘bare’, ṛkṣara-ḥ ‘point, thorn’; Lithuanian j-ėrkà, pra-j-ėrkà ‘slit’; (see above, p. 67 f., for Latvian eřcis ‘juniper’ etc.); with a different ablaut stage Lithuanian rankù, ràkti ‘to prick’, rakštìs ‘splinter, thorn’, etc.

Ref : Persson Beitr. 839.

See also : Dazu gehört auch: eres-1 ‘stechen’.

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PIET : 0

507. eres-1

English : ‘to pierce’

German : ‘stechen’

Material:

Sanskrit ṛṣáti ‘thrusts, pricks’, ṛṣṭíṣ ‘spear’, Avestan aršti- (similar);

Lithuanian erškẽtis ‘thorn plant’, see above, p. 67;

Slovenian rẹ̑sək ‘goose thistle’.

Ref : Persson Beitr. 84.

See also : Different from this is: ere-s-2.

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PIET : 0

508. ere-s-2 (ₑrs-, ᵣ̥s-, ₑres-), und rĕs-, rŏs-

English : ‘to flow’

German : ‘fließen’; von lebhafter Bewegung überhaupt, auch ‘umherirren’ und ‘aufgebracht, aufgeregt sein’

Derivative: rosā 'moisture, dew', eresi̯ā 'ill will' (p. 337)

Material: 1. Sanskrit rása-ḥ 'juice, liquid', rasá 'moisture, wetness', also a mythical river name equivalent to Avestan Raṅhā (i.e., Rahā), from which comes the name of the Volga ʿPã;

Latin rōs, rōris 'dew' (consonant stem with originally only nominative lengthening ō);

Albanian resh, reshën 'it snows', also 'it rains ash, fire' (probably also from rōs-);

Greek ἀπ-εράω (erəsō) 'pour a liquid, spit away', ἐξ-εράω 'pour out, spit out', κατ-εράω 'pour in', μετ-εράω 'pour around', συνεράω 'pour together'; according to Debrunner IF. 48, 282, the basic meaning of ἐράω would be 'pour out onto the earth' and the verb would be derived from ἔρα 'earth' (above p. 332);

Old Church Slavonic rosa 'dew', Lithuanian rasà the same

2. Root form ers-, ᵣ̥s-; ᵣ̥sen 'male'.

Sanskrit árṣati 'flows'; further with the meaning 'male' (from 'wetting, seed-discharging') Sanskrit ᵣ̥ṣa-bhá-ḥ 'bull', aja-rṣabhá-ḥ 'he-goat', Avestan Old Persian aršan 'man, male', Greek Homeric ἄρσην, Attic ἄρρην, Ionic Aeolic Cretan ἔρσην (without ϝ-!) 'male' (including αρνηϝός, Homeric ἀρνειός 'ram' = Attic ἀρνεώς, Aeolic ἀρνήαδες f., including ἀρνεύω 'make a leap, dive', literally 'make a buck's jump', ἀρνευτήρ 'one who makes a somersault, a leap', Lithuanian bei Boisacq and ἀρνειός and ἀρνευτήρ Nachtr.), probably also Old High German or[re]huon, Old

Norse orre 'capercaillie' (from this through crossing with Old High German ūr, ūrohso the Middle High German ūrhan, New High German Auerhahn).

3. The affiliation of our root eres- to er-, or- 'to set in motion, lively movement' is worth considering. Other s-forms of the root er-, or- show further meanings:

Armenian eṙam (ersā-i̯ō; cf. above Sanskrit arṣati) 'to boil, to seethe; to be in restless motion; to swarm; to be passionately agitated; to be or become eager, angry', eṙandn 'boiling etc.; agitation', z-eṙam 'I move around, I am strongly moved, agitated, I swim etc.';

Greek ἐρωή 'momentum, rush' (rōsā́; from which also ἐρωέω 'to flow, stream, hurry');

Latin rōrārii 'lightly armed skirmishers' (derivation from rōsā 'momentum' = βελέων, δουρὸς ἐρωή);

Old Norse rās f. ‘run’, Middle Low German rās n. ‘violent current’, Anglo-Saxon rǣs m. ‘run, attack’ (English race Scandinavian loanword), Middle High German rāsen ‘to rage’, Anglo-Saxon rǣsan ‘to storm’, Old Norse rāsa ‘to rush’; Old Norse ras n. ‘hurry’, rasa ‘to fall, slide’ (ablaut rōs- : rēs- : rəs-); Gothic rēs in personal name Rēs-mēr;

additionally with the concept partly of restless, aimless movement, partly of agitation, violent anger:

on one hand: Latin errō (ersāi̯ō) ‘to wander’ (= Armenian eṙam), Gothic aírzeis ‘deluded, led astray’, Old High German irri ‘deluded’, Gothic aírziþa f. ‘error, deceit’, Old High German irrida the same, irr(e)ōn (erziōn) ‘to err’;

on the other hand: Old Saxon irri ‘angry’, Anglo-Saxon eorre, yrre ‘angry, embittered’, eorsian, iersian ‘to be angry’.

4. eres- in Sanskrit irasyáti ‘angers, intends evil, behaves violently’ (eres-), irasyā́- ‘ill will’ and ī́rṣyati ‘is jealous’ (erəs-), Avestan Partiz. arəšyant- ‘jealous’, Sanskrit īrṣyā́- ‘jealousy, envy’, Avestan aras-ka- ‘envy’, Middle Persian, New Persian arašk ‘envy, zeal’, low-grade Avestan ərəši- ‘envy’; Vedic ṛ́ṣi- m. ‘poet, seer’ (raging one); Armenian heṙ ‘anger, envy, quarrel’; Greek ἄρος • ἀκούσιον βλάβος Hesychius, Homeric ἀρειή ‘insulting word’ (= Sanskrit irasyā́), with ἐπήρεια ‘violent, hostile action’ (ancient Greek ā, cf. Arcadian ἐπηρειάζεν, with lengthening in the compound based on ἐπ-ᾱρής), cf. also ἐρεσχηλέω ‘engage in

banter’; Ἄρης ‘god of revenge’ seems to be a personification of the related noun ἀρή ‘ruin, violent act’, from which ἀ͞ρήμενος ‘affected, wounded, tormented’;

Lithuanian aršùs ‘violent’; Hittite arsaniya- ‘to envy, to be jealous’, denom. from arsana- ‘jealous’ (cf. above Sanskrit īrṣyā́ ‘envy’), Benveniste Balto-Slavic 33, 139; according to Pedersen REtIE. 3, 18 here Tocharian A ārṣal ‘poisonous worm’, B arṣāklai ‘snake’ (r̥sātlā); to Sanskrit árṣati ‘flows’ (above p. 336) Couvreur Ḫ 96 compares Hittite a-ar-aš-zi (arszi) ‘flows’; Tocharian A yär-s-, B yar-s- ‘to bathe’ (-s- from -sk-), without sk-suffix A yär- same meaning, is compared with Hittite arra- ‘to wash’.

Ref : WP. I 149 ff., WH. I 416 f., 863, Trautmann 237.

Pages : 336-337

PIET : 1342

509. ereu-1

English : ‘to seek, ask’

German : ‘nachsuchen, forschen, fragen’

Material: Greek ἔρευμι, ἔρυμεν, thematically developed into: ἐρέ[ϝ]ω, ἐρέ[ϝ]ομαι (Aeolic ἐρεύω) and εἴρομαι (ἔρϝομαι) ‘ask, seek’, Cretan ἐρευταί ‘seekers, agents’, based on an en-stem: ερεϝ-ων ‘questioner, seeker’, ἐρευνάω ‘search, investigate’ and Homeric ἐρεείνω ‘inquire, ask’ (ερεϝεν-ι̯ω), finally based on ἔρϝ-ως: ἐρωτάω Homeric εἰρωτάω ‘ask’; Homeric ἐρείομεν is, according to Risch (briefly), an artificial analogy formation; Old Norse raun f. ‘attempt, trial, investigation’, reyna ‘test, experience’.

Ref : WP. II 366, Schwyzer Gr. Gr. I 680.

Page : 337

PIET : 2277

510. ereu-2

English : ‘to tear’

German : ‘aufreißen’

Material: Sanskrit áruṣ- n. ‘wound’; Old Norse ørr, err n. ‘scar’ (arwaz, arwiz), as Finnish loanword arpi, Gen. arven; Middle Dutch are, New High German dialectal arbe ‘scar’.

Ref : WP. II 352, Holthausen Altwestn. Wb. 355.

See also : s. auch unter reu-2 ‘aufreißen’, das wohl dazugehört.

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PIET : 953

511. erə-1, rē-, er(e)-

English : ‘to row’

German : ‘rudern; Ruder’

Derivative: erə-ter- ‘rower’

Material: Sanskrit arí-tra- m. ‘driving; oar’, n. (also áritra-) ‘steering oar’, aritár- ‘rower’.

Greek ἐρέ-της ‘rower’, a replacement for ἐρετήρ (= Sanskrit aritár-), with the feminine Ἐρέτρια surviving in Old Norse, ἐρέσσω, Attic ἐρέττω ‘to row’ (ερετ-ι̯ω, denominative), ἐρετμός, Pl. ἐρετμά (instead of ἐρῆμος = Latin rēmus, based on ἐρέτης, Schwyzer Greek Grammar I 4932) ‘oar’, Homeric εἰρεσίη (εἰ- metrically lengthened) ‘the act of rowing’, ὑπηρέτης ‘oarsman, sailor’; metaphorically: ‘hard-working servant’, πεντήρης ‘five-banked’; εἰκόσ-ορος, τριᾱκόντ-ορος, Ionic τριηκόντ-ερος, etc. (the -ορος- forms due to Greek assimilation of o from ε); ἁλι-ήρης ‘sea-rowing’, ἀμφ-ήρης ‘double-oared’, τριήρης ‘three-banked’.

Latin rēmus ‘oar’, triresmom, septeresmom Columna rostrata (more likely from rē-smo- than ret-smo-);

Old Irish rā- ‘to row’, imb-rā- ‘to row, to sail’ (e.g., Impf. -raad, Perf. imm-rerae ‘he departed’, noun imram ‘rowing’), rāme ‘oar’;

Old Norse rōa, Anglo-Saxon rōwan, Middle High German rüejen ‘to row’; Old High German ruodar, Anglo-Saxon rōðor n. ‘oar’, Old Norse rōþr (u-stem rōþru-) ‘rowing’;

Lithuanian iriù, ìrti ‘to row’, ìrklas ‘oar’, with ablautend Old Prussian artwes f. Pl. ‘voyage’.

Ref : WP. I 143 f., Trautmann 105.

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PIET : 1337

512. erə-2, rē-

English : ‘to be still’

German : ‘ruhen’

Derivative: rē-u̯ā, rō-u̯ā ‘rest’

Material: Avestan airime adv. ‘still, quiet’ (erə-mo-), armaē-šad, -śtā ‘sitting quietly, standing still’ (er-mo- or erə-mo-; the -i- is merely graphic in airime, according to Meillet Dialect indoeur. 66).

Greek ἐρωή (πολέμοιο) ‘(battle) rest’, ἐρωέω ‘cease’ = Old Norse rō, Anglo-Saxon rōw, Old High German ruowa, New High German Ruhe (rōu̯ō), with ablaut seen in Old High German rāwa; ἀρά-μεναι • ἡσυχάζειν in Hesychius;

Welsh araf ‘quiet, gentle, slow’ (erə-mo-).

According to Rozwadowski R. Slavic 6, 58 f., the name of the Volga, Ῥᾶ, is supposedly derived from Rava (Mordvin Ravo), ‘calm, standing water’, related to Lithuanian rova (= Germanic rōu̯ō ‘rest’), Latvian rāwa ‘standing water’, and Lithuanian River name Rova = Slavic Rava; see better on p. 336 above.

The association of Greek ἔρως ‘love’, ἔραμαι ‘love’ (cf. Sanskrit rámate ‘rests, stands still, is content, finds pleasure, engages in love’) is at most a very weak possibility (see Boisacq with Lithuanian, Persson Beitr. 667).

An s-extension r-e-s-, r-o-s- appears in Gothic rasta ‘mile’ (‘rest’), Old Norse rǫst f. ‘stretch of road’, Old High German rasta f. ‘rest, pause, stretch of road, period’, Old Saxon rasta and resta (rastja) ‘rest, camp’, Anglo-Saxon ræst and rest ‘rest, resting place, grave’; with ablaut, Middle Dutch ruste, roste ‘rest, stretch of road’, late Middle High German rust ‘rest’; Gothic razn n. ‘house’, Old Norse rann, Anglo-Saxon ærn, ren n. ‘house’ (with the unusual ræsn n. ‘plank, ceiling’), Old Frisian ern in fiā-ern ‘cattle-shelter’; uncertain Anglo-Saxon reord (rezdō) f., gereord n. ‘meal, feast, food’, Old Norse greddir ‘feeder, satisfier’ (ga-razdīz), grenna ‘feed’ (ga-raznian).

Ref : WP. I 144 f.

See also : Vgl. rem-, das wie res- mit (e)rə- zusammengestellt wird.

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PIET : 1338

513. er(ə)d- (ₑr/ə/d-), er(ə)dh-

English : ‘high; to grow’

German : ‘hoch; wachsen’

Material: Avestan ərədva- 'high'; Latin arduus 'high, steep'; Gallic Arduenna silva, Old Irish ard (r̥̄dṷo-) 'high, large'; Welsh hardd 'beautiful'; Old Icelandic ǫrðugr 'steep' represents (as possibly does ərədva-) a parallel form extending from dh-, with various extensions of er- '(to move) to bring up high' by dh (cf. ὀροθύνω 'drive on' etc.).

Certainly, with dh Latin arbor 'tree', to which Kurdish ār- from ard- 'tree' in ārzang 'the dark coloration caused by wind and weather on trees', essentially 'tree rust'; Albanian rit 'grow', from r̥d- or r̥dh-; Slavic orstǫ, Old Bulgarian rastǫ, Russian rastú, Czech rostu, etc. 'grow' (ord-, ordh-tō);

Tocharian A orto 'upward'.

Ref : WP. I 148 f., II 289 f., WH. I 64 f.

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PIET : 0

514. ergh-

English : ‘to shake, tremble’

German : ‘schütteln, erregen, beben’ od. dgl.

Comments: Likely an extension of er- 'to set in motion'.

Material: Sanskrit ṛghāyáti 'trembles, shakes, storms'; Greek ὀρχέω 'to sway, move', often ὀρχέομαι 'to dance, leap, jump, shake'.

Given the meaning 'ἔρις' (strife) and similar contexts in er-3, the following may be related: Avestan ərəɣant- 'harsh, abhorrent'.

Old High German ar(a)g 'cowardly, lazy, evil, wicked', Anglo-Saxon earg with the same meanings, Old Icelandic argr and with metathesis ragr 'effeminate, lecherous, bad'; Lithuanian aržùs 'lustful, sensual'.

Ref : WP. I 147 f.

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PIET : 1340

515. erk$^{w}$-

English : ‘to shine; to praise’

German : ‘strahlen; hell klingen, lobpreisen’

Material: Sanskrit árcati 'shines; praises, greets, honors', arká- m. 'ray, flash of lightning, sun, fire; song, singer' (= Armenian erg), ṛc-, Nom. Sg. ṛk f. 'shine; poem, verse', ṛkvan- 'praising, exulting'; Armenian erg 'song'.

Old Irish erc 'heaven', Middle Irish suairc 'pleasant, beautiful, radiant' (su-erk$^{w}$is); Tocharian A yärk, B yarke 'reverence' (Pedersen REtIE. 3, 18); Hittite ar-ku-u̯a-nu-un 'I prayed' (arku̯anun); see also Hendriksen 45 and 74.

Ref : WP. I 147, Marstrander ZceltPh. 7, 360; vgl. oben S. 65.

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PIET : 1339

516. ers- : orsos

English : ‘behind; tail’

German : ‘Hinterer, Schwanz’

Material: Armenian oṙ 'rear' (mostly plural oṙ-kʿ, i-stem); Greek ὄρρος m. 'rear' (also οὐρά: f. 'tail' from orsi̯ā) = Old High German ars, Anglo-Saxon ears m., Old Icelandic ars, rass 'buttocks' = Hittite a-ar-ra-áš (arras), Dat. ar-ri-iš-ši (arrisi); the -si is an enclitic pronoun; Old Irish err (ersā) f. 'tail, end' (also of a chariot), from which eirr 'chariot-fighter' (ers-et-s), Gen. erred.

Ref : WP. I 138, Couvreur Ḫ 98, Pedersen KG. II 101.

See also : It is often related to ‘elevation, protruding body part’ with er-3 (see above, p. 326).

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PIET : 235

517. es-

English : ‘to be’

German : ‘sein’

Grammar: Copula and substantive verb; originally forms only a durative present and is therefore often supplanted by the root bheu̯ə- : bhū- in individual languages.

Material: 1. Sanskrit ásmi, ási, ásti, smás, sthá, sánti; Avestan ahmi, 3rd sg. asti, 3rd pl. hanti; Old Persian amiy; Armenian em, es, ē; Greek Homeric Attic εἰμί (= ἐμμι, aeol. ἔμμι, Doric ἠμί), εἶ (= ei from esi, only Attic, Homeric εἰς, ἐσσι), ἐστί, εἰμέν (like εἰμί; Attic ἐσμέν like ἐστέ; Doric ἠμές), ἐστέ, εἰσί (Doric ἐντί), Dual ἐστόν; Venetian est; Albanian jam (esmi).

Albanian Gheg asht, ansht, Albanian Tosk është : Qipro este by Andi Zeneli

Latin sum (influenced by the 1st pl.), es(s), est (Inchoative escit, like Greek ἔσκε), sumus, estis, sunt (Inchoative escunt); Oscan súm, est (íst); Umbrian est; Old Irish (only as a copula) am (esmi), a-t, is, ammi (esmesi), adi-b, it (senti, Old Welsh hint).

Gothic im, is, ist, 3rd person plural sind (senti); Old Icelandic em, est (ert), es (er); Anglo-Saxon eom (or bēom), Northumbrian am (os-m̥), eart (ending of the present perfect), is; 3rd person plural Northumbrian aron (os-n̥t), and so on.

Old Lithuanian esmì, (now esù, dialect esmù) esì, ẽsti, old and dialectal Dual esvà, estaũ, and stà; Latvian esmu (dialect esu), esi, etc.; Old Prussian asmai, assai (essei), est (ast); Old Church Slavonic jesmь, jesi, jestъ (esti), jesmъ, jeste, sǫtъ (= Latin sunt); Dual jesvě, jesta, jeste, and so on.

Tocharian Present B 3rd person singular ste, star- (with enclitic), 3rd person plural skente, stare, skentar; Imperfect A 1st person singular ṣem, 2nd person singular ṣet, etc., B ṣai(-), with optative formant Indo-European -oi- (according to Pedersen Tocharian 161, B nes-, A nas- ‘to be’ should also contain the root es-, and the preverb n- is identical to the postposition B ne); Hittite e-eš-mi (esmi), 3rd person singular e-eš-zi (eszi), 3rd person plural a-ša-an-zi (asanzi; the as through vowel harmony from es-).

2. Important Correspondences:

Imperfect Sanskrit ā́sam, ās, ās, or Perfect ā́sa, ā́sitha, ā́sa, Plural ā́sma, ā́sta, ā́san, Dual ā́stam, ā́stām: Greek homonymous 1st person singular ἦα, 2nd person singular Attic ἦσθα, 3rd person singular Doric etc. ἦς, Plural homonymous ἦμεν, ἦτε, ἦσαν, 3rd person Dual homonymous ἤστην; compare with ἦσθα Hittite e-eš-ta (ēsta) ‘was, were’; thematic 1st person singular 3rd person plural Aeolic ἔον (e-s-

om, or e-s-ont) : unaugmented 3rd person plural Sanskrit san, Avestan hən (sent or sont).

Albanian Imperfect isha ‘I was’, ishte ‘he was’, (e-s-om, or e-s-ont) ‘they were’ by Andi Zeneli

Restructured forms appear to be Latin erat (es-ā-t) = Welsh oedd ‘was’.

Greek Imperfect ἔσκον, ἔσκε: Old Latin escit (the future meaning recalls Armenian i-ṣem ‘that I may be’ from prothetic i + s + (s)ke-, Meillet Esquisse 121);

Subjunctive ved. 2nd person singular ásas(i), 3rd person singular ásat(i): Latin Future eris, erit;

Optative ved. s(i)yā́m; Greek εἴην (the ε from ἐσμι): Latin Subjunctive siem, siēs, siet, Umbrian sir, sei ‘sīs’, si, sei ‘sit’, sins ‘sint’: Old High German 3rd person singular sī;

Imperative 2nd person singular Gathic-Avestan zdī: Greek Attic ἴσθι (es-dhi); 3rd person singular Greek homonymous Attic ἔστω: Latin estō(d): Oscan estud.

3. Participle sent-, sont-, sṇt- ‘being’, sometimes evolving to mean ‘true, actual’, and further developing into meanings like ‘good’ or ‘the real doer, the guilty party’: Sanskrit sánt- sát- masculine, neuter (feminine sat-ī́) ‘being, good, true’, Avestan hant-, hat- similarly;

Greek ἐόντ-, ὄντ-, Doric ἐντ- ‘being’ (Schwyzer Greek Grammar I 473, 525 4, 567, 678), Nom. Pl. τὰ ὄντα ‘presence, truth, possession’, derived from οὐσία, Doric ἐσσία, ὠσία feminine ‘property, nature, reality’, and so on.

Latin in prae-sēns, -sentis ‘present’, Oscan praesentid ‘in the presence’, ab-sēns ‘absent’; sōns, Gen. sontis ‘guilty, harmful’ (compare sonticus morbus ‘epilepsy’).

Proto-Germanic sanþa- ‘true’ in Old Norse sannr, saðr, Old High German sand, Old Saxon sōð ‘true’, and Anglo-Saxon sōð ‘true’; alongside this, deeper-level Germanic sun(ð)já-z, Gothic sunjis ‘true’ (sunja ‘truth’); the original meaning still present in bisunjanē ‘around’, originally Genitive Plural ‘of those being around’ = Sanskrit satyá- ‘true, right’ (sṇt̯o-), neuter ‘truth’, Avestan haiϑya- ‘true, genuine’, Old Persian hašiya- similarly.

with inherited or assimilated Old High German suntea, Old Saxon sundea, Old Frisian sende, Old Icelandic synð, synd: Middle Dutch sünde, Anglo-Saxon synn f. ‘sin, crime’ (Proto-Germanic sunðī: sun(ð)jāz), extending to Old Saxon Old High German sunnea ‘hindrance, need’, Old Icelandic syn ‘denial’; Old Prussian Nom. Sg. sins, Dat. Sg. sentismu, Old Lithuanian Accusative Sg. m. santį, Lithuanian sąs, sañčio (younger ẽsąs, ẽsąs m., ẽsanti f.), Latvian esuots ‘existing’; Gerundium Lithuanian sant; Old Church Slavonic sy (: Sanskrit sán), Gen. Sg. m. sǫšta;

Hittite aš-ša-an-za (assanz) ‘existing’; to-Participle s-e-tó-, s-o-tó- in Greek ἐτά • ἀληθῆ. ἀγαθά Hesychius, ἐτάζω ‘I examine’, ἐτεός, ἐτυμός ‘true, real’ and ὅσιος ‘right, permitted, pious’;

Abstracts: Sanskrit abhí-ṣti- f. ‘help’ (abhi-ṣtí- m. ‘helper’), Avestan aiwišti- f. ‘study’; Sanskrit úpa-stí- m. ‘subordinate’ (Sanskrit sv-astí- f. ‘well-being’, likely a later formation); compare Greek ἐστώ ‘existence’, ἀπεστώ, ἀπεστύς Hesychius ‘absence’ and similar forms; regarding the possibly related Greek ἐσ-θλός ‘virtuous, good, happy’, Doric ἐσλός, Arcadian ἐσλός, see Schwyzer Greek Grammar I 5335, Specht Declension 256.

Ref : WP. I 160 f., Schwyzer Gr. Gr. I 676 ff., Trautmann 71, usw.

See also : esu-s

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PIET : 1350

518. esu-s (: su-)

English : ‘good’

German : ‘gut, tüchtig’

Material: Greek ἐύς, ἠύς ‘good, excellent’, Adverb εὖ (Accusative n.), Prefix εὐ- belongs to Hittite a-aš-šu-uš (assus) ‘good’; related to a- s. Pedersen Hittite 167 and note; possibly as a reduced form the prefix su-, see there; possibly related Latin erus ‘lord’, fem. era, Old Latin esa ‘mistress’;

However, Hittite iš-ḫa-a-aš (isḫas) ‘lord’ should be kept apart, as it belongs to Armenian isxan ‘lord’, isxal ‘to rule’, which itself has an unclear origin (Couvreur Ḫ 9);

Keep apart the Gaulish name Esus (with ē-), likely most closely related to 1. ais- or 2. ais- (see p. 16 above), and less likely to 2. eis- (see p. 299 above); similarly, the Old Irish personal name Éogan (ivogenos) and the Welsh personal name Owein (older Ywein, Eugein, Ougen) = Old Irish personal name Úgaine (oṷo-genḭos), cf. Bergin Ériu 12, 224 ff.

Ref : WP. I 161, WH. I 419, 863. Ein etymol. Versuch bei Kretschmer, Objekt. Konjugation 16 ff.

See also : es-.

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PIET : 0

519. ĕs-

English : ‘to sit’

German : (nur medial) ‘sitzen’

Material: Sanskrit ástē, Avestan āste ‘he sits’ (= Attic Greek ἧσται), Old Iranian ās-, 3rd Pl. Sanskrit ásatē (equals Greek homonym εἵαται, lies ἧαται), Avestan å̊ŋhəntē, Greek Infinitive ἧσθαι, Participle ἥμενος, secondary Attic κάθηται, conversely ἧσμαι; according to Asper, related to ἑδ- (sed-) Hittite Medial e-ša (esa) ‘sits’, e-ša-ri (esari) etc., Infinitive a-ša-an-na (asanna) etc., possibly a reduced form a-ša-ši ‘sets’; hieroglyphic Hittite es- ‘to sit’.

Ref : WP. II 486, Schwyzer Gr. Gr. I 679 f., Couvreur Ḫ 99 f., Pedersen Hittite 91, 101, 104, 110.

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PIET : 2411

520. es-en-, os-en-, -er-

English : ‘harvest time’

German : ‘Erntezeit, Sommer’

Comments: In Germanic, also related to harvesting and generally fieldwork and the earnings derived from it.

Material: With a relationship like that between Lithuanian vasarà and vãsara ‘summer’: Old Bulgarian vesna ‘spring’, related here (according to Schulze Qu. Epic 475) to the homonymic ὀπώρα ‘end of summer, harvest time’ (see p. 323), ὀπωρίζω ‘to harvest’, and the epic ὀπωρῑνός ‘autumnal’ (actually ὀπωαρῐνός) from ὀπ- (: ὄπιθεν) + ὀ[σ]αρᾱ ‘season that follows τὰν ὀάρᾱν, i.e., τὸ θέρος’; ω as a contraction from οα- is confirmed by Alcmans ὀπᾶρα, see Boisacq s.v.

Gothic asans (o-stem) f. ‘harvest, summer’, Old Norseǫnn (aznō) ‘harvest, effort’, Old High German aren m., arn f., Middle High German erne ‘harvest’ (also Old High German arnōn ‘to harvest’); Gothic asneis, Anglo-Saxon esne, Old High German asm ‘day laborer’, derived from the equivalent of Old Saxon asna ‘wage, payment’ (harvest wage), with Old High German arnēn ‘to earn’ = Anglo-Saxon earnian etc.; cf. Wissmann Nom. postverb. 1454;

Serbo-Croatian jèsên, Church Slavonic jesenь; Russian ósenь, west Russian jèsień; Old Prussian assanis (from esenis or asanis); uncertain whether Middle Irish ēorna (esor-n-i̯ā) ‘barley’ belongs here.

Ref : WP. I 161 f., Trautmann 71, Feist 58 f.

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PIET : 248

521. ĕs-r̥(g$^{w}$), Gen. $_{e}$s-n-és

English : ‘blood’

German : ‘Blut’

Grammar: old r/n-stem

Material: Sanskrit ásr̥k, ásr̥t, Gen. asnáḥ ‘blood’, asr̥jā RV. 3, 8, 4, post-Vedic asra- n. same; Armenian ariun ‘blood’ (esr̥-).

Greek poetic ἔαρ, εἶαρ (ἦαρ Hesychius) ‘blood’ (probably proto-Indo-European ἦαρ with the same length as ἦπαρ; see Schulze Qu. Epic 165 ff.).

Old Latin aser (asser), assyr ‘blood’, assarātum ‘a drink made from a mixture of wine and blood’ (likely aser with simple s; cf. WH. I 72);

Latvian asins ‘blood’ (esen-), Pl. asinis; cf. Trautmann Balto-Slavic Wb. 14, Mühlenbach-Endzelin Latvian-D. Wb. I 143;

Tocharian A ysār;

Hittite e-eš-ḫar (esḫar), Gen. esḫanas.

Ref : WP. I 162, WH. I 72, 849, Meillet Esquisse$^{2}$ 39.

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PIET : 249

522. et(e)n-

English : ‘seed; corn’

German : ‘Kern, Korn’

Material: Greek ἔτνος n. ‘a paste made from legumes’ is compared with Middle Irish eitne m. ‘seed’, Scottish Gaelic eite ‘unhusked ear of corn’, eitean ‘seed, grain’; however, the uninflected voiceless -t- between vowels is puzzling, as it can only be derived from -tt-.

Ref : WP. I 117.

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PIET : 219

523. ēter-

English : ‘intestines’

German : ‘Eingeweide’

Material: Greek Homeric ἦτορ n. ‘heart’ (Gen. μεγαλ-ήτορος, etc., Aeolic form for ētr̥, ἦταρ); ἦτρον ‘belly, abdomen’;

Old Norse æðr f. ‘vein’ (ēter; transferred to i-declension due to misinterpretation of -r as nominative -z, with Dat. Accusative æði, Pl. ædir, æðar), Anglo-Saxon ædre, æder f. ‘vein’, Pl. also ‘kidneys’, Old High German ād(a)ra, Middle High German āder, ādre ‘vein, tendon; Pl. entrails’, with inn(a) ‘inside’, compounded in Franconian inn-ēthron glossed as adeps, Old Saxon ūt-innāthrian ‘to disembowel’, alongside an older compound with in ‘ἐν’ and post-tonic ō in Old High German (with suffix exchange) inuodili ‘entrails’.

That Old Irish inathar ‘entrails’ can similarly be derived from en-ōtro- is hardly questionable; enathar (from en-ōtro-) would have preserved the i under the influence of the preposition in-. As for Old Welsh permed-interedou glossed as ilia, and Middle Cornish en-eder-en ‘extum’, see Loth RC 42, 369; Middle Cornish -eder- might go back to -ōtro-, whereas the Old Welsh word might be related to the preposition enter. Whether Avestan xvāϑra- ‘euphoria’ as su-ātra- fits here is uncertain.

Ref : WP. I 117, Schwyzer Gr. Gr. I 519, Meillet Ét. 167 f., Specht Dekl. 81.

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PIET : 220

524. eti

English : ‘out; further’, etc.

German : ‘darüber hinaus’, daraus ‘ferner, und, auch’

Material: Sanskrit áti m. Accusative ‘beyond, against’, prefix áti (Avestan aiti-, Old Persian atiy-) ‘past, back-’ (also contains part of Indo-European ati-, see above p. 70 f.).

Phrygian ετι in ετι-τετικμενος ‘cursed’ (related to Old Irish tongid ‘swears’);

Greek ἔτι ‘besides, further, still’;

possibly Messapic -θι ‘and’ (Krahe KZ. 56, 135 f., cf. WH. I 863);

Latin et ‘and also, and’, Paelignian Umbrian et the same; Latin et-iam ‘and also still’;

Gaulish eti ‘also, further’, eti-c ‘and also’ (eti-k̂e); in Old Breton et-binam glossed as lanis, Old Welsh et-met ‘retunde’ (Loth RC 37, 27).

Gothic iþ ‘but, δέ’ (in first position), prefix id- in id-weit n. ‘shame, reproach’ = Anglo-Saxon Old Saxon edwīt, Old High German ita-, itwīz with similar meaning (Old High German it(a), Old Norse ið- ‘again’, Anglo-Saxon Old Saxon ed- ‘again’, alongside Old High German ith-, Anglo-Saxon eð-, Jacobsohn KZ. 49, 194, though Anglo-Saxon eð- is considered a scribal error by Sievers-Brunner 1651), possibly also in Gothic id-reiga f. ‘repentance, penance’ (cf. Feist 289 f.).

Old Prussian et- alongside at-, likely similar to Old Welsh etc. et- alongside at- (cf. ati above p. 70), differently according to Trautmann 16;

in comparison with Tocharian A atas ‘from here’, A aci, B ecce ‘from there’ (eti), see Van Windekens Lexique 8, 16, Pedersen Tocharian Sprachg. 161.

Ref : WP. I 43 f., WH. I 421 f., der eti in e- (s. oben S. 283) und -ti (wie in au-ti oben S. 74, usw.) zerlegen will.

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PIET : 0

525. ētī-

English : ‘diver’

German : ‘Eidergans’

Material: Old Norse æðr f. (Gen. æðar), æðarfugl, leading to English, Dutch, and New High German eider, Norwegian ærfugl (and æfugl); Swedish åda, dialectal åd

‘eider duck’. Perhaps related to Sanskrit ātí-, ātī ‘a waterfowl’. However, see under anət- ‘duck’ (p. 41 f.).

Ref : WP. I 118, Kluge[14] s. v. Eider.

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PIET : 0

526. ēt-mén-

English : ‘breath’

German : ‘Hauch, Atem’

Material: Sanskrit ātmán-, Gen. ātmánaḥ m. ‘breath, soul’; Anglo-Saxon æðm m., Old Saxon āthum ‘breath, air’, Old High German ādhmōt (Isid.) ‘flat’, otherwise in Old High German m. grammatical variation ātum (= ādum Isid.) m. ‘breath’, New High German Atem and (with dialectal o from a) Odem. Possibly related is Irish athach (ət-āko-) ‘breath, wind’.

Ref : WP. I 118.

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PIET : 221

527. ētro-

English : ‘hurried, swift’

German : ‘rasch, heftig’

Material: Old High German ātar (ētró-) ‘sharp, sagacious, swift’, Anglo-Saxon ædre ‘immediately, completely’, Old Frisian ēdre, Old Saxon ādro (dat.), Old Icelandic āðr ‘early, before’ are related (through ablaut) to Latvian ātrs ‘quick, intense, heated’ (ātro-), Lithuanian dialect otu ‘fast’, Latvian ātri adv. ‘quickly’,

ãtrumã ‘in haste, in heat’; North Lithuanian ãtrus ‘intense, heated, quick-tempered’, ātrē(i) adv. ‘quickly’ could be borrowed from Latvian.

The alleged ablaut ē : ā is, however, highly uncertain; the vowelism of Tocharian A atär, B etär ‘hero’, if related, is also unclear; cf. Van Windekens Lexique 23; the Baltic forms might moreover belong to āt(e)r- ‘fire’ (see above, p. 69).

Ref : WP. I 118, Trautmann 203, Mühlenbach-Endzelin Latvian-D. Wb. I 245.

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PIET : 2887

528. eu-1, euə- : u̯ā-, u̯ə-

English : ‘to lack; empty’

German : ‘mangeln, leer’

Comments : besonders in partizipialen no-Bildungen

Material: Sanskrit ūná-, Avestan ŭ̄na- ‘insufficient, lacking’, Avestan uyamna (participle present middle of the present u-ya-); New Persian vang ‘empty, poor’, pāmir vanao ‘emptiness, vanity’;

Armenian unain ‘empty’ (Indo-European ū); Greek εὖνις, -ιδος ‘deprived, lacking’;

also related might be Greek ἐτός, (ϝ)ετώσιος, see above p. 73.

Perhaps related is Latin vānus ‘empty, vain’; very doubtful (since the k-extension is only attested in Italic) vacō, -āre ‘to be empty, free’ (besides vocō, -āre EM2 1069); Umbrian vaçetum, uasetom ‘corrupted’, antervakaze, anderuacose ‘intermission’, uas ‘fault’; Gothic wans ‘lacking, missing’ (u̯-ono-s or u̯ə-no-s), Old Icelandic van-r, Old Frisian, Anglo-Saxon, Old Saxon, Old High German wan (dat.).

Albanian vonë ‘late’ by Andi Zeneli

According to Mühlenbach-Endzelin IV 462, related are Lithuanian vañs-kariai ‘unhatched eggs’, Latvian vàns-kar(i)s ‘infertile egg’ (with s-k from s-p). Related seems to be u̯āsto-s ‘desolate’ in: Latin vāstus ‘desolate, devastated, empty’ = Old Irish fās ‘empty’, fāsach ‘wilderness’, Old High German wuosti ‘desolate, uncultivated, empty, waste’, Old Saxon wōsti, Anglo-Saxon w-ēste ‘waste’ (Middle High German New English waste ‘wilderness’ but derived from Latin).

Ref : WP. I 108 f., Feist 550.

Pages : 345-346

PIET : 141

529. eu-2

English : ‘to put on’

German : ‘anziehen’

Derivative: ou-tlā 'bind', outo-s 'dressed'

Material: Avestan aoϑra- (: Latin sub-ūcula) n. 'footwear';

Armenian aganim 'I put something on' (Indo-European óu-mi); autʿ-oc 'blanket';

Latin ex-uō 'I put off', ind-uō 'I put on' (originally ex-ovō, Indo-European probably eu̯ō), ind-uviae 'suit, garment', ind-uvium 'tree bark', exuviae 'discarded skin of snakes', reduviae 'torn-off nail; snail shells without snails; discarded snake skin', subūcula 'undergarment for men' (ou-tlā, cf. Latvian àukla), ōmen and ōmentum 'membrane around the entrails, omental fat, fat, entrails; also bone membrane, brain membrane', ind-ūmentum 'garment' (through indusium, intusium, upper tunic; see WH. I 695 f.); Umbrian anovihimu 'clothing' (from an-ou̯i̯ō: Balto-Slavic au̯i̯ō see below);

From Celtic, presumably Old Irish fuan (not the French loan Welsh gŵn, Cornish gun 'smock') as upo-ou-no-;

Lithuanian aviù, -éti 'to wear footwear', aunù, aũti 'to put on footwear', Latvian àut 'to put on'; Lithuanian aũklė 'footband', auklis 'rope', Latvian àukla f. (au-tlā) 'string', Old Prussian auclo 'halter', Lithuanian (au-to-s, Participle Perf. Pass.) aũtas, apaũtas 'shod, pl. footcloths', Latvian àuts 'cloth, bandage' (: Latin ex-ūtus);

Russian-Church Slavonic izuju, izuti 'to take off footwear', Old Church Slavonic obujǫ, obuti 'to put on footwear', Russian obútyj 'shod' (: Lithuanian apaũtas likewise), and also Old Church Slavonic onušta 'shoe', Russian onúča 'footcloth', etc.

Possibly related (Pedersen Mursilis 72 ff.) Hittite unuu̯ā(i)- 'to adorn'

Ref : WP. I 109 f., WH. I 434 ff., 695 f., Trautmann 21 f.

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PIET : 1316

530. eu-3, mit Präsensformans -et- : u̯et-, ut-

English : ‘to feel’

German : ‘fühlen’

Material: Sanskrit api-vátati 'understands, comprehends', Causative api-vātáyati 'mentally stimulates, makes understand', Avestan aipi-vataiti 'is familiar with a matter', Conj. aipiča aotāt̃ 'may it understand' (eut-); Lithuanian jaučiù (eutį̄ō), jaučiaũ, jaũsti 'feel', Latvian jaušu, jautu, jaust; also Lithuanian jaũsmas m. 'feeling', jautrùs 'sensitive, tender', Iterative jáutotis 'inquiring'; in ablaut (Indo-European u) juntù, jutãu, jùsti 'feel', Latvian jùtu, jutu, just. For the j-prefix, see Endzelin Latvian Grammar p. 30c, differently (from reduplication) Specht KZ. 68, 551.

Ref : WP. I 216, Trautmann 72, Kuiper Nasalpräs. 54.

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PIET : 0

531. eu-4

English : ‘exclamation of joy’

German : ‘Freudenruf’

Comments: (only Greek and Latin)

Material: Greek εὐάζω 'rejoice', εὖα, εὐαί, εὐοῖ exclamations of bacchantic joy; Latin ovō, -āre 'to rejoice, exult; to make a victorious entry' (e̯u̯āi̯ō).

Compare also the u- in onomatopoeic words.

Ref : WP. I 110.

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PIET : 0

532. ēudh-, ōudh-, ūdh-

English : ‘udder’

German : ‘Euter’

Grammar: r/n-stem; Sanskrit has isolated forms of an -es- stem (secondary), Slavic has a men-stem.

Material: Sanskrit ū́dhar (and ūdhas) n., Gen. ūdhnáḥ 'udder';

Greek οὖθαρ, οὔθατος (α = -n̥) 'udder';

Latin ūber, -eris n. 'udder, teat, lactating breast; abundance' (ūbertās; from which ūber adj. 'abundant, fruitful' is inferred based on paupertas : pauper);

Old High German Dat. ūtrin, Middle High German ūter, iuter, Swiss German ūtər, Old Saxon Anglo-Saxon ūder n. 'udder', alongside ablaut ēudhr- in Old Icelandic ju(g)r 'udder' and Old Saxon ieder, Old Frisian iāder 'udder';

Lithuanian ūdruó-ju, -ti 'to udder, to be pregnant'.

Slavic vymę in Czech výmě, Serbo-Croatian vìme 'udder' (ūdh-men-); likely named as 'the swelling thing', compare Russian úditь or údětь 'to swell', and possibly the Volskian River name Oufens, Ufens.

Ref : WP. I 111, Trautmann 334, Schwyzer Gr. Gr. I 518.

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PIET : 216

533. euk-

English : ‘to be used to’

German : ‘sich gewöhnen, durch Gewöhnung vertraut sein’

Material: Sanskrit ókas- n. 'dwelling, home, habit', úcyati 'is accustomed', ucitá- 'accustomed, fitting'; Sogdian ywčt (yōčat) 'he teaches', yɣwtčh 'accustomed' (with secondary y-), Meillet Balto-Slavic 23, 76;

Armenian usanim (k palatalized to u) 'learn, become accustomed'.

Greek ἔκηλος (Pind. ἔκᾱλος) alongside εὔκηλος 'in undisturbed ease'; possibly from u̯ek-, or euk-.

Old Irish to-ucc- 'understand, comprehend' (cc = gg) from u-n-k-; in contrast, ro-uicc 'has carried', do-uicc 'has brought' derive from -onk̂-i-s-t (related to enek̂-, see above p. 317).

Gothic bí-ūhts (unkto-) 'accustomed';

Lithuanian jùnkstu, jùnkti 'become accustomed', jaukùs 'tame, domesticated', jaukìnti 'to accustom, tame', jùnktas 'accustomed'; Latvian jûkt 'become accustomed', jaukt, jaûcêt 'to accustom'; Old Prussian jaukint 'to practice'; Lithuanian ū́kis 'farm' (literally 'dwelling place', compare Sanskrit ōkas, etc.); for j- , see under eu-3;

Old Church Slavonic učiti 'to teach', ukъ 'teaching', vyknǫti 'to become accustomed'.

Ref : WP. I 111, Trautmann 335, Kuiper Nasalpräs. 187 mit Anm.

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PIET : 1319

534. eus-

English : ‘to burn’

German : ‘brennen’

Material: Sanskrit óṣati 'burns', Participle uṣṭá- (= Latin ustus), uṣṇá- 'hot, warm' (ōṣám 'quickly, immediately', roughly 'fiery, burning');

Greek εὔω (εὔhω, eusō) 'to singe', Aorist εὖσαι, εὔστρᾱ 'pit where slaughtered pigs are singed'.

Albanian ethe f. 'fever';

Latin ūrō, -ere, ustus (and ussī) 'to burn, to scorch (transitive)', ambūrō - ἀμφεύω.

Old Norse usli m. 'glowing ash,' Anglo-Saxon ysle f. 'same,' Middle High German üsel(e) f. 'same'; Old Norse ysja f. 'fire,' usti 'burnt,' with grammatical variation eim-yrja, Anglo-Saxon ǣm-yrie (English embers), Middle High German eimer(e) f., New High German dialectal ammer 'glowing ash'; Norwegian dialectal orna 'to become warm' (uznēn); perhaps as 'burning, heated = eager' Old High German ustar 'greedy, gluttonous,' ustrī 'diligence,' ustinōn 'fungi.'

Lithuanian usnìs 'thistle' (cirsium) or 'Rhamnus.' The term is related to eus- under eu̯es- combining with u̯es- 'to burn,' and Latin (Oscan) Vesuvius, which could also be interpreted as 'the shining one' from (a)u̯es- 'to shine' (see above, p. 87).

Ref : WP. I 111 f.

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PIET : 1320

535. eu̯egʷh-

English : ‘to praise, worship’

German : ‘feierlich, rühmend, prahlend sprechen, auch bes. religiös geloben, preisen’

Material: u̯egʷh-: Sanskrit vāghāt- 'the one who praises, prays, or performs a sacrifice,' Avestan rāštarə-vaɣənti- 'one who speaks the truth'; Armenian gog 'sage!' and gogc̣es 'you can say.'

Latin voveō, -ēre, vōvī, vōtum (originally from vŏvĕ-vai, -tum) 'to vow, make a solemn promise; to pray for, wish for,' Umbrian vufetes (= Latin vōtīs) 'vōtīs, consecrated,' vufru 'vōtīvum,' Vufiune, Uofione 'dedicated to the god of vows.'

eugʷh-: Avestan aog- (aojaite, aoxta, aogədā) 'to proclaim, say, speak, especially in a ceremonial manner,' related to Sanskrit ṓhatē 'praises, boasts,' and likely also Armenian uzem 'I want,' y-uzem 'I seek.'

Greek εὔχομαι 'to vow, pray, wish, boast,' with the aorist εὖκτο (= Gathic Avestan aogədā, Young Avestan aoxta 'spoke') related to a present eugh-tai (Schwyzer Gr. Gr. I 679); εὖχος n, 'that which one boasts of, fame,' εὐχή 'vow, prayer, request, entreaty'; possibly also αὐχέω 'to boast, brag,' abstracted from κενε-αυχής 'empty boasting' (κενε-ευχής, Bechtel Lexilogus 192).

Ref : WP. I 110.

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PIET : 1318

536. ĝăb-

English : ‘to show, to watch’

German : ‘schauen, ausschauen nach’

Material: This would result if one considers Zupitza's Guttural 194: Old Icelandic kōpa (pþ) 'to stare, gawk,' Anglo-Saxon cēpan 'to observe, look out for, care for, protect,' with ablaut Anglo-Saxon capian up 'to look up,' Old Saxon upcapen 'to

emerge,' Middle Dutch kapen 'to gawk, look,' Middle High German kaffen 'same,' Old High German (with intensive gemination) kapfēn 'to look, spy' (from which the Old High German kapf 'place from which one looks out, summit' is derived) and Old High German ūfkepfen 'to look up' might be related to Russian zabota 'care,' zabotitь śa 'to worry, to be concerned.'

Everything is quite uncertain. The approach of a root that begins and ends with an unaspirated medial has little likelihood from the start (cf. Meillet Introduction7 173 f.).

Ref : WP. I 530.

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PIET : 1629

537. gag-, gōg-

English : ‘a round object’

German : ‘etwas Rundes, Klumpiges’

Comments: Word of child language

Material: Icelandic kaka 'cake,' Norwegian and Swedish kaka 'small, round, flat bread,' Danish kage 'cake' (Germanic kakan-), to which the diminutive Anglo-Saxon cicel, cycel 'small cake' (English cake is a Norse loanword) is related. Also, Norwegian kōk 'lump,' Swedish koka 'clod, piece of earth,' Middle Dutch kōke, Old High German kuocho (Germanic kōkan-) 'round bread, cake,' and the diminutives Anglo-Saxon cǣcil, cēcil and Old High German kuocheli(n) 'small cake.'

Lithuanian gúogė 'cabbage head, head, thick-skulled,' guogìngas 'having a head,' guogióti 'to form heads (of cabbage).'

From the Germanic kakan- come Finnish kakko, Lappish gakko 'cake,' Finnish kakkara 'clod of earth, lump, bread'; via Provencal Catalan coca 'cake' (see Meyer-Lübke3 4734).

Ref : WP. I 530 f., Kluge[11] 333.

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PIET : 321

538. gal-1

English : ‘bald; naked’

German : ‘kahl, nackt’

Derivative: with u-extension: Adjective galu̯o-s, Noun galu̯ā

Material: Old High German kalo (kalu̯a-), declined kalwēr, Middle High German kal ‘bald’, Anglo-Saxon calu, English callow ‘bald, unfledged’; Old High German calua ‘baldness’;

Latvian gàla, gàle f. (lengthened stem) ‘thin ice layer, black ice’, gȁls ‘ice-smooth’;

Avarian golъ ‘naked’, Slovene gòł, Russian gółyi ‘bald, naked’, Czech holý the same, holek ‘beardless youth’, holka ‘girl’, etc.; also Church Slavonic golotь f. ‘ice’, Czech holot, Russian gółotь f. ‘black ice’;

Baltic-Slavic galu̯ā f. ‘head’ in:

Latvian galva f., Lithuanian galvà (Accusative gálvą) f. ‘head’ (substantivized adjective),

Old Prussian gallū, Accusative galwan the same; Lithuanian galvótas ‘heady’ (= Serbo-Croatian glàvat);

Old Church Slavonic glava ‘head’, Serbo-Croatian gláva (Accusative glâvu), Russian gołová (Accusative gółovu); Serbo-Croatian glàvat ‘big-headed’, Czech hlavatý ‘headed’;

the Baltic and Slavic intonations (gálvą : gółovu) do not match; see Meillet Slave commun2 183, 503; the Baltic stressed intonation would, according to Trautmann 77, rather indicate a connection with Armenian ġlu-x ‘head’ from ghōlu-ko-

(Meillet Esquisse 36); however, this would mean the Germanic words should be considered as Latin loanwords (from calvus).

Ref : WP. I 537 f., WH. I 143 f., Trautmann 77; anders Mühlenbach-Endzelin I 596 f., Specht Dekl. 85, 132.

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PIET : 284

539. gal-2

English : ‘to call, cry’

German : ‘rufen, schreien’

Derivative: gal-so- ‘call’

Material: 1. Welsh galw ‘to call, to summon’, Middle Breton galu ‘call’ (gal-u̯o-), Middle Irish gall ‘fame’ (gal-no-s; poorly attested), possibly also gall ‘swan’;

In Old Church Slavonic, glagolją, glagolati (gal-gal-) means 'to speak', and glagolъ means 'word'. In Russian, gologólitь means 'to babble, joke'. It may be related to the Sanskrit *gargara-ḥ*, which denotes a particular musical instrument (equivalent to Old Church Slavonic *glagolъ*, if *r* from Indo-European *l*, as Meillet suggests on Ét. 229; or to *ger-* or *g*$^{w}$*er-*, which is not distinguishable when these sound roots are considered together, see also another Sanskrit term *gharghara-* 'rattling, gurgling; noise').

2. gal-so- in: Ossetian ɣalas ‘voice’, Old Church Slavonic glasъ, Russian gólosъ ‘voice’, Lithuanian galsas ‘echo’, Old Norse kall n. ‘the call’, from which kalla ‘to call, to sing’, Anglo-Saxon callian (English call) ‘to call’, Old High German kallōn ‘to speak much and loudly, to chatter’, with -ll- from -lz-, whereas -ls- in Old Norse kalls n. ‘excitement’.

From Latin gallus ‘rooster’ (later attributed to the Gauls), as well as Greek κάλλαιον ‘comb of a rooster’. Perhaps as extensions, but more likely independent sound roots:

3. glag-: Greek γλάζω ‘to make a song sound’ (γλαγι̯ω);

Old Norse klaka ‘to chirp’, Anglo-Saxon clacu f. ‘insult’, also frequently applied to booming, slapping sounds: Middle High German klac ‘clapping of hands, bang, noise, crack’, klecken ‘to hit with a bang, burst’, English clack ‘to clatter, rattle, chatter’, Old Norse klakk-sārr ‘harmful’, and in the sense of ‘to splash with a clatter, to splatter’: Middle High German klac also ‘spot, stain’, Middle Dutch klacken ‘to make spots’ (New High German klecksen, Klecks = Low German klakks), Old Norse klakkr ‘spot, lump, cloudlet’.

4. gal-gh-, g(a)lagh- ‘to lament, to scold’: Sanskrit garhati, -te, Vedic 3rd Pl. gr̥hatē ‘laments, reproaches’, garhā ‘reproach’, gr̥hú- ‘beggar’; Avestan gərəzaiti ‘laments, wails’, Ossetian ɣärzun ‘to groan’, Avestan grəza, New Persian gila ‘lament’; Old High German klaga ‘complaint’, klagōn ‘to lament’; Middle Irish glām ‘outcry, curse’ (glagh-smā).

5. Nasalized glengh-: Old High German klingan ‘to sound, to ring’ (without closer connection to Latin clangor, Greek κλαγγή ‘sound’), along with the Germanic tenuis Old High German klinkan, English clink, Swedish klinka ‘to tinkle’.

In Germanic also kalt-, klat-, klap-, e.g., Middle High German kalzen, kelzen ‘to chatter, to prattle’; Old Frisian kaltia ‘to speak’; Anglo-Saxon clatrian ‘to clatter, to rattle’, New High German Klatz ‘dirt spot’, bekletzen; Old Norse klapp n. ‘clap, strike’, Old High German klapf m. ‘gossip, bang, strike, hit’.

Ref : WP. I 538 f., WH. I 580 f., Trautmann 77.

See also : Compare the similar sound roots ghel-, kel-.

Pages : 350-351

PIET : 278

540. gal-3 oder ghal-

English : ‘to be able’

German : ‘können’

Material: Welsh gallu ‘can, be able’, Cornish gallos ‘power’, Breton gallout ‘can’ (ll: ln), Irish gal f. ‘bravery’, Old Breton gal ‘power, ability’; Old Irish dī-gal f., Welsh dial, Cornish dyal ‘revenge’; gallorom. galia ‘strength’ (Wartburg); also the Celtic a folk name Galli, Γαλάται.

Lithuanian galiù, galéti ‘can, ability, power’, galià, gãlios ‘ability, capability, power’, ne-gãlė f. ‘discomfort’;

with unclear formation Russian-Church Slavonic golěmъ ‘big, tall’, Bulgarian golěḿ ‘big, tall, wide’, Serbo-Croatian gòlijemno ‘big’, Czech holemý ‘big’, Serbo-Croatian gòlem ‘big’, Russian dialect goljamyj ‘tall, thin’ and Adv. galjamo ‘much, very’ (Further details in Berneker 320 and Trautmann 77).

Ref : WP. I 539 f., Trautmann 77.

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PIET : 1636

541. gan(dh)-

English : ‘vessel’

German : ‘Gefäß’

Comments: Only Celtic and Germanic.

Material: Middle Irish gann (gandhn- or gandh-) ‘vessel’ (very uncertainly attested: Stokes BB. 19, 82).

Icelandic kani ‘handled vessel, bowl (poetic)’, Norwegian dialect kane ‘handled dish’, Swedish dialect kana ‘sledge’, Danish kane ‘sledge’ (older Danish also ‘boat’), Middle Dutch kane ‘boat’ (which gave rise to Swedish kani ‘boat’), Dutch kaan ‘small boat, barge’ (from Low German also comes New High German Kahn, see Kluge EWb. s. v., Bahder, Wortwahl 30); thus ablaut Old Icelandic kǣna ‘type of boat’; further related: Old Norse kanna, Swedish kanna, Danish kande, Anglo-Saxon canne, Old High German channa ‘jug’, from which Late Latin canna is borrowed; from Frankish kanna also Provençal cana ‘measuring vessel’, Afrikaans

channe ‘jug’, see Meyer-Lübke 1596, Gamillscheg EWb. d. Franz. 168; alongside Old High German chanta, canneta, Frankish cannada ‘jug’ (: gandhā).

Ref : WP. I 535, WH. I 154.

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PIET : 0

542. gang-

English : ‘to mock’

German : ‘spotten, höhnen’

Derivative: gango-s ‘mockery’

Material: Sanskrit gañja-ḥ ‘contempt, mockery’, gañjana-ḥ ‘contemptuous, mocking’;

Greek γαγγαίνειν • τὸ μετὰ γέλωτος προσπαίζειν Hesychius.

Anglo-Saxon canc and ge-canc ‘mockery, derision, reproach’ (= Sanskrit gañja-ḥ), cancettan ‘to mock’, Old Norse kangen-yrðe ‘mocking words’ (Anglo-Saxon cincung ‘loud laughter’, English dialectal kink ‘loud laugh’ has an expressive i, similar to New High German kichern, etc.);

perhaps New Irish geōin ‘shouting, noise, joy, derision’ belongs here, if derived from ganksni-, earlier gang-sni-; Middle Irish gēim ‘roaring’, gēssim ‘shouting’, gēsachtach ‘peacock’ might also be related.

The family seems originally to be onomatopoeic. Similar sound words are Sanskrit gúñjati ‘to hum, to buzz’, Greek γογγρύζειν ‘to grunt’, late Greek γογγύζω ‘to murmur, to grumble’, Old Church Slavonic gǫgъnivъ ‘speaking slowly’, Russian gugnati (archaic) ‘to murmur’, gugnjá ‘stammerer’, Polish gęgać, gęgnać ‘to gabble’ (of the goose), and so on. Latin ganniō ‘to yap, to bellow, to jest’ is likely an independent sound formation.

Ref : WP. I 535, WH. I 582 f.

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PIET : 1633

543. ĝă̆r-

English : ‘to call, cry’

German : ‘rufen, schreien’

Comments: Alongside this, there is also the language-specific garr- formed through expressive consonantal sharpening in sound words.

Derivative: Nominal formations ĝaro-, ĝarā, ĝar-mo- ‘call, lament’

Material: The palatal is evidenced by Ossetic zarı̀n, zarun ‘to sing’, zar ‘song’ and by Armenian cicaṙn ‘swallow’, cicaṙnuk ‘nightingale’ (reduplicated ĝoi̯-gă̆r-ŏn or -no-, Petersson KZ. 47, 287);

Greek γῆρυς, Doric γᾶρυς ‘voice’; γαρριώμεθα • λοιδορούμεθα Hesychius, with rr like Latin garriō, -īre ‘to chatter, to babble, to prattle (rarely used for animal sounds)’, garrulus ‘talkative’.

Old Irish gar- ‘to call’ in ad-gair ‘accused’ (ĝar-e-t), ar-gair ‘forbids’, do-gair ‘calls’, etc.; Welsh gair ‘word’ (ĝar-i̯o-), dyar ‘noise, sorrow’: Middle Irish do-gar ‘sad’ (du(s)-ĝaro-); Old Irish fo-gor ‘sound, noise’ (upo-ĝaro-), Old Breton ar-uuo-art ‘fascinated’; Old Irish gairm n. (Celtic gar-(s)mn), Welsh Cornish Breton garm ‘lament’ (: Old Saxon karm ‘lament’); lengthened Old Irish gāir f. ‘shouting’, gāire ‘laughter’, Welsh gawr ‘shouting, battle’.

Old High German chara f. ‘lament’, New High German Kar-freitag, Gothic kara f., Anglo-Saxon cearu f. ‘sorrow’ (hence Old High German etc. karōn ‘to lament, to mourn’, Old High German charag ‘distressed’, Middle High German karc ‘wise, cunning, stingy’, New High German karg, Anglo-Saxon cearig ‘sad, distressed’, English chary ‘cautious, sparing’), Old Saxon karm (see above), Anglo-Saxon cearm, cierm m. ‘cry’.

Ref : WP. I 537, WH. I 583.

See also : Vgl. die ähnlichen Schallwurzeln ger- und $g^{w}$er-.

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PIET : 382

544. garəĝ-

English : ‘grim, grievous’

German : ‘grauenvoll; Grauen’

Derivative: garĝo-s ‘horrible, wild’

Material: Armenian karcr ‘hard’, karcem ‘I fear, I believe’;

Greek γοργός ‘terrifying, dreadful, wild’, Γοργώ ‘a terrifying specter’, γοργοῦσθαι ‘to become wild (of horses, i.e., to become startled)’, γοργώψ, γοργωπός ‘having a terrible look’ (the Greek words are derived from γαργό-, assimilated).

Old Irish garg, gargg ‘rough, wild’;

on the other hand, Middle Irish grāin ‘ugliness, disgust, dread’ (gragnis), grānda (gragnodi̯os) ‘ugly’, Welsh graen ‘sorrow, grief; loathsome’.

Lithuanian gražóju, gražóti ‘to threaten’, Latvian gražuôt ‘to grumble, to be obstinate’, grę̨zuôt ‘to threaten’ (with Latvian e from a after r, see Endzelin Latvian Grammar 36 f.);

Old Church Slavonic groza ‘fear, dread’, Serbo-Croatian gròzá, Polish groza, Russian grozá ‘threat, severity, storm’, Church Slavonic groziti ‘to threaten’, Slovene groziti, Polish grozić, Russian grozit’ etc.; gróznyj ‘terrible, cruel’.

Ref : WP. I 537, Trautmann 95, Leumann Homeric Wörter 154 f.

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PIET : 288

545. gāu-

English : ‘to rejoice; to swagger’

German : ‘sich freuen, sich freudig brüsten’

Derivative: gəu-ro-s ‘proud’

Material: Greek γηθέω, Doric γᾱθέω ‘rejoice’ (from γᾱϝεθέω = Latin gaudeō), γήθομαι, Doric γᾱ́θομαι etc., Perf. γέγηθα, Doric γέγᾱθα ‘I am delighted’; i̯ṓ-present γαίω (γᾰϝ-i̯ω) ‘I rejoice’; present with ne-infix (Indo-European ga-né-u-mi) in γάνυμαι ‘I rejoice’, with γανυρός ‘cheerful’, as well as secondary formations with γαν- as the root: γάνος ‘cheerfulness, brilliance, refreshment’, γανάω ‘to shine’, etc., Ionic διη-γανές • λαμπρόν; ἀγανός ‘lovely’; γαῦρος ‘proud (boastful)’, γαύρηξ ‘braggart’, γαυριάω ‘I am elated’, γαυρόω ‘I make proud’ (ἀγαυρός ‘proud, ostentatious’ seems to be a blend with ἀγαυός ‘excellent, illustrious’ [ἀγαϝ-σός], ἄγᾱν ‘very’ [αγαϝᾱ́ν]).

Latin gaudeō (gāu̯-edh-ei̯ō) ‘I rejoice’, gaudium ‘joy’;

Middle Irish gūaire ‘noble’ (gauri̯os);

reversed Lithuanian džiaugiúos ‘I rejoice’ (from gaudžiúos);

according to Pedersen (Tocharian 109), Tocharian B kāw- ‘to desire’, kāwo ‘desire’, A kāwas etc., kāwälte ‘beautiful’.

Ref : WP. I 529, WH. I 584.

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PIET : 1668

546. ĝebh-

English : ‘branch; stick’

German : ‘Ast, Holzstück’

Comments: only Germanic and Baltic.

Material: Old Icelandic kafi m. ‘cut-off piece’, kefli n. ‘cable, piece of wood, wedge’, rūna-kefli ‘rune stick’; Middle Dutch kavele f. ‘piece of wood (for drawing lots)’, Old Frisian kavelia ‘to draw lots’, Dutch kavel m. ‘share, lot’, New High German dialectal Kabel f. and m. thus;

Lithuanian žãbas m. ‘branch, twig, bridle’, žabà f. ‘switch’, žãbaras ‘dry branch’, žabóju, žabóti ‘to bridle’, žaboklas m. ‘reins’, į-žaboklis ‘bit’, ablautend žúobris (Kurschat žuobrỹs) ‘plowshare’, Latvian žabuôt ‘to put a bit in the animal’s mouth’.

Ref : WP. I 571, Trautmann 364.

See also : Vgl. auch ĝegh-, S. 354.

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PIET : 320

547. ĝegh-, ĝogh-

English : ‘branch; bush’

German : ‘Ast, Pfahl, Busch’

Comments: (compare also ĝebh-)

Material: Norwegian dialect kage m. ‘low bush’ (Germanic kagan-), Swedish dialect ‘tree stump’ (hence English cag ‘stump’), New High German dialect kag m. ‘cabbage stalk, stump’, Dutch kag, kegge f. ‘wedge’ (Germanic kaʒiō), Old High German kegil ‘post, stake, nail’ (Germanic kaʒila-);

additionally with expressive consonant lengthening (g : gg : kk):

Old Icelandic kaggi ‘small cask, small knob’, Middle Dutch kāk ‘pillory, stocks’, Old High German slito-chōho f. ‘sledge runner’, New High German (southern) kueche ‘sledge runner’; dissimilation of Kufe thus;

Lithuanian žãgaras ‘dry branch’, Pl. ‘twigs, brushwood’, žãgrė ‘plow’, žiõgris ‘fence’, Latvian žagari ‘twigs’, žagas Pl. f. ‘loose leaves’;

the origin of Anglo-Saxon cǣg(e) f. ‘key, solution’ is unclear, Old Frisian kei, kai (kaiga-), Middle Dutch keie thus; the origin of Armenian cag ‘elevation, peak, end’ (Petersson Heter. 89 f.) is doubtful.

Ref : WP. I 569 f., Kluge[11] 334, Martinet Gémination 116.

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PIET : 292

548. gei-

English : ‘to turn, bend’

German : ‘drehen, biegen’

Comments: Only in root extensions:

Material: Sanskrit jihmá-ḥ ‘crooked, slanted downward, lying sideways, bent, squinting’; different above p. 222;

Old Icelandic keikr ‘with the upper body bent backward, with head and shoulders raised’, Norwegian keik thus, keik m. ‘bend, twist, crookedness, dislocation’, Old Icelandic keikia ‘to bend the upper body backward’, Old Icelandic kikna ‘to bend backward’, Danish kei, keitet ‘left hand’.

geibh-:

Latin gibber ‘hump-backed, hump-shaped’, gibber, -is m. ‘hump, bump’, gibbus ‘bent; hump, bump’ (with ‘expressive’ gemination from gībus);

Norwegian dialect keiv ‘crooked, twisted, wrong’, keiva ‘left hand’, keiv, keiva ‘awkward, clumsy person’;

Lithuanian geibùs ‘plump, awkward’, geibstù, geĩbti ‘to become weak, to sink, to die’; with an initial variant gu̯ according to Trautmann KZ. 42, 372: Lithuanian gvaibstù, gvaĩbti ‘to become faint, to fall into fainting’, intensive gváibėti; Latvian (with dissimilatory loss of u̯ before b, or borrowing from Lithuanian according to Mühlenbach-Endzelin I 582, 695, 698) ǵibstu, ǵibt ‘to sink, to lower oneself, to

bend’, ǵèibstu, ǵèibt ‘to perish, to die’, ǵeĩba ‘dizziness, awkward, weak person’, gaĩba ‘clumsy’.

geim-:

Norwegian dialect keima ‘to bend sideways, hold the head tilted, swing, float back and forth’, kima ‘to turn, sway (with joy)’.

geis-:

Old Icelandic keisa ‘to bend, curve’, Placename Kīsi, Icelandic keis ‘round belly’, Norwegian dialect keis ‘movement, curvature’, kīs ‘hump’, Swedish kesa ‘to flee in a wild flight’, Swedish Norwegian dialect kīsa ‘to squint, blink’. Additionally, with grammatical variation: Old Frisian kēra, Old Saxon kērian, kierian, Old High German kēran ‘to turn, twist’ (with the retrograde formation kēr and kēra ‘turning, twisting’), Middle High German kēren, New High German kehren, Swiss German chīren ‘to incline to one side’. (In contrast to kēran, Scheftelowitz BB. 28, 296 associates it with Armenian cir ‘circle’, and Petersson PBrB. 44, 178 compares it with Ossetian zīlin, zelun ‘to turn around’.)

Also related, according to Petersson LUÅ 1922, 2, 39 ff., are Armenian kikel ‘to curve, bend’ (from kik : gisu̯o), and Russian dialect žíchatь, zíchatьsja ‘to lean, yield, sway’, žichljatь ‘to cause to sway’.

Ref : WP. I 545 f., Persson Beitr. 83 ff., WH. I 597.

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PIET : 276

549. gē(i)- : gō(i)- : gī-

English : ‘to sing, to cry’

German : ‘singen, rufen, schreien’

Material: Sanskrit gāyati and gāti 'sings', gātú- m. and gītí- f. 'song', gītá- 'sung', gā́thā 'song, verse' = Avestan gāϑa 'song of religious content'.

Old Russian gaju, gajati 'to crow', Russian gajь m. 'crowing, clamor', gákatь 'to groan, to croak', etc.; Baltic gēidō in Lithuanian gíedu and gíestu, giedóti 'to sing, to crow', Latvian dziêdu, dziêdât 'to sing'; also Lithuanian gýstu, gýdau, gýsti 'to start singing or crowing', gaidỹs m. 'rooster', giesmẽ̃ f. 'hymn', Latvian dziêsma f. 'song', gaîlis m. 'rooster'.

Tocharian A kāk, B kāka 'he called' (reduplicated, from Sanskrit gāti), Pres. 3 Pl. keneńc (gēi-n-), Pedersen Tochar. 183, 263.

Ref : WP. I 526 f., Trautmann 76, W. Schulze KZ. 27, 425 = Kl. Schr. 52.

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PIET : 3106

550. ĝēi- : ĝī-

English : ‘to sprout’

German : ‘keimen, sich spalten, aufblühen’

Material: Armenian cił, ciuł, ceł ‘straw, stalk’, ən-ciuł ‘sprout, germ’; Gothic keinan, us-keinan ‘to sprout’, us-kijans ‘having sprouted’; Old High German chīnan ‘to sprout, to split, to open’, Anglo-Saxon cīnan ‘to burst, to stand open’; Old High German chīmo m., Old Saxon kīmo ‘germ’; Anglo-Saxon cīð, Old Saxon kīð m. ‘germ, young shoot’, Old High German frumakīdi ‘first shoot’; Old Saxon kio, Anglo-Saxon cēon, cīun ‘branchia’ (probably kijan-). To this likely pertains a general meaning derived from the image of the bursting bud ‘to burst, to split’ Old High German kīl, New High German Keil, Middle Dutch kīl, Norwegian kīle m. ‘wedge’ (or this from the tapering shape of the plant germ formally from kī-ðlā́-, cf. kī́-þla- in:) Old High German kīdel, New High German dialectal keidel m. ‘wedge’;

Old Icelandic kīll m. ‘narrow bay’ (‘split’), with ablaut Norwegian keila f. ‘small channel, canal’, Middle Dutch kēl m. ‘narrow bay’; with ĭ Anglo-Saxon cinu f. ‘crack, split’, Danish dialectal kin ‘split’; perhaps Old Middle High German chil ‘leek’, Middle High German kil m. ‘onion bulb’, New High German Kiel m. ‘keel’ (compare Bavarian auskielen ‘to germinate, to break through the shell or skin’ from acorns, onions, etc.);

Latvian zẽiju, ziêt ‘to bloom, to emerge’, alongside with d-extension (probably originally d-present) Lithuanian žýd(ži)u žydė́ti ‘to bloom’, pražýstu, -žýdau, -žýsti ‘to blossom’, žíedas ‘flower, ring’, Latvian ziêdu (ziêžu), ziêdêt ‘to bloom’.

Ref : WP. I 544.

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PIET : 1638

551. geid-

English : ‘to tickle, stick’

German : ‘stechen, kitzeln’

Comments: (‚popular term’)

Material: Armenian kitak ‘stitch, point’, kitvac ‘embroidery’, kcem ‘itch, tickle’ (gidi̯ō), kcanem (Aor. kic) ‘to poke, to bite’; Old Icelandic kitla, Anglo-Saxon citelian (through metathesis English tickle), Old Saxon kitilōn, Middle Dutch ketelen, Old High German kizzilōn ‘to tickle’, kuzzilōn (with expressive i : u alternation).

Ref : WP. I 552 f.

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PIET : 0

552. ĝeid-

English : ‘to suck’

German : ‘saugen’

Material: Greek Homeric νεογιλλός ‘recently sucking (of young animals)’, Γίλλος, Γιλλίς, Γιλλίων (from a γιλλός derived from γιδλός ‘sucking, suckling’);

Lithuanian žindù žįsti ‘to suckle’.

Ref : WP. I 552, Schwyzer Gr. Gr. I 323.

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PIET : 1643

553. geiĝ-

English : ‘to prick, bite’

German : ‘stechen, beißen’

Material: Ossetic änɣezun ‘to ferment’ (Proto-Iranian ham gaizaya-), West Ossetic ɣizun ‘to become cold, to freeze’; Armenian kc-anem, Aor. 3rd Sg. e-kic ‘to sting, to bite’, kc-u ‘bitter, rancid’; Old Irish gēr ‘sharp, sour’ (giĝ-ro-); Lithuanian gìžti ‘to become sour’, gaižùs, gižùs ‘rancid, bitter, grumpy’, gaĩžti ‘to become bitter’;

regarding Albanian gjize ‘curd, cheese’, see rather Jokl Indo-European Jahrb. 18, 152.

Ref : Lidén KZ. 61, 1 ff.

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PIET : 3104

554. ĝeis-

English : ‘gravel’

German : ‘Kies’

Comments: (gei-s-, if Dutch kei 'stone' : keie : kaijo belongs here or kei : kagi to kegel s. Franck-v. Wijk 298)

Material: Middle High German kis m. n. 'gravel', Anglo-Saxon ciosol, cisel m. the same, Old High German kisili, kisel, kisilinc 'pebble, small stone', and New Dutch keiserling, keserling, kiserling the same;

Old Prussian sixdo f. 'sand', Lithuanian žiezdrà, 'gravel, grain', žiẽzdros 'gravel, coarse sand', žiẽgzdros the same, also m. žiẽgzdrai.

The affiliation of the supposedly Phrygian γίσσα 'stone' as mentioned by Steph. Byz. s. v. Μονογισσα is questionable.

Ref : WP. I 553.

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PIET : 297

555. gel-1

English : ‘to curl; round’

German : ‘ballen, sich ballen; Gerundetes, Kugeliges’ usw.

Material: Evidence for the unextended root form is rare and sometimes very uncertain: Sanskrit gula-ḥ, gulī (Lex.), gulikā ‘sphere, ball, pearl’, gúlma- m., n. ‘swelling, bush’ (for -ul- before a consonant see Wackernagel Sanskrit Grammar I 30); with n-suffix Sanskrit guṇikā (Lex.) ‘swelling’;

Greek reduplicated γαγγλίον n. ‘swelling, ganglion’; Latin galla f. ‘gallnut’ as ‘round growth’ from gel-nā or gol-nā; borrowed into Anglo-Saxon gealla, gealloc, New High German ‘gallnut’; Albanian gogëlë ‘sphere, ball; gallnut’ (gel-gal-nā); older Dutch kal ‘core in apples and pears’; Swedish dialect kalm ‘pile of stones’;

Old Church Slavonic žьly (žely) ‘ulcer’, Bulgarian želka ‘gland, swelling’, Russian žolvь, žolvúj, želvak ‘bump’, Czech žluna, žluva ‘swelling’, Little Russian žolá ‘peanut, earth nut’; Polish gleń, glon ‘lump, piece of bread’.

A. Guttural Extensions:

gel-ĝ-:

Greek γέλγῑς f., Gen. γέλγῑθος (also γέλγιος and -ιδος), Pl. γέλγεις ‘garlic bulb’ (unless due to ἄγλῑς, -ῑθος ‘garlic head’ = ἀ-γλῑθ- ‘composed of small bulbs, cloves’ from reduplicated γελ-γλῑθ- dissimilated; but also consider:) Sanskrit gr̥ñja-ḥ, gr̥ñjana-ḥ ‘type of garlic’, possibly also Greek γέλγη Pl. ‘trinkets’ (if meaning ‘round items, bulbs’, compare with New High German Kurzwaren);

Swedish "kälk" ('mark in wood') ('mark bead'), Middle English "kelkes" 'ova of fishes', "colk," "colke" 'apple seed'. The following solely Germanic (and Celtic) word groups (Indo-European gleĝ-, gloĝ-) with their expressive intensifications and nasalizations do not give an Indo-European impression, such as glekt- in Old Norse "kleggi" (klagjan-) 'haystack', nasalized New High German dialectal (Transylvanian) "heu-kling," "kläng" 'haystack', "klang," "klinge" 'gravelly shallow in the river, sandbank'.

Anglo-Saxon clingan ‘to contract, shrink’, English cling ‘to cling, hold on; adhere’, Old Norse klengiask ‘to penetrate someone’ (‘to cling’), Middle High German klingen ‘to climb’ (with consonantal sharpening New High German dialectal klinken ‘to cling’), Old High German klinga, New High German Klinge ‘narrow gorge, ravine’, which, with grammatical change (also Indo-European gle-n-k-), English clough (= Anglo-Saxon clōh from klanh-) ‘steep ravine’, Old High German Clāh-uelde; Old High German klunga ‘ball’, diminutive klungilīn, New High German Klüngel the same, Swedish klunga ‘crowded group, mass’, klänga ‘to climb’, Old Norse klungr (klung-ra-, -ru-) ‘thornbush, rosehip’.

With Germanic -k- (partly Indo-European g, partly Germanic consonantal sharpening) Old Norse klaki ‘frozen crust of earth’, klakkr ‘lump, wool lump, blob, little cloud’, Middle High German klak ‘spot, blob’; Anglo-Saxon clyccan ‘to seize, grip’ (English clutch), related to Old Frisian kletsie ‘spike’, Swedish klyka (klykja) ‘clamp, fork’; additionally, the Middle Irish glacc, New Irish glac ‘hand’, glacaim ‘I grasp’, which points to Proto-Celtic kk.

Nasalized Norwegian dialect klank and klunk ‘lump’, Middle High German klungeler f. ‘tassel’, glunkern ‘to dangle’, New High German Klunker ‘fecal lump, slime lump, eye crust’ (which, due to a similar meaning related to impurities, may also be connected to Old Norse klǣki n. ‘disgrace, shame’, Anglo-Saxon clacn ‘insult’).

North Germanic klinken ‘to fold, shrink’, klinksucht ‘consumption’, Middle High German klinke ‘door handle’, Old High German klenken (klankjan) ‘to bind, tie’,

Anglo-Saxon be-clencan ‘to hold fast’, English clench, clinch ‘to ball (the fist); to encompass; to rivet’, Middle High German klank ‘loop; trick, intrigue’.

However, the Indo-European root gleĝ- is likely indicated by Russian Church Slavonic glez-nъ, -na, -no ‘ankle’, Polish glozna of the same meaning, and the extended Russian glazokъ ‘small ball’, glazъ ‘eye’, Polish głaz ‘stone, rock; small stone’, głazný ‘smooth, skillful’ (cf. Berneker 301 with Lithuanian, Persson Beitr. 792).

Zupitza (KZ. 36, 236) connects Middle High German kluoc(-g) ‘clever, cunning, polite, elegant’ (Germanic klōʒa-), Middle Dutch klōk (Germanic klōka-) ‘clever, sly, adept’ to Old Irish glicc (New Irish glic shows Proto-Celtic kk) ‘wise’; originally ‘smooth and mobile like a ball’.

B. Dental expansions:

gel-t-: initially (as ‘swelling - womb - fetus’, as below with calf, kilburra): Sanskrit jaṭháram ‘belly’, jarṭú- ‘uterus’; possibly Sanskrit guṭikā ‘small ball, pill, pearl, drinking vessel’ (more likely a dialect form of guḍikā); Gothic kilþei f. ‘womb’, in-kilþō ‘pregnant’, Anglo-Saxon cild n. ‘child’, English child.

Mikkola BB. 21, 225 also seemingly connects the apparent loss stage of Swedish kolla, kulla ‘girl; female of some animals’ (kulþ-) with kilþei; see Lidén IF. 19, 335 and Wz. gol- regarding the Swedish kolder ‘children from a marriage’.

gle-t- perhaps in Church Slavonic glota ‘turbid’, Serbian glȍta ‘family (wife and children); poor people; weeds; dirt, filth’.

Due to the uncertainty of the Sanskrit example, the following word groups, which are only securely attested in Germanic (Indo-European gel-d-, gle-d-), are suspicious in their origin:

with the meaning of young animal Sanskrit gaḍi-h, gali-ḥ ‘young bull’.

Additionally, deeply rooted are Anglo-Saxon colt ‘young of animals’, English colt ‘foal’;

Old Icelandic kialta, kilting ‘bunch, puckered fold of clothing’, Norwegian dialect kult ‘wooden stump, mountain knoll, clumsy thick figure’ (Swedish also ‘half-grown piglet’, cf. above Anglo-Saxon colt).

Nasalized (glend-) as Swedish klinter ‘mountain peak, mountain knoll’, Old Icelandic klettr ‘rock, cliff’, Middle Dutch klint ‘rock, cliff’, Low German klunt, klunte ‘lump, pile; stout woman’ = New High German dialect klunze, Low German klunter ‘small lumps of dung or manure’ (besides with Germanic d Low German klunder ‘bunch, pile’, Norwegian klundra ‘knot, knob’, etc.).

Westphalian klætern (Old Saxon klātirōn) ‘to climb’ (actually ‘to stick or cling firmly’), Low German klāteren, klatteren similarly, and Middle Dutch klāter m. ‘adhering dirt’; with ō Middle Dutch Dutch cloet, kloet ‘stock; ball, pommel of the sword’ (late Old Norse klot ‘sword pommel’ is borrowed from Middle Dutch klōt = New High German Kloß).

With expressive -tt-: Middle Dutch klatte ‘rags’ = New High German dialect klatz ‘stain of dirt’, Middle Dutch klatten ‘to dirty’, Middle High German bekletzen similarly, Norwegian and Swedish dialectal klatra ‘to smudge’.

Additionally, with expressive -dd-: Low German kladde ‘stain of dirt; burdock’ (i.e., ‘the sticky one’); with dental + s: Norwegian klessa (klass) ‘to stick, cling, splash, slap’, klessa (kleste) ‘to smear, muddle’, klussa ‘to dirty, muddle, lisp’; Old Icelandic kless ‘lisping’; cf. Old Icelandic klasi S. 362.

C. Labial expansions:

geleb(h)-, glēb(h)- (: gləb(h)-) and gleb(h)- (: gl̥b(h)-) ‘to cluster together’.

Latin (probably originally Gallic) galba (geləbh-), according to Suetonius, a Gallic term for a ‘very fat man’; a Gallic galbo- ‘thickening, calf, arm’ is also likely inferred from galbeus, -eum ‘armband, as ornament’, perhaps from galbulus ‘cypress cone’, whose vowelism probably comes from geləbh-.

Old Norse kalfi m. ‘calf’, kalfabōt ‘loins’, English calf ‘calf’, New High German dialectal Kalb ‘muscle’, Old High German wazzarkalb ‘dropsy’ (‘swelling due to water’), which aligns with (as ‘swelling - womb - fetus’, cf. English in calf, with calf ‘pregnant’) Old High German kalb, Pl. kelbir ‘calf’, Anglo-Saxon cealf, calfur n., Old Norse kalfr ‘calf’, Gothic kalbō f. ‘young cow, heifer’, with e-grade Anglo-Saxon cilfor-lamb, Old High German kilburra f. ‘female lamb’.

Latin *globus* m. ‘sphere, heap, lump,’ extended form of Latin *glēba* f. ‘clod of earth; small piece, lump’ (from which Polish *gleba* ‘clod of earth’ is borrowed).

The term glēbō ‘rusticus’ (‘turning up clods’) is of Gallic origin (then ĕ) or only appeared in the Latin of Gaul. Old High German klāftra f. ‘measure of the outstretched arms, a unit of measurement’ (glēbh-); ablautend Old Norse klafi m. ‘collar, pack saddle’, Middle Dutch klave ‘collar’ (klaƀan- ‘compressing’); Anglo-Saxon clyppan ‘to embrace’ (klupjan with -lu- as the deepest grade of -le-), Old Frisian kleppa the same, Swiss German chlupfel ‘bundle’, English clasp (claps-) ‘to hook, fasten, encircle, embrace’ (possibly also Old Irish glass ‘lock’ from glabso-).

Compare with the same meaning ‘(to squeeze with the arms)’ and a similar ablaut that can best be explained from a heavy root glēbh-: gləbh-, the Baltic cognates such as Lithuanian glébiu, glébti ‘to embrace with the arms’ (glėbỹs ‘armful, embrace’), glóbiu, glóbti ‘to embrace, support’, Latvian glêbt, glâbt ‘to protect’, Lithuanian glabóti ‘to keep, safeguard; to request’, Latvian glabât ‘to guard, preserve, wait’, and Old Prussian poglabū ‘embraced’.

Perhaps related are Lithuanian gélbu, -ėti ‘to help’, giĨbti ‘to recover’, Old Prussian galbimai 1st pl. subj. ‘we help’, pogalbton ‘helped’ as geləbh- (Trautmann 92).

Slavic globi̯ǫ, globiti, as seen in Serbian z-glòbīm, zglòbiti ‘to fold together, to join’, Polish głobić (archaic) ‘to press, to join’ (with lengthened grade Slovene glâbim, glábiti ‘to gather’), suggests an Indo-European ə or possibly o (: Latin globus).

Furthermore, with the meaning of ‘compact, round, clumsy’, the Germanic klapp- (intensive consonant strengthening) is seen in Old Norse klǫpp f. ‘paddle bridge’, Middle Dutch klampe the same, Swedish klapper-sten ‘round stones for paving’, Middle High German klapf m. ‘rock (head)’.

The Germanic expressives klabb- are seen in Norwegian dialect with *klabb* "a clumsy lump," in Swedish with *klabb(e)* "block, boulder in the sea, short, stout boy" (deeply rooted in Old Norse *klubba* "club," which is the source of the English word "club"). Germanic klēp- (compare Latin *glēba*; Germanic *p* from expressive *pp* or possibly a form with Indo-European *b*) appears in Old Norse *klāp-eygr* "squint-eyed," and *klāpr* as a term of abuse (like "blockhead"), among other uses; see Indo-European *qlēp-* for further details.

The term kulƀ- in Old High German is kolbo 'club, cudgel (as a weapon), bludgeon', in Old Norse kolfr 'plant bulb, arrow', and kylfi, kylfa 'club, etc.'; alongside with the Germanic -p-, Low German kulp-ōge 'goggle eye', Middle

Rhine Külp 'beating stick for the flail', Swedish dialect kulp 'thick person'; Middle English cülpe, and New English kelp 'seaweed'.

The term glembh- (possibly partly from a blend of glebh- and glem-) includes Middle High German klamben 'to fasten together firmly', Old Norse klembra 'to climb', Old Icelandic klǫmbr 'clamp', Middle High German klemberen 'to clamp', and Middle High German and New High German Klammer 'clamp'; English clamber 'to climb', originally 'to cling tightly', with similar ablautend Old High German klimban 'to climb', Anglo-Saxon climban, Middle High German klimben and klimmen 'to climb; to pinch, grab'; Old Norse klumba 'club', and klumbu-fōtr 'clubfoot'.

With Germanic p: Swedish klimper 'lump, chunk', Old Icelandic kleppr 'lump, rocky hill', Middle High German klimpfen 'to press together firmly'; Old High German klampfer 'clamp', Middle Dutch klampe (feminine) 'hook, peg', Northern Dutch klamp, klampe 'lump, block' (New High German Klampe 'clamp, hook, block' is Low German in origin, and the genuine New High German term is Klampfe); Anglo-Saxon clympe 'lump', Low German klumpe 'lump' (New High German Klumpe(n) is Low German in origin); Polish głąb, Czech hloub 'stump'.

The term glem- includes Latin glomus, -eris 'lump (as food); ball' (glemos), and glomerāre 'to ball up'; Old Irish glomar 'bit, gag' (compare Middle High German klammer).

Anglo-Saxon climman 'to climb', Middle Dutch klimmeren 'to climb', Middle High German klimmen (sometimes with mm from mb), also 'to squeeze' (New High German beklommen); Anglo-Saxon clam(m) 'band, handle, fetter', Old High German klamma 'constriction, clamp, mountain gorge', New High German Klamm, Causative Old High German and New High German klemmen, Old Frisian klemma, Anglo-Saxon beclemman 'to pinch', Middle High German klam 'tight, close', New High German (northern) klamm 'stiff (cramped) from the cold', and deeply rooted Norwegian dialect klumra 'to work with stiff and frostbitten hands'.

With expansion. klam-d-: Old Norse klanda, klandra ‘to reproach, to annoy, to attempt to steal’; Lithuanian glomó-ju, -ti ‘to embrace’; with -ĝ- expansion Lithuanian glemžiù, gleñžti ‘to gather together; to crumple’, Latvian glemzt ‘to eat slowly, to chatter nonsense’;

Further, glēm-, gləm- with an old meaning development to ‘to stick together, slimy mass’:

Greek γλάμων ‘damp-eyed’, etc. (Latin glamae loanword);

Albanian nglomë, ngjomë ‘damp, fresh’ (glēmo-);

Old Norse klām ‘slander’, English clammy ‘sticky, gooey’, East Prussian klamm ‘sticky, damp’;

Lithuanian glẽmės, glẽmes, glẽmos f. pl. ‘thick slime’, Latvian glęmas, glemi ‘slime’, glùmt ‘to become slimy, smooth’, glums ‘smooth’ (also glemzt ‘to chatter aimlessly’, glemža ‘chatterer’, compare with Latvian gleîsts ‘chatterer’: glîst ‘to become slimy’); see Lithuanian gléimės on p. 364 below.

D. g(e)l-eu-, sometimes with additional consonantal derivation:

Sanskrit glāu-ḥ f. ‘ball, sphere, compact mass’, New Persian gulūle ‘sphere’;

Greek γίγ-γλυ-μος m. ‘joint, door hinge’;

Old Irish glō-ṡnáthe, gláo-ṡnáthe ‘line, standard’ (literally ‘ball wire’);

Old Norse klē m. (klew-an-) ‘web stone’, Anglo-Saxon clyne n. ‘metal lump’ (klu-n-), Swedish kluns m. ‘lump’, Icelandic klunni ‘clumsy person’; Old High German kliuwa, kliwa ‘ball, bundle’, kliuwi, kliwi ‘bundle’ (Diminutive Middle High German kliuwelīn, dissimilated New High German Knäuel), Anglo-Saxon clíewen ‘yarn ball’ (English clew);

tiefstufig Middle Dutch klūwen, Dutch kluwen ‘knob’; with an extension and development of meaning ‘the gripping: claw’ related to the Germanic klēwā: Old High German klāwa ‘claw, claw’, Middle High German klāwe, Middle Dutch klā ‘claw, claw, hoof’, Old Frisian klē, with ablaut the verb klawjan (reformed klawan) ‘to scratch with the nails, itch’, Old High German klauuenti ‘itchy’, Middle High German klöuwen ‘to scratch’, Anglo-Saxon clawan = Old Norse klā ‘to rub, scratch’ (Old Norse klæja ‘to itch’ newly formed after the 3rd person singular klær = klawið), leading to klawiþan- m. in Old Norse klāði m. ‘itching, scratching’, Anglo-Saxon clæweða the same, Old High German glouuida (read clouuida) ‘scabies’.

From the verb originates the shortening of Anglo-Saxon clawu f. ‘claw, hoof’ (English claw) and clēa f. (English dialectal clea) (the latter = klau from clawu), as well as Old High German klōa ‘claw’; Old High German cluwi ‘pincer’; Old Icelandic klō f. ‘claw, nail, hook’; Old Icelandic klunna ‘to hang on tightly’,

compare Anglo-Saxon clyne, Swedish kluns ‘lump’, Anglo-Saxon clynian ‘to wrap up’.

Probably Old Irish glūn ‘knee’ = Albanian glu-ri (Gheg), gju-ri (Tosk) ‘knee’ (with Indo-European ĝenu- ‘knee’ scarcely compatible as a dissimilation form for ĝnū-n- due to the guttural difference).

Probably Lithuanian gliaũmas ‘slimy residue from a grindstone’, gliaumùs ‘smooth, slippery’, Latvian glaũms, glums ‘slimy’, where ‘slimy = sticking together, clumping’, see Mühlenbach-Endzelin I 622; compare with -s- Norwegian klyse (klūsion-) ‘slimy lump’, which is derived from Middle Dutch klūs ‘mass’, also meaning ‘clump, tangle, mass’, Low German klŭster ‘bunch, cluster’, Anglo-Saxon clūster, clȳster n. of the same meaning, which is inseparable; compare with a derivative gle-s- Old Norse klasi ‘lump of berries or fruits, mass’.

Extension with -t-:

Greek γλουτός (τα γλουτά) ‘buttock, buttocks’, τὰ γλούτια ‘two protuberances of the brain’;

Slovenian glûta, glúta ‘lump, nodular swelling, tree knot’ (Berneker 309);

ablaut-based Anglo-Saxon clūd m. ‘a mass of rock, hill’, English cloud ‘cloud’ (‘cloud mass’), compare with Geminata (kludda-) Anglo-Saxon clodd (English clod) ‘clod of earth’.

Extension with -d-:

Middle Dutch klōt m. ‘lump; testicle’, Middle High German klōz, New High German Kloß, Anglo-Saxon cléot, English cleat ‘lump, wedge’; ablaut-based Middle Dutch klūt, klūte ‘clod’, East Frisian klūt ‘lump, fragment’ (in further development, also the meaning of :) Anglo-Saxon clūt m., English clout ‘patch; metal plate’, late Old Norse klūtr ‘patch, lump’; with expressive geminata (klutta-) Anglo-Saxon clott (English clot) ‘lump’ = Middle High German kloz, New High German Klotz.

Perhaps related are Lithuanian glaudžiù, glaũsti, Latvian glaũst ‘to press close, hug tightly’, glaudùs ‘clinging, close-fitting’, glúdoju ‘lying snugly’ (see Mühlenbach-Endzelin I 622 f.); Russian glúda ‘lump, clod’.

Extension with -bh-:

Sylte Frisian klēpi ‘to kiss’, Russian glýba ‘lump, block’, Bulgarian zemli ‘clod of earth’ (Berneker 310; see for -b- below gle-b-), perhaps Lithuanian glaũbti ‘to press to the chest’, glaubstýti ‘to caress’.

For example, glei-, sometimes with further, consonantal derivations (especially glei-t-, -d-, glei-bh-; glei-m-) ‘to stick, smear’, but likely originally derived from gel- ‘to ball up’; according to Specht Dekl. 144, the basic meaning is ‘shiny’ (related to ĝel-, gel-); nominal forms include gli-i̯o-, -no-, -tu-; gloi-u̯o-.

Greek γλία f. ‘glue’ (Slavic glьjь, see below), γλίνη similarly (: Slavic glěnъ, glina, Old High German klenan, Old Irish glenim, see below), γλοιός ‘sticky moisture’, γλοιός ‘sticky, moist’ (γλοιϝός: Latvian glievs, Slavic glěvъ, see below), γλιττόν • γλοιόν Hesychius (γλιτϝ-ός: Lithuanian glitùs, etc.), γλίχομαι ‘to cling to something, desire eagerly’, γλίσχρος ‘glutinous, viscous, slippery’ (probably with -ρο- from a γλίσχω derived from γλίχ-σκω).

Latin glūs, -tis, glūten, -inis n. ‘glue’, glūtinō ‘to glue together’ (ū from oi, cf. the ablaut:) glis, -tis ‘sticky earth’, glittūs ‘with soft, tender things’ (basis gleitos with intensive tt); Old Irish glenim (gli-nā-mi), Welsh glynaf ‘I adhere’; also Old Irish fordíuclainn ‘swallows’, according to Pedersen KG. II 540 from for-dí-uks-glen- to glenaid (from gl̥-nā-ti); also Breton geot ‘grass’ from gel-tā (Marstrander Prés. nas. 30 f.).

Anglo-Saxon clæg (English clay), Middle Dutch klei ‘clay’, Danish klæg ‘tough, greasy, muddy sludge’ (Germanic klajja-; also Low German kleggen ‘to climb’); with ablaut Norwegian dialect kli ‘mud, clay’ (the derivative Middle Dutch klick ‘clay mud’ probably from slick ‘silt, clay mud’), Old High German klenan ‘to stick, to smear’ (= Irish glenim, see above, also compare nominal γλίνη etc.; if klenan is a strong verb shifted into the e-conjugation, hence also Old Norse klunna ‘to cling’); advanced Old Norse klina ‘to smear’ (klīnian, weak verb), with oi Norwegian kleina as well.

Lithuanian gliejù, gliẽti ‘to smear’, refl. gliẽtis ‘to stick’;

Slavic glьjь in Russian glej ‘clay’, Polish glej ‘muddy soil’ (: Greek γλία; extended Russian dialectal glëkъ ‘slime, blood water’ from glь-kъ).

gleibh- (Slavic correspondences see below); also derivable from Indo-European glei-p- in Old High German klëbēn ‘to stick, to adhere, to remain fixed’, Old Saxon kliƀōn, Anglo-Saxon clifian, cleofian ‘to stick, to cling’, Anglo-Saxon clibbor ‘clinging’, advanced Old High German klīban ‘to adhere, to stick’, Old

Saxon biklīƀan ‘to cling’, Anglo-Saxon clīfan ‘to cling’, Old Norse klīfa ‘to climb (to cling, to attach)’, Middle Dutch clīven ‘to cling’; Old High German klība, Old Saxon klīva, Anglo-Saxon clīfe ‘burdock’; with -oi- Old High German kleiben ‘to fasten (make stick)’, New High German kleiben ‘to stick, to glue’; Anglo-Saxon clǣfre (klaiƀriōn-), Middle Dutch klāver, klēver ‘clover’.

Also related are Old Norse kleif f., klif n. ‘steep slope’, Anglo-Saxon clif n., Middle Dutch klif ‘cliff’, Old High German klep (-b-) ‘promontory’, Middle Dutch klippe f. ‘cliff’ (from which New High German Klippe as ‘smooth rock’, akin to Old Irish slīab ‘mountain’ from base sleib- ‘to slide’); the extent to which in Anglo-Saxon Old High German klimban ‘to climb, to ascend’ a nasalized form of glei-bh- might be involved alongside gle-m-bh is unclear.

Old Church Slavonic u-glьbl’ǫ means 'remain stuck'; Aorist uglъbǫ, ἐνεπάγησαν, and uglebъ (e = ь) translates as 'I was stuck'. Russian-Church Slavonic uglěbl’evati means 'to fix in', and Serbo-Croatian glîb means 'mud' (according to Berneker 310).

In Middle Irish, glei-d- is glōed, 'lime'; in Anglo-Saxon, clāte f. means 'knotweed', and clīte f. refers to 'hoofwort'; in English dialects, clote, clite, cleat refer to 'knotweed', while clite can mean 'lime or mud' (compare with Latvian glìdêt 'to become slimy', see Mühlenbach-Endzelin I 626, 627).

With the m-formation: Anglo-Saxon clām means 'sticky substance, clay', related to Old Norse Kleima, which is the name of a giantess; Anglo-Saxon clǣman means 'to smear', and Old High German chleimen means 'to glue';

Latvian gliemezis, gliems, glieme refer to 'snail, shell'; Lithuanian gléimės means 'slime', and glimùs means 'slimy'; Latvian glaĩma means 'joke, flattery', and glaĩmuôt means 'to joke, flatter, caress' (compare with Norwegian dialect kleima 'to smear: to caress'); see Mühlenbach-Endzelin I 621, 628 f.; Trautmann 92; and for Lithuanian glẽmės see above, p. 361.

Slavic glěmyždžь is reflected in Czech hlemýžď 'snail'.

With the n-formation (as in γλίνη and others), Russian-Church Slavonic glěnъ means 'slime, viscous moisture', and glina means 'clay'.

Glei-t- in Anglo-Saxon ætclīƀan means 'to stick fast, adhere', with weak forms cliða and clioða m. 'wound plaster'; Anglo-Saxon cliðe refers to 'knotweed' ('the adherent one'). In Old High German, kledda and kletta, Dutch klis and klit

'knotweed'; in New High German, klettern means 'to climb'. Middle High German kleit and New High German Kleid, Anglo-Saxon clāð the same, are also related.

Middle High German klīster means 'paste', and New Icelandic klīstra means 'to paste' (possibly related to gleit-tro- here or, with the Germanic formative -stra-, derived from the simple stem klī-, Indo-European glei-). Norwegian kleisa means 'to stick'; when referring to speech, it means 'to speak with a lisp or unclearly', and in Old Norse, kleiss ī māle means 'to stutter'.

Lithuanian glitùs means 'smooth, sticky', and glytẽ refers to 'nasal mucus' or 'fish glue' in the plural. Latvian glîts means 'smooth, nice, pretty'; glīstu, glīdu, and glîst 'to be or become slimy', and glīdēt means 'to become slimy'. Glēîsts refers to a 'chatterbox'. See Mühlenbach-Endzelin I 624, 627; compare also with Greek γλιττόν on p. 363.

Possibly related to Russian (and other Slavic languages) glistъ and glistá, 'worm, earthworm, tapeworm' (or to New High German gleiten; Berneker 304).

With the u̯-formation: Proto-Germanic klaiwa- corresponds to Old High German klēo- and klē, 'clover' (due to the sticky juice of the flower). Proto-Germanic klīwōn- is reflected in Middle Dutch klīe, Old High German klīwa and klīa, and New High German Kleie f. (if with Indo-European ī, then ablaut-equivalent to Latvian glīwe 'slime').

Lithuanian gléivės f. pl. means 'slime', while Latvian glēvs describes something 'viscous like slime, limp' (potentially with ē from Indo-European ē[i]; see above, p. 361 under glem-). Latvian glievs means 'limp' (similar to Greek γλοιός), and glīve refers to 'slime, green slime on water' (related to Old High German klīwa).

In Slavic glěvъ (corresponding to Latvian glivs and Greek γλοιός), in Russian dialect glevъ m. and glevá f. 'fish slime', Polish gléwieć (alternatively gliwieć) means 'to spoil (from cheese)', and ablaut-related Little Russian klýva means 'liverwort (a type of fungus)', while Serbo-Croatian gljiva refers to 'fungus, Agaricus'.

Ref : WP. I 612 ff., WH. I 577 f., 580, 606 f., 608 f., 611 f., 617, 867 f., Trautmann 92.

Pages : 356-364

PIET : 277

556. gel-2 und $g^{w}$el-

English : ‘to devour’

German : ‘verschlingen’

The form with $g^{w}$ is likely a result of the crossbreeding of gel- and $g^{w}$er-, as discussed by Osthoff in IF. 4, 287 and Zupitza in Gutt. 86.

Material : A. Certain gel- in: Old Irish gelid ‘consumes, eats, grazes’, gaile ‘stomach’; Old Cornish ghel, Welsh gel, Breton gélaouen ‘leech’, Old Irish gelit the same (participle f. in -n̥tī);

Old High German *kela*, Anglo-Saxon *ceole* 'throat, ravine, ship's keel' (*kelōn*-), *ceolor*, Old High German *celur* m. 'throat'; Old Icelandic *kjǫlr* m. (*kelu*-) 'ship's keel', Middle Dutch *kel*, *kil*, English *keel* the same; with g-extension Old High German *kelah*, *-uh* 'throat swelling', Old Norse *kjalki* m. 'jaw, jawbone (also hand sled)'; deeply rooted Danish *kulk* 'throat, gullet', Middle Dutch *kolk*, *kulk*, Old Frisian *kolk* m. 'water hole' (New High German *Kolk*), Anglo-Saxon *cylcan*, New High German dialectal *kölken*, *kolksen* 'to burp, to vomit', like Latvian *gulgâtiês* 'to burp, to vomit' (Mühlenbach-Endzelin I 678), which may be related to Slovak *glg* 'gulp, pull' (imitative).

Compare with other extensions, Swedish dialect kulp ‘gulp’, Norwegian kulp ‘water hole’, Low German kolpen, külpsen ‘to belch’.

B. Secure $g^{w}$el- only in Greek: δέλεαρ, -ατος ‘bait’ (δέλε-ϝαρ); also δεῖλαρ (Callimachus) from δέλ-ϝαρ from the monosyllabic base, and Aeolic βλῆρ from βλη-ϝαρ from the heavy stem $g^{w}$(e)lē-; δέλε-τρον ‘bait’, δέλος n. of this; βλωμός ‘morsel, bread’ ($g^{w}$lō-); κα-βλέ-ει, κατα-βλέ-θει • καταπίνει Hesychius from the stem $g^{w}$(e)le-, also βλέορον (correctly βλέθρον) • βάθος, δεσμωτήριον Hesychius (‘βάραθρον’, Fick BB. 29, 196), βλέ-τυες • αἱ βδέλλαι Hesychius; compare Schwyzer Greek Grammar I 519.

In the guttural, ambiguous: Latin gula ($g^{w}$elā) f. ‘throat, esophagus’, compare with the vowel Armenian klanem, Aor. 3rd Sg. ekul ‘to swallow’, where -u- could still be a remnant of the labiovelar; glut-ós is based on $g^{w}$l̥-tó-s, which is assumed by Old Church Slavonic glъtati (Russian głotátь) ‘to swallow’, glъtъ ‘throat’, Russian głot, głotók ‘gulp, mouthful’, Czech hlt; also compare Latin gluō, the basis of

ingluviēs ‘throat, gluttony’, glūtus ‘throat’, glūtiō ‘to swallow, to gulp’, glūt/t/ō, -ōnis ‘glutton’.

Ref : WP. I 621, WH. I 612 f., 625 f., Trautmann 93.

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PIET : 324

557. gel(ə)-3

English : ‘cold’

German : ‘kalt, frieren’

Material: Latin gelū (also gelus, -ūs and gelum, -ī) ‘cold, frost’, gelidus ‘cold’, gelō, -āre ‘to freeze’; Oscan γελαν ‘frost’ (Steph. Byz.).

Greek γελανδρόν • ψυχρόν Hesychius may be incorrectly transmitted (WH. I 867); the Gaulish-Roman gelandron ‘frost’ (Hubschmied VRom. 3, 130) is better explained with Bertoldi (ZrPh. 56, 187) and Wartburg (s. v. gelandron) as influenced by Latin gelū on Gaulish-Roman calandron (with Mediterranean ending) to Old Irish caile ‘(white) spot’; differently Specht Dekl. 130; on Gaulish-Roman gelabria ‘frost’ see Wartburg s. v. calabra and gelabria; Hubschmid Praeromanica 18 ff.

On Latin glacies see below.

Old Norse kala, kōl ‘to be cold, to freeze’ (impersonal with accusative mik kelr), Anglo-Saxon calan ‘to be cold’ (hine or him cælþ ‘he is cold’) with a derived from a causative kaljan = goleu̯ō ‘to make cold’, hence the impersonal construction with accusative; Anglo-Saxon ciele m. (New English chill) from kali ‘cold’; as a participle Gothic kalds, Old High German (etc.) kalt, New High German kalt (with Old Norse kelda from kaltiōn- ‘spring’, Finnish loanword kaltio; with ablaut, based on the older form kul-da- of the participle, Old Norse kuldi m. = Middle Dutch külde f. ‘cold’); in the lengthened grade Anglo-Saxon cōl, Old High German kuoli, New High German kühl, from which Anglo-Saxon cēlan, Old High German kuolen, New High German kühlen, Old Norse kǿla (also weak grade Old Norse kul (kol) n. ‘cool breeze’, kylr m. ‘cold’).

With broken reduplication, Indo-European gla-g- (the base thus seems to have been gelə-), Old Norse klaki m. ‘frozen crust of the earth,’ which is to be connected with Latin glacies ‘ice’ on the assumption that glagiēs was reshaped after aciēs (and other words ending in -aciēs).

Also related are Swiss German challen ‘to freeze (of fat)’, Anglo-Saxon cealer, calwer m. ‘thick milk’, Middle Dutch keller ‘freezing’ (initially meaning the cooling, e.g., of fat); Old High German chalawa, Middle High German kalwe ‘shiver’, probably originally ‘to shiver from shivers as from cold’; according to Machek (Slavia 16, 195), Old Church Slavonic chladъ ‘coolness, cold’ (gol-do-) might also be related here with an expressive ch-.

Ref : WP. I 622, WH. I 585 f., 603, 867 f.

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PIET : 1703

558. ĝel-, ĝelə-, ĝlē-, (auch gelēi- :) ĝ(e)ləi-

English : ‘light, to shine; to be joyful’

German : ‘hell, heiter glänzen’ und ‘heiter sein, lächeln, lachen’

Material: Armenian całr, Gen. cału ‘laughter’ (probably with u from ō = Greek γαλώς, for which γέλως), cicałim ‘I laugh’, perhaps (according to Petersson KZ. 47, 289) also całik (Gen. całkan) ‘flower’.

Greek γελάω, ἐγέλα(σ)σα ‘to laugh’, γελαστός ‘ridiculous’, Doric (Pindar) γελᾱνής ‘laughing, joyful’ (γελασ-νής based on γέλας, neuter to masculine γέλως, originally s-stem like κρέας, Indo-European ĝele-s, Aeolic γέλος n. reshaped), γέλως, -ωτος, Accusative γέλω m. ‘laughter’ (likely influenced by γελάω, with γαλώς = Armenian całr ‘laughter’); γελεῖν • λάμπειν, ἀνθεῖν Hesychius; with reduction of the first syllable Γαλα-τεία Nereid name, γαληνός ‘calm, serene’ (γαλασνός), γαλήνη (Aeolic high-grade γέλᾱνα) ‘serenity, calm sea’.

With the reduction of the first syllable, γλῆ-νος n. ‘splendid thing’, γλήνη ‘eye-star’.

ĝləi- in γλαινοί • τὰ λαμπρύσματα Hesychius, initially related to Old High German kleini ‘shining, delicate, fine’ (New High German klein, in older usage still in

Kleinod and Swiss German chlein and chlīn, with an unexplained ī), Anglo-Saxon clǣne ‘pure’, English clean.

With the formative -u̯o-: ἀγλα[ϜJός ‘bright, splendid’ (ἀγα-γλαϜός), ἀγλαΐα ‘radiance, splendor’ (also related is ἀγάλλω ‘to glorify, adorn, med. to adorn oneself, rejoice’, with ἀ- == n̥ ‘ἐν’; another attempt by Boisacq 5).

Regarding Anglo-Saxon clǣne ‘pure’, Old High German kleini ‘shining’, see above.

The Celtic and Balto-Slavic color adjectives Old Irish gel ‘bright, white’, glan ‘pure’, Lithuanian geĨtas ‘yellow, blond’, etc., I would prefer to relate to the color root ĝhel- (see there) due to Germanic parallels; only if galbus were genuinely Latin, it would need to be placed here along with Lithuanian guĨbis, etc.

Ref : WP. I 622 ff., 628, WH. I 578 f., Schwyzer Gr. Gr. I 682, Specht Dekl. 123, 144.

Pages : 366-367

PIET : 1705

559. gelebh-

English : ‘to plane, flay’

German : ‘schaben, schabend aushöhlen, hobeln’ (’geglättete Stange, Balken’)

Material: Greek γλάφω ‘carve out, engrave’, γλάφυ n. ‘cave, grotto’, γλαφυρός ‘hollow’.

Slavic globiti and Polish wy-głobić (globh-), imperfective -głabiać ‘to hollow out’, Slovenian glǫ́b-am (-ljem), -ati ‘to hollow out; to wear away; to gnaw’, Bulgarian glob m. ‘eye socket’; Russian globà ‘crossbeam, long pole’, Iterative Serbian glȁb-âm, -ati (gl̨bh-) ‘to gnaw’; perhaps related to Machek (Slavia 16, 199 f.) as a nasalized form of Old Bulgarian glǫbokъ ‘deep’ and with expressive ch- Old Bulgarian chlębь f. ‘depth, abyss’.

Besides these words derived from Indo-European glăbh- or globh- : gl̥bh-, there is also a form related to gelebh-, gelobh- such as gelbh-, golbh- in Old Church Slavonic žlěbъ, Russian žolob, etc. ‘trough, groove’, Russian želobítь, Slovenian

žlębiti ‘to hollow out’, and in Gallic-Roman gulbia f. ‘hollow chisel’, Old Irish gulban (gulbīno-) ‘thorn, beak’, Old Breton golbina ‘beaked’, Old Welsh gilb ‘beak’, gilbin ‘pointed’, New Welsh gylf, -in, -ant ‘beak’, Old Cornish geluin ‘beak’ (Indo-European golbh-).

Ref : WP. I 630, WH. I 625, Trautmann 90.

See also : Vgl. jedoch auch unten gleubh-.

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PIET : 1712

560. $g_e$li-, glī-

English : ‘mouse’

German : ‘Maus u. dgl.’

Material: Sanskrit girí-ḥ, girikā f. ‘mouse’ (Lex.).

Greek γαλέη (geleu̯-ā, originally ‘the mouse-like’) ‘weasel, marten’, from which Latin galea was borrowed, originally meaning ‘cap made of weasel fur’, later ‘leather helmet; head covering for African chickens’ (also galērus ‘fur cap, wig’ is borrowed from an unattested Greek γαληρός); related to γαλέη are also γαλιάγκων (γαλι- = Sanskrit giri-), as well as γαληόψις, γαλεόβδολον ‘dead-nettle’, literally ‘weasel-eye’, and probably also γάλιον in this context.

Latin glīs, glīris ‘dormouse, edible dormouse’ (this inflection likely modeled after mūs, mūris); Romance languages also have glēre, cf. French loir alongside liron.

Ref : WP. I 630, WH. I 579, 607, anders EM 409.

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PIET : 266

561. ĝ($_e$)lōu̯-

English : ‘sister-in-law’

German : ‘Schwester des Gatten’

Material: Greek γάλωϝος in Homeric Dat. Sg. and Nom. Pl. γαλόῳ, Gen. Pl. γαλόων, Attic γάλως, Gen. γάλω ‘sister of a man’.

Latin glōs, glōris ‘sister of a man, wife of a brother’ (ĝlō[u]s); Late Church Slavonic zъlъva, Czech zelva, Serbian zȁova, Russian zołóvka ‘sister of a man’; possibly also Armenian tal ‘sister of a man’ (for cal, analogous to taigr ‘brother of a man’).

The Phrygian γέλαρος • ἀδελφοῦ γυνή according to Hesychius, as well as γάλλαρος, being related to this, is highly questionable; it might be a misspelling for γελαϝος.

According to Jokl (EbertsRL. X 142b), the non-palatal guttural is influenced by ł, which should be indicated by Polish żełw, żołwica (geluu̯ā) alongside zełw, zołwica (ĝeluu̯ā) ‘sister of a man’; however, compare the discussion under ĝhel- regarding the Baltic-Slavic gel- ‘yellow’.

A Greek consonant-stem γάλω[u̯]-ς has undergone a shift (only in the oblique cases) to the o-declension; in Slavic, there is an old ū-stem zьly, Gen. zъlъve, which could be compared with Latin glōs.

Ref : WP. I 631, WH. I 610, Schwyzer Gr. Gr. 480.

Pages : 367-368

PIET : 295

562. gem-

English : ‘to grab, grip; be full’

German : ‘(mit beiden Händen) greifen, fassen (Fessel), zusammendrücken, -pressen (Klumpen, Kloß); hineinstopfen, vollpacken (Ladung, Gepäck)’, intransitive ‘vollgepackt, voll sein, vereinzelt auch von seelischer Gedrücktheit’

Comments: Detailed in Persson’s contributions, pages 78 and following, 933, with Lithuanian.

Material : Armenian čim, čem ‘Zaum’, čmlem ‘drücke zusammen’;

Greek aorist γέντο ‘grasped’ (γεμ-το), ὕγ-γεμος • συλλαβή. Salaminian Hesychius, ἀπό-γεμε • ἄφελκε. Cypriots Hesychius, ὄ-γμος ‘swarm, bundle’ (also see u. aĝ- ‘drive’), reduplicated form probably γάγγαμον, γαγγάμη ‘fishing net’; γέμω ‘I am filled, packed’, γεμίζω ‘I fill, pack full, load, burden’, γέμος ‘the body-filling flesh parts’, γόμος m. ‘ship cargo, freight, load’ (γόμος • ζωμός Hesychius, roughly a mixture for stuffing, fattening).

Umbrian gomia, kumiaf ‘pregnant’ (from which Latin gumia, -ae m. f. ‘glutton, gormandizer’, originally ‘big belly’), likely also gemō, -ere ‘to sigh, groan’ as ‘to be mentally weighed down, to have a full heart’ (= γέμω ‘I am full’);

Middle Irish gemel, Welsh gefyn ‘fetter’.

Anglo-Saxon cumbol n. ‘wound, swelling’, Norwegian kumla ‘lump; to knead, press together’, Old Norse kumla ‘to squeeze’; s-extension Norwegian kams ‘dumpling’, kamsa ‘to knead, stir’, kumsa ‘mixture’; uncertain if related with labial extension (since only Germanic) Anglo-Saxon cimb, cimbe ‘joint, seam’, Swedish dialect kimb(e) ‘barrel stave’, Old Norse kim-bull ‘bundle’, Middle Dutch kimmel ‘clamp’, kimme (mm from mb) ‘frame, casing’, etc. Also compare genebh- p. 378 ff.

Latvian *gùmstu, gùmt* ‘to grasp; to attack’, reflexive ‘to bend’; Lithuanian *gùmulas, gumulỹs, gùmuras* (also *gùb-*) ‘lump, ball, clump’, o-stem *gãmalas* (also *gãb-*) ‘snowball, piece of bread, meat’; borrowing from Polish is possible for Lithuanian *gumulis, gumulė* ‘billy goat, hornless cow - actually with lumps instead of horns - also hen without tail’ due to Polish *gomoły* ‘hornless’, Czech *homolý* with the same meaning.

The Old Church Slavonic word "žьmǫ, žęti" "to squeeze, compress," while "žętelъ" means "collar, noose." The Little Russian term "žmeňa" refers to "a handful." In Russian-Church Slavonic, "gomola" means "mash, lump," and in Serbian, "gòmolja" denotes "cheese lump." The Slovenian word "gomòt" (with the genitive form "-óta") signifies "a heap's commotion, confusion," and in Czech, "hmota" (or alternatively "homota") translates to "matter, substance."

Ref : WP. I 572 ff., 585, WH. 588 f.

Pages : 368-369

PIET : 316

563. ĝembh-, ĝm̥bh-

English : ‘to bite; tooth’

German : ‘beißen, zerbeißen’

Derivative: ĝombho-s 'tooth'.

Material: Sanskrit jámbhatē, long grade jábhatē ‘snaps’, Causative-Iterative jambháyati ‘crushes’, Avestan həm- zəmbayati the same; Armenian perhaps camem ‘chews’, cameli ‘jaw, cheek, mouth’; Albanian dhëmp ‘it hurts me’, Lithuanian žembiù ‘cuts’, Old Church Slavonic zębǫ, zębsti ‘tears’.

Sanskrit jámbha-ḥ m. ‘tooth, pl. dentition’ (jambhya-ḥ ‘molar or back tooth’), Greek γόμφος ‘tooth’, also ‘peg, nail’; γομφίος scil. ὀδούς ‘incisor’, Albanian dhëmb, Geg. dâm ‘tooth’, Old Church Slavonic zǫbъ ‘tooth’, Latvian zùobs ‘tooth’, Lithuanian žam̃bas ‘sharp edge’; žam̃bis ‘wooden plow’.

Old High German kamb, Anglo-Saxon comb ‘comb’ (‘toothed’), Old Norse kambr ‘comb, serrated edge (: Lithuanian žam̃bas), serrated ridge’, New High German ‘mountain ridge’ (but via Low German kimme see above under gem-), Anglo-Saxon cemban, Old High German kemben ‘to comb’, Swiss chambe ‘comb for roosters’; also Bavarian sich kampeln ‘(to get into a hair fight = to wrestle, quarrel)’, with an expressive p.

Tocharian A kam, B keme ‘tooth’.

Under a semantic shift from ‘tooth’ to ‘plant shoot protruding like a small tooth,’ one includes the family of Lithuanian žémbu, žémbėti ‘to sprout,’ Old Church Slavonic pro-zębati, pro-zębnǫti, Latin gemma (gembhnā) ‘bud or eye on a vine or tree; gemstone,’ Old High German champ ‘cluster,’ New High German Kamm (‘toothed device’); the Lithuanian stress pattern is explainable by a lengthened present formation like sérgmi, gélbmi, gélbu.

Ref : WP. I 575 f., WH. I 588, Trautmann 369, Specht Dekl. 86 f.

See also : S. auch unter ĝep(h)-, ĝebh-.

Page : 369

PIET : 315

564. ĝem(e)-

English : ‘to marry’

German : ‘heiraten’, auch in Bezeichnungen für Verwandte, bes. angeheiratete Verwandte.

Material: Sanskrit jārá-ḥ ‘lover, paramour’ (ĝm̥-ró-s); Sanskrit já́mātar-, Avestan zāmātar- ‘son-in-law’, an extension created from other kinship terms with -tar-, with ā in the second syllable following mātar-; based on a shorter jāma-, cf. Avestan zāmaoya- ‘brother-in-law’, also Sanskrit jāmí-ḥ ‘related by marriage, blood relative’, fem. nachved. ‘female relative, especially daughter-in-law’, vedic ví-jāmi-ḥ ‘related by marriage’, jāmā ‘daughter-in-law’.

Greek γαμέω ‘to marry’ (active for the man, middle for the woman), ἔγημα (Doric ἔγᾱμα), γεγάμη-μαι; γαμέτης ‘husband’, γαμετή, γαμέτις, -ιδος ‘wife’, γαμήλιος ‘marital’, γάμος m. ‘wedding’; γαμβρός (ĝem-ro-) ‘son-in-law’;

Latin gener-, ī etc. (for gemer from genus, gēns).

Ref : WP. I 574 f., WH. I 590 f.

Pages : 369-370

PIET : 280

565. gen-

English : ‘to pinch, pluck, press’, etc.

German : als Basis für Erweiterungen der Bedeutung ‘zusammendrücken, kneifen, zusammenknicken; Zusammengedrücktes, Geballtes’

Comments: (Persson Beitr. 88 ff.); among these, gnegh-, gneig-, gner-, gnes-, gneus- are exclusively Germanic.

Material : 1. gn-ebh-:

Greek perhaps γνάμπτω ‘to bend’ (formally similar in meaning but influenced by κάμπτω).

Old Norse knafa ‘to engage in pederasty,’ cf. comprimere feminam; with pp: Dutch knap ‘tight-fitting (pressing, constricting), concise, quick,’ Low German knap ‘short, frugal, scant’ (which leads to New High German knapp), Norwegian knapp ‘tight, short, concise,’ with bb: knabbe ‘to nibble, to scavenge.’

Further with the meanings ‘to snap the fingers together’ and ‘to snap with the fingers’ and the resulting sound associations, Swedish knäppa ‘to snap, to tinkle’, Dutch knappen ‘to burst, to creak’, Low German knappern, knuppern ‘to nibble’, New High German knabbern ‘to bite, to gnaw’; finally as ‘compressed, compacted, spherical’ etc., Old Norse knappr ‘button, knob, handle’, Anglo-Saxon cnæpp ‘hilltop (knobby); brooch’ (from ‘button’), Low German knap(p) ‘hilltop, rise, heel of a boot’, knappen ‘to trim, to shorten; to live on a tight budget’; possibly from Slavic, such as Polish gnębić, Old gnąbić (with secondary nasal vowel due to the preceding n) ‘to press, to oppress, to mistreat, to provoke’; compare also genebh-, p. 378 ff.

2. gnegh-:

Swedish knagg ‘knot, knob’, Middle English Middle Dutch knagge ‘knob, thick piece’; with Germanic kk: Old Norse knakkr ‘foot (of tables, chairs), stool (foot block)’. Also related are Old High German kneht, New High German Knecht, Anglo-Saxon cniht ‘boy, youth, servant, warrior’ (kneh-ta-, compare with meanings like boy, peg, etc., and the t-suffix New High German Bavarian knüchtel ‘club, cudgel’).

3. gn-eibh-:

Greek γνίφων ‘squinter, miser’ (unless due to the earlier attested Κνίφων, Meisterhans-Schwyzer 74, with secondary initial softening, so that it parallels Old Norse hnippa ‘to push’ with the hypothetical root ken-, kn-eib(h)-).

Old Norse kneif ‘type of pincers’, knīfr, Anglo-Saxon cnīf ‘knife’, New High German dialectal kneif ‘knife’; alongside with Germanic pp, p: Middle Dutch knīp,

New High German dialectal kneipf ‘knife’, Norwegian dialectal knīpa, Middle Dutch knīpen (which evolved into New High German kneifen) ‘to pinch’ (also partly ‘to be thrifty, to become tight; to snatch; to run away’; see similar under gnebh-), Low German knippen ‘to cut’, New High German knippsen, Low German knipperig ‘thrifty, stingy’, New High German Kniff (also = a trick or crafty maneuver, etc.), Middle Dutch knippen ‘to wink’.

Lithuanian gnýbiu, gnýbti, Iterative gnáibau, gnáibyti ‘(to pinch with fingers or pliers)’, alongside šnýbiu, žnýbti of the same meaning, Trautmann 93.

4. gneig-:

Old Norse kneikia 'to press, to pinch', Norwegian dialect kneikja 'to bend backwards'; Middle Dutch and New High German knicken, leading to Knicks 'knee bend, bow'.

5. gner-:

Norwegian knart, knort 'knot, gnar, unripe fruit', Middle English knarre 'growth, gnar', Middle High German knorre 'gnar', and similar forms; alongside Old High German kniurig 'gnarled', Middle High German knūr(e) 'knot, gnar, cliff, mountain peak' with ablaut formation.

6. gnes-:

Norwegian knast m. 'knot' = Middle Dutch and New High German Knast; Middle Dutch knōster 'cartilage', Dutch knoest 'knot', Middle Dutch knoes 'cartilage', knoesele 'ankle'; Norwegian dialectal knös (knōsia-) 'powerful man', Swedish knase 'sturdy, wealthy, stubborn person'.

7. gnet-:

Old High German knetan, Anglo-Saxon cnedan st. V. 'to knead', deeply related Old Norse knoða, -aða 'to knead'; with Germanic tt Old Norse knǫttr (knattu-z) 'ball, sphere', knatti 'hilltop', Norwegian knott m. 'short and thick body, knot', Swedish dialect knatte 'small bush'; Old Church Slavonic gnetǫ, gnesti 'to press', Old Prussian gnode f. 'trough for kneading bread' (gnōtā), Trautmann 93.

8. gn-eu-:

Old Norse knȳja 'to press, to strike', Anglo-Saxon cnū(w)ian 'to crush in a mortar' (Anglo-Saxon cnéowian 'mortar', similar to Swedish knulla as opposed to Middle High German knüllen 'to push, to strike'); Old Norse knūi 'knuckle'; Swedish knūla, knyla 'knot on trees, ankle'.

Serbo-Croatian "gnjaviti" means 'to press', and Slovenian "gnjaviti" means 'to press, crumple, strangle'.

9. gn-eu-bh-:

Irish gnobh ‘knot in wood, jail’ (gnubho-).

Old Norse knȳfill m. ‘short, freshly grown horn’, East Frisian knūfe ‘block, lump, knothole’; Old Norse kneyfa ‘to press’; Norwegian knuva ‘to press, to push’, East Frisian knūfen, Low German knuffen ‘to shove, to bump’; with ŭ: Middle Dutch knovel ‘knot, knuckle’; Middle High German knübel ‘knuckle’; with Germanic p(p) (consonant strengthening):

Norwegian dialect knupp m. ‘bud’, Middle Dutch knuppe, knoppe ‘bud’, knuppel = Middle High German knüpfel ‘club’ (this Low German), Old High German knopf ‘knot, knob, button’, Swiss German chnopf ‘knot, button, bud, small child’ (related to knüpfen; an offspring is bud, presumably from knup-sōn-), and o-grade Middle Dutch knōp m. ‘knot, button, knob’, Middle High German knouf, New High German Knauf; with Germanic bb: Norwegian knubb m. ‘block’, Middle Dutch knobbe ‘knob’, Middle English knobbe (English knob) ‘bud, button, knob, knot’, Norwegian knubba ‘to shove, to bump, to press’.

Lithuanian gniáubti ‘to embrace, to hug’ (gnēubh-), gniùbti ‘to lose firmness, to sink’; or possibly from gniáužti (below 10.) influenced by gnýbti (above 3.).

10. gn-eu-ĝ-:

Old Norse *knjūkr* ‘round mountain peak’, Norwegian dialectal *knjuka, knoka* ‘ankle’, Old Norse *knykill* ‘small knot’; Middle Dutch *knoke* m. ‘bone’, Middle High German *knoche* ‘bone, knob, bundle’, Anglo-Saxon *cnycel,* Middle Dutch *knokel,* Middle High German *knüchel,* New High German *Knöchel*; but Old Norse *knoka* ‘to beat, to knock’, Norwegian dialectal *knoka* ‘to press, to push’, Anglo-Saxon *cnocian, cnucian* ‘to knock on a door, to pound in a mortar’, Middle High German *knochen* ‘to press’ are related to Swedish *knaka* ‘to crack’ and point to a sound root *ĝneg-* (Wissmann 79), which is also discussed by Kluge11 s. v. *knacken*.

With Germanic -kk-: Middle Dutch knocke, Middle English knucche, English knitch ‘bundle’, Middle High German knock ‘nape’. Lithuanian gniáuž-iu, -ti ‘to close the hand firmly’, gniūžis, gniūžtė, gniáužta ‘bundle, handful’, gniùžti ‘to bend, to lower oneself, to lose firmness’ (‘collapse’), Latvian gnaûzt ‘to grasp, to press with the hand’ (Latvian žņaugt ‘to strangle’ from gņauž-); compare (above 9.) Lithuanian gniáubti.

11. gn-eu-s-:

Old Norse knosa, -aða ‘to mistreat with blows’, Norwegian knysia ‘to crush’, Old High German knussen ‘to strike, to crush’, Anglo-Saxon cnyssan ‘to smash, to crush’; with ū, as in Swedish knusa = Low German knūsen ‘to press, to squeeze’, Old Norse knūska ‘to strike’, New High German Swiss chnūssen, chnūschten ‘to beat’.

Old Norse knylla ‘to strike, to bump’ (knuzljan, see also above under gneut- about Knollen) = Anglo-Saxon cnyllan ‘to strike’, Low German knüllen (knullen from knuz-lōn) ‘to compress, to crumple’, Middle High German knüllen ‘to strike, to bump, to poke’; Old Norse knauss m. ‘round hilltop’; with ū, Middle Dutch knūst m. ‘knob’, Swiss chnūs ‘knob, lump’.

With ŭ, Norwegian knust, knysta ‘twisted block, knob’, Swedish dialectal knose ‘growth’ (transferred to Bavarian knös ‘fellow’, Swiss chnösi ‘thick man’, Rhineland knösel ‘little man, deformed being, unripe fruit’).

12. gn-eu-t-:

The Old High German term knŏdo (knŭþan-) 'button, knuckle, bud,' evolved into Middle High German knödel, which refers to 'fruit node, dumpling.' The Old High German knoto (knuðán-) and New High German Knoten denote 'knot,' from which Old High German knutil and New High German Knüttel, 'thick stick' (literally 'knot stick'), are derived. In Anglo-Saxon, the word cnotta and Middle Dutch knutte signify 'lumps, flax buds,' while Middle High German knotze means 'knots.' The Middle Dutch knulten, which means 'to knit, to tie,' correlates with Anglo-Saxon cnyttan and English 'knit' with its original meaning of 'to compress together.' The Bavarian knauzen means 'to compress,' and the northern dialect knutschen and Middle High German knützen both mean 'to squeeze, to nudge.'

In Old Norse, the term knūtr (knūdn-) refers to 'knot, knob,' while knūta means 'bone head' and knȳta denotes 'to knot, to tie.' In Middle High German, knūz describes something 'projecting upwards, bold, or daring' (originally 'knobby').

Middle High German knolle means 'clod of earth, lump,' and Anglo-Saxon cnoll m. signifies 'hilltop, summit' (derived from knuð-lá- or knuz-lá, with a possible influence from g(e)n-eu-s-).

In Lithuanian, gniutù and gniùsti 'to press,' gniutúoti has a similar meaning, and gniùtelė refers to a 'stick used to press down straw when thatching.' The term gniùtulas signifies 'a bundle, paper, or clump,' while gnùtulas specifically means 'a clump, or a fist-sized lump.'

Ref : WP. I 580 ff., Wissmann Nom. postverb. 83, 132.

See also : Vgl. auch unter ken-.

Pages : 370-373

PIET : 1661

566. ĝen-1, ĝenə-, ĝnē-, ĝnō-

English : ‘to bear’

German : ‘erzeugen’

Derivative: Nominalbildungen: ĝenos-, ĝono-s, -ĝeno-s, -ĝno-s, -ĝn̥i̯o-s, -ĝni̯o-s, ĝenə-ter-, ĝenə-ti- : ĝn̥-ti-, ĝen-ti-, ĝene-to-s, ĝenə-to-s : ĝn̥-tó-s, ĝenə-ti-s, ĝnō-ti-, ĝnō-to-

Material: Thematic present. Sanskrit jánati 'creates, gives birth', Old Latin genō, Greek γενέσθαι (ἐγένοντο = Sanskrit ajananta), cf. Old Irish -genathar subj. (from the indicative -gainethar 'the one who is born' from gn̥-i̯e-tro), also Welsh genni 'to be born', Breton genel 'to give birth';

Reduplicated present, unthematic: Sanskrit jajanti, Avestan zīzənti (or zazənti), thematic Avestan zīzanənti 'they give birth'; subjunctive zīzanāt̃ 'they should give birth', causative aorist Sanskrit ájījanat 'has given birth', Old Irish future gignithir (ĝi-ĝenā-) 'he will be born', and with an older reduction of the root: Greek γίγνομαι 'I become, arise', Latin gignō, -ere (genui, genitum) 'to produce, bring forth';

Perfect. Sanskrit ja-jñ-é ‘I am born’, 3rd person singular jajā́na, 3rd person plural jajñúr, Greek γέγονα, γέγαμεν, γεγαώς (Schwyzer Greek Grammar I 767, 769), Old Irish rogēnar (ge-gn-) ‘I was born’.

Present. Avestan zā-n-aite ‘they are born’ (ĝn̥-nā́-mi), Armenian cnanim, Aorist cnay ‘I am born; I produce, give birth’ (I 456; gnə-n-), Greek γεννάω ‘I give birth, produce’ (ĝn̥-nā-; different from Meillet's Balto-Slavic 26, 15 f.; postverbal is γέννα ‘birth, origin’, from which γενναῖος ‘of noble birth, of a noble family’). See Schwyzer Greek Grammar I 694.

Causative-Iterative Sanskrit janáyati ‘produces, gives birth’ = Anglo-Saxon cennan ‘to produce’ (ĝonéi̯ō); i̯o-Pres. Sanskrit jā́yatē ‘is born’ (from which jāyā ‘woman’), New Persian zāyad (ĝen-əi̯ó; also ĝn̥-i̯ó in:) Avestan zayeite the same; with the high grade of the 2nd base vowel ĝnē-i̯ō: Irish gnīu ‘I make, do’ (‘produce’);

sko-Pres. Latin nā-scor (gn̥-skó-r) ‘I am born’;

to-Participle and similar forms: Sanskrit jātá-ḥ ‘born’ (jātá-m ‘kin, kind’), Avestan zāta-; Latin nātus (cognātus, agnātus) the same, ‘son’, Old Breton cnatois ‘of the clan’ (gn̥-tós; so also perhaps:) Gaulish Cintu-gnātus ‘firstborn’ (could also be = Greek γνωτός), and f. gnātha ‘daughter’;

Old Norse kundr ‘son’, Gothic -kunds (himina- etc.) ‘descended from’, Anglo-Saxon heofon-kund, with þ Old Norse ās-kunnr ‘of divine descent’; high-grade Latin genitus (genə- or gene-tos, as in:) Gaulish geneta ‘daughter’, expressive Welsh geneth (genetta) the same, Old Irish aicned ‘nature’ (ad-ĝenə-tom or -ĝene-tom);

Lithuanian žéntas ‘son-in-law’ (ĝenə-to-s), gentìs ‘relative’ (with g from gim̃ti ‘to be born’), Old Church Slavonic zętь m., Serbo-Croatian zȅt ‘son-in-law, brother-in-law’ (ĝenə-ti-s), with lost e Old High German kind ‘child’ (ĝén-tom), Old Saxon kind (ĝentóm) the same;

With the full grade of the second base syllable, Greek -γνητός ‘born’ (διό-, κασί-; Proto-Indo-European -η-; γνήσιος ‘legitimate’), with ō-grade Sanskrit jñātí-ḥ m. ‘relative’ (originally meaning ‘relationship’), γνωτός ‘relative, brother’, γνωτή ‘sister’, Middle Welsh gnawt ‘relative’, Gothic knōþs (Dat. knōdai) ‘family’, Old High German knōt, knuot ‘family’ (compare also Old High German knuosal n. ‘family, tribe’, Anglo-Saxon cnōsl n. ‘descendant, family, kin’), Latvian znuõts ‘son-in-law, brother-in-law’.

From the light base Avestan -zanta-, -zənta- ‘born’ (compare φέρτρον : bharí-tram); also Old Welsh -gint ‘child’ from gen-t-.

Compare with other Aryan forms: Avestan fra-zaintiš ‘descendants’ (compared to Sanskrit prá-jāti-ḥ); Avestan ząϑa- n. ‘birth, origin’ (Proto-Indo-European žan-tha-m); ząϑra- n. ‘birth’ (compared to Sanskrit jánitram ‘birthplace’); zantu- ‘district, region’ = Sanskrit jantú-ḥ ‘creature’; Avestan ząhyamna- Future Participle (compared to Sanskrit janišyatē, Aorist ájaništa); Sanskrit jánman- n. alongside jániman- n. ‘birth, lineage, descent’.

Greek γενετή ‘birth’, Latin Genita Mana ‘name of a deity’, Oscan Deívaí Genetaí ‘Divae Genitae’, to which Latin genitālis ‘pertaining to procreation’ corresponds.

Greek γένεσις ‘origin’, Latin genetīvus ‘inborn’; with lost ə: Avestan frazaintiš (see above), Latin gēns (or from gn̥tí-) ‘clan, tribe’ and ‘people, multitude’ (then probably ingēns as ‘unclassified’), Germanic kindi- in Gothic kindins (ĝenti-no-s) ‘viceroy’, Old Norse kind f. ‘being, lineage, descendant’.

The term ĝn̄ti- in Sanskrit, which appears as jātí-ḥ 'birth, family,' is related to the Latin nāti-ō 'birth, lineage,' the Umbrian natine 'nation, people,' and the Anglo-Saxon (ge)cynd 'kind, nature, property, origin, descendant,' which is reflected in modern English as 'kind.'

The Latin *nātu* (as in *nātu maior* and similar expressions) 'by birth,' gives rise to the term *nātūra* 'birth, innate disposition, nature.' The term *praegnās* means 'pregnant,' with the later form *praegnans* deriving from *-gnātis*.

The text translates to: "ĝenə-ter- in Sanskrit janitár- ‘producer, father’, jánitrī ‘producer, mother’, Greek γενετήρ, -ῆρος, γενέτωρ, -ορος ‘producer, father’, γενέτειρα ‘mother’, Albanian dhëndër, dhândër ‘son-in-law, groom’ (genə-tr-), Latin genitor, genetrīx (: Sanskrit jánitrī) ‘producer, -in’."

Armenian cnauł ‘producer, father’ (genə-tlo-); Sanskrit jániman- (and jánman-) n. ‘birth, lineage, descent’, Latin germen ‘bud, sprout, branch’, germināre ‘to sprout’, germānus, -a (-m- from -mn-) ‘blood relative, sibling’ (ĝen-men).

ĝenos- in Sanskrit jánaḥ (Gen. jánasaḥ) n. ‘lineage’, Armenian cin ‘birth’, Greek γένος ‘lineage’, Latin genus ‘totality of descendants of a common ancestor; type, class, race’ (generāre ‘to produce’).

ĝon-os in Sanskrit jána-ḥ (Gen. jánasaḥ) m. ‘lineage’, Avestan (in compounds) zana- ‘people, race’, Greek γόνος m., γονή f. ‘birth, descent’; -ĝeno-s, -ĝno-s, -ĝen̯os, -gnios as the second component in compounds such as Latin capri-genus ‘descended from goats’, indigena m. f. ‘native, local’ (= Armenian əndo-cin, əndo-cna-ç, ‘born in the house of one’s own patron’), alienigena m. f. ‘foreigner’.

Gaulish Boduo-genus, Lithuanian genius; Old Irish ingen, ogom inigena ‘girl’.

ĝenā in New Welsh adian 'descendant' (ati-ĝenā), anian, Breton dialect agnen 'nature' (n̥de-ĝenā), Loth RC 36, 106; 39, 63;

with Greek -γενής, Thracian -zenes (Διογένης = Thracian Diuzenus, Διζένης), compare Venetian volti-χenei and volti-χnos, Illyrian personal name Anduno-cnetis (Gen.), Volto-gnas; Messapic oroagenas 'inhabitant of Uria';

Greek νεο-γνός 'newly born,' Gothic niu-kla-hs 'minor' (dissimilation from niu-kna-, with suffix -ko-), also aina-kla- 'scattered' (from -kna-) and Latin singulus (from sem-gno-) as well as Latin malignus, benignus, prīvignus ('separate, i.e., born from a different marriage, stepchild'), Celtic -gnos in personal names, originally patronymics, e.g., Gaulish Truticnos (= Drūtignos), Latin Druti filius, Ogom Gen. Coimagni, Irish Coim-ān; Gaulish Ate-gnia; Greek ὁμόγνιος 'of the same descent'; compare Cypriot ἶνις 'child' (hardly ἐν-γνις) with Schwyzer Gr. Gr. I 4503;

gn̥-i̯o- (to which the aforementioned -gnio- is a further weakening) in Latin genius 'the guardian spirit (of a man),' originally the personified power of procreation (potentially a higher form ĝen-i̯os), Gothic kuni (ĝn̥-i̯o-m), Old High German (and so on) chunni 'family,' compare Gothic sama-kunjans accusative plural 'of the same family': Greek ὁμό-γνιος; Latin progenies 'descendants,' Old Irish gein (genen : ĝen-n̥) 'birth,' Anglo-Saxon cyne- in compounds 'royal,' Old Norse konr 'son, nobleman' (Germanic kuninga-z in Old High German and so on kuning 'king,' i.e., 'belonging to a noble lineage, descended from it').

ĝn̄- in Sanskrit jā-s 'descendant,' pra-jā 'descendants,' já́s-patiṣ 'head of the family' (Meillet MSL. 10, 139); regarding Latin ingenuus 'of free birth,' genuīnus 'genuine,' see WH. I 593 ff.

Note by Andi Zeneli:

Albanian pre-gjim ‘first born’ : Greek pro-gonos ‘first born’

Hesychius:

Ἰλλυρὶς γονή:

ἀντὶ τοῦ Ἰλλυρὶς γενεά. γράφεται δὲ καὶ γυνή. ὁ δὲ Καλλίστρατος γύη, ἀντὶ τοῦ γῆ· χρῶνται γὰρ οὕτως. Σοφοκλῆς Τριπτολέμῳ (fr. 544)

Hesychius:

Illyrian γονή (gonē) ‘offspring’ is used instead of Illyrian γενεά (genea) ‘lineage, generation’. And it is also written γυνή (gynē) (Albanian grue) ‘woman’. But Callistratus uses γύη (gyē) instead of γῆ (gē) (Albanian dhē) for ‘land’, for they use these forms in this way. Sophocles in Triptolemus.

Illyrian Demeter, Albanian dhe ‘earth’ motër ‘sister, woman’, dhe mater, mëmëdhe ‘earth mother’. Albanian pre-gjim ‘first born’

Ill-yria ‘city of Ilion’

Greek γενιά from Illyrian Messapic γενεά (geneá), Ionic γενεή (geneḗ)

Greek γενιά (genia) has a similar formation to Illyrian Ardia from Ardea ‘heron’.

Pronunciation

IPA(key): /ʝeˈɲa/

Hyphenation: γε‧νιά

Noun

γενιά • (geniá) f (plural γενιές)

kin, ancestry

Ref : WP. I 576 ff., WH. I 590 ff., 597 ff., 868, Trautmann 370, Meillet Cinquantenaire 172 ff.

Pages : 373-375

PIET : 1659

567. ĝen-2, ĝenə-, ĝnē-, ĝnō-

English : ‘to know’

German : ‘erkennen, kennen’

Comments : zur Vermeidung der Homonymie mit 1. ĝen- werden vielfach Verbalformen mit ĝnō- verwendet.

Derivative: Nominalbildungen: ĝenə-tlo- ‘Kennzeichen’, ĝnō-mn̥ the same, ĝnō-ter- ‘Kenner’, ĝnō-ti- ‘Erkenntnis’, ĝnō-to-s ‘bekannt’, gn̥-tó-s the same

Material: Sanskrit jānā́mi 'I know', anu-jñā- 'to grant, allow', Avestan paiti-zānənti 'they take care of someone' (thematic 2nd plural paiti-zānatā 'you acknowledge, receive'), Old Persian 3rd singular imperfect a-dānā 'he knew' (Indo-European ĝn̥-nā-mi, alongside enclitic ĝn̥-nāmi in:) Avestan zanā-t, zanąn, Afghan pē-žanī 'distinguishes, recognizes';

Armenian aorist cancay 'I recognized' (an-can 'unknown') with an uncertain root form (possibly from the present ĝn̥-nā-mi or from ĝen- as in:) canautʿ 'known';

Old Irish itar-gninim, asa-gninaim 'I know' (Future -gēna from ge-gnā-, Perfect ad-gēn-sa 'I knew, I recognize' from ge-gn-; the vowel in the present stem gnin- is still unclear; cf. Pokorny IF. 35, 338 ff., Marstrander Prés. nas. 23);

Gothic kunnan 'to know, to understand' (present kann, past kunþa; derived from the weak plural forms kunnum, kunnun from ĝn̥-nə-més); alongside, the weak verb ana-kunnan 'to recognize,' etc., = Old High German kunnēn 'to know, to test' (already Proto-Germanic, Wissmann Nom. postverb. 146 ff.); also, the high-stem ōn-verb Old Norse kanna 'to investigate';

The Old High German strong verb "kunnan" (can) means "to know, to be able" (in earlier times only referring to mental ability = to know, contrasting with "mögen" = to like); related to this is the causative Gothic "kannjan" (ĝon-) "to make known, to announce," Anglo-Saxon "cennan" "to inform, to explain, to attribute," and Old High German "ar-kennen" "to recognize," "bi-kennen" "to confess," leading to New High German "kennen."

Lithuanian žinaũ, žinóti, Latvian zinât ‘to know’ (žìno = gen-, then Pl. žìnome, Inf. žinóti, Partiz. žinótas) == Old Prussian posinna ‘I confess’ (Inf. posinnat, Partiz. posinnāts), ersinnat ‘to recognize’;

sk̂o-: Old Persian (Subjunctive) xšnāsātiy ‘he should recognize’; Greek γιγνώσκω, Epirus γνώσκω ‘I recognize’, Latin nōsco (gnōsco) ‘I recognize’, ignōsco ‘I have insight, forgive’ (compare Sanskrit anu-jñā-); Albanian njoh ‘I know’ (ĝnē-sk̂ō; 2nd and 3rd person singular njeh due to umlaut); see also below Lithuanian pažį́stu.

Perfect tense Sanskrit jajñā́u, Latin nōvī, Anglo-Saxon cnēow (cnāwan) ‘recognized’; Greek Aorist ἔ-γνων, Sanskrit Optative jñā-yāt; Greek γέγωνα ‘I am noticeable, I say’ (also formally used in the present tense as γεγωνέω and γεγωνίσκω).

For this, the i̯o-present Sanskrit jñāyáte (passive form of jānā́ti), Old High German knāu (ir-, bi-, int-) ‘to recognize’ (gnē-i̯ō), Anglo-Saxon cnāwan (English know) etc. (compare with Latin nōvī, Sanskrit jajñā́u), along with Old High German urknāt ‘knowledge’, and Old Church Slavonic znajǫ, znati ‘to know, to be aware’ (ĝnō-i̯ō).

Desiderative Sanskrit jijñāsati, Avestan zixšnå̊ŋhəmnå̊ ‘those who desire to inquire’; Lithuanian pažį́stu, -žinaũ, žìnti ‘to know’; according to Leumann IF. 58, 118, derived from ĝn̥-skō; differently according to Persson Beitr. 341.

Causative Sanskrit jñāpayati (the p-form would be ancient if Charpentier IF. 25, 243 is correct with Armenian canautʿ ‘known’, i-stem = Sanskrit jñapti-ḥ ‘knowledge, information’); but jñapta- rather retrograde from causative jñāpita-, IF. 57, 226 f.

to-Partiz. ĝnō-tó-s (possibly with the ō secondary from the verbal forms): Sanskrit jñātá-ḥ ‘known’, Greek γνωτός (younger γνωστός) (ἀγνώς, -ῶτος ‘unknown’), Latin nōtus, Old Irish gnāth ‘customary, known’ (Welsh gnawd ‘custom’);

Including Welsh gnaws, naws ‘nature’, Breton neuz ‘appearance’, as British Celtic Old Irish nōs ‘custom’), Gaulish Κατου-γνᾱτος, Epo-so-gnātus; Sanskrit ajñāta-, ἄγνωτος, ignōtus ‘unknown’, Old Irish ingnad ‘strange’;

Alongside ĝnŏ-tó-s (recoloration from ĝnə-tós to ĝnō-) in Latin nota ‘mark, feature, spot, stain’ (substantivized feminine of the participle), denominal notō, -āre ‘to mark, observe; to censure, reprimand’, likely also in cognitus, agnitus,

compared with the same vowel grade in Greek ἄ-γνο-Fος in ἀγνοέω ‘not know’, ἀγνοίᾱ, ἄγνοια ‘ignorance’; better through ἀγνόεω (standing for ἀνόεω) and Latin nota (from ὄνοσθαι ‘to censure’) see now Leumann Homeric Wörter 22823; Tocharian A ā-knats, B a-knātsa see below.

ĝnə-to-s in Middle Welsh yngnad, ynad ‘judge’ (en-ĝnə-to-s), dirnad ‘judgment’ (dē-pro-ĝnə-to-), Loth RC 47, 174 f.

ĝn̥-tó-s in Lithuanian pažìntas ‘known’, Gothic kunþs, Anglo-Saxon cūþ, Old High German kund ‘known’, Gothic unkunþs ‘unknown’; with the highest degree of the first syllable Avestan paiti-zanta- ‘recognized’ (like ā-zainti- ‘knowledge’).

ĝnō-ti- in Sanskrit pra-jñāti-ḥ f. ‘knowledge’, Greek γνῶσις f. ‘knowledge’, Latin nōti-ō f., Old Church Slavonic Inf. znati, Russian znatь f. ‘the known’; compare Old High German urchnât f. ‘knowledge’ (ĝnē-ti-s);

ĝn̥-tí-s in Old High German kunst (-sti- for -ti-) ‘art, knowledge, wisdom’ (Gothic kunþi ‘knowledge’ from kunþia- n.), Lithuanian pažintìs f. ‘knowledge’;

ĝnō-ter- in Sanskrit jñātár-, Avestan žnātar- ‘knower’, compare Greek γνωστήρ, Latin nōtor ‘knower, guarantor’; compare Sanskrit jñāna-m (ĝnō-no-m) ‘knowledge, understanding’.

ĝnō-mn̥ in Greek γνῶμα ‘mark of recognition; angle-measure’ (from which Latin grōma ‘measuring instrument used by surveyors’ and, from the accusative γνώμονα, also norma ‘angle-measure, guideline, regulation, rule’);

The Old Russian word "znamja" (Old Church Slavonic "znamenije," "znakъ") meaning 'sign' (influenced by the Latin gnōmen, and thus related to cognōmen and agnomen); Greek "γνώμη" 'opinion' (likely derived from gnō-m[n]ā), comparable to Lithuanian "žymẽ" 'mark' (žįmẽ); and Greek "γνώμων" 'rule' or 'measuring instrument'.

The term "ĝnō-tel- in Slovenian znâtelj 'knower', Russian znátel' 'acquaintance'; also Sanskrit jñātār- could belong here instead of to ĝnō-ter-."

ĝenə-tlo- : ĝnō-tlo- 'mark of recognition' in Lithuanian žėnklas 'sign'; Old Prussian ebsentliuns 'designates': Sanskrit jñātra- n. 'capacity for recognition'.

Germanic knōþla- in Old High German beknuodilen 'to become perceptible', einknuadil 'insignia'; compare Latin (g)nōbilis 'notable, known; noble, of high rank' (adjectival form of ĝnō-dhlom 'mark of recognition').

The term ĝnō-ro- appears in Greek as γνώριμος 'recognizable, known, esteemed,' and γνωρίζω 'make known' (related to γνῶρον). With the ablaut ĝn̥̄-ró-, it is found in Latin as gnārus 'knowledgeable about something,' and ignārus 'ignorant' (with ignōro likely influenced by ignāro based on nōsco rather than following the ablaut pattern of γνώριμος). Additionally, gnāruris in glosses means 'knowledgeable,' and ignārurēs translates to 'ignorant.' The verb nārrāre, 'to make known, announce,' corresponds to Umbrian naratu 'narrātō' and naraklum 'nūntiātiō.'

As a final component in compounds, Sanskrit -jnă̆-, and in Avestan uxδa-šna- 'knowledgeable in speech.'

Here, Indo-European ĝnē-u̯os, 'knowledgeable, one who knows how to do things, effective,' is reflected in Old Norse knār 'skilful, strong.' In contrast, Anglo-Saxon gecnæwe, 'acknowledged, known,' is a later formation from cnāwan. Similarly, Latin nāvus (ancient gnāvus) means 'active, effective,' while ignāvus means 'lacking energy.' With the suffix -əu̯-, Middle Welsh go-gnaw means 'familiar with' (upo-uk̑s-ĝnəu̯o-), Middle Breton gnou means 'manifest, evident,' Old Breton inscription Bodo-cnous (i.e., -gnous, Loth RC 18, 93), Middle Irish gnō means 'excellent,' and New Irish gnō means 'business, affairs.' A similar development in the Germanic family includes Old Icelandic kǿnn 'insightful, clever, capable,' Anglo-Saxon cēne 'brave, bold,' and Old High German kuoni 'brave, combative' (with a similar pattern as γέγωνα). Compare this with Lithuanian žýnė 'witch' ('the wise one') and žýnis 'sorcerer.'

In Tocharian AB, knā- means 'to know, to recognize,' while in Tocharian A, ā-knats and in Tocharian B, a-knātsa 'ignorant.' For Hittite ḫa-an-na-i 'judged,' see Pedersen's Hittite 201 (though this is considered somewhat unlikely).

Ref : WP. I 578 ff., WH. I 613 f., II 176 ff., Trautmann 370 f., Feist 316 f., Meillet Cinquantenaire 172 ff.

Pages : 376-378

PIET : 1660

568. genebh-, genobh-

English : ‘a piece of wood’

German : ‘Pflock, Stock, abgeschnittenes Holzstück’

Material: Only Germanic, therefore hardly of Indo-European origin. It probably concerns two different word groups:

1. Germanic kamb-, kumb- ‘block, lump, cut piece of wood’.

Old High German *kembil* ‘fetters block’, *kamp* ‘compes’, Old Norse *kumbr* ‘wooden block’ with Germanic -p-: Middle High German *kumpf* ‘cut, blunt’, English *chump* ‘wooden block’ (initial sound from *chop*), Norwegian dialect *kump* ‘lump’, Norwegian Danish *kamp* ‘mountain peak’, Old Norse *kǫppusteinn*, Danish *kampe-sten* ‘rolling stone’, etc. Compare also under *gem-*.

Germanic knab-, knabb-, knap-, knapp- (expressive geminations) 'peg, stick, penis, boy'.

With -b-: New High German dialect knabe ‘peg, bolt’, Old High German knabo, New High German Knabe ‘boy’, Anglo-Saxon cnafa (hence English knave ‘scoundrel’); Old Norse knefill ‘pole, stake, stick’, Old High German knebil, Middle High German knebel ‘peg, knuckle’ (also ‘rascal’, as in Norwegian knebel), Middle Dutch knevel ‘short, thick crossbar, peg’ and ‘twisted mustache tip’ (New High German ‘Knebelbart’), Swedish dialect knavel ‘thin pole’.

With -bb-: Swedish dialect knabbe ‘lump, clump’, also ‘short, stocky fellow, bull, steer’; knabb ‘peg’ (Norwegian ‘mountain peak’).

mit -p-: Anglo-Saxon cnapo, Old Saxon knapo ‘young man, servant’, Swedish dialect knape ‘peg’ and ‘knot’;

with -pp-: New High German dialect Knappe ‘foot, support of a bench’, Old High German knappo ‘youth, boy’, New High German Knappe, Swedish dialect knappe ‘peg, block of wood’;

Sometimes the above forms are hardly distinguishable from the derivatives of gn-ebh- ‘to squeeze’ (see p. 370 above); compare above (p. 370) Old Norse knappr, etc.; Anglo-Saxon cenep, Old Frisian kenep, Old Norse kanpr ‘mustache’ (Germanic kanipa-), to which Middle Dutch kenneve ‘neck block’, Middle Dutch

kanef-been ‘jawbone’ are probably somehow contaminated with ĝenu- ‘chin’ (see below p. 381 f.).

Ref : WP. I 585 f., Martinet Gémination 117 f., 196.

Pages : 378-379

PIET : 301

569. geng-, gong-

English : ‘lump’

German : ‘Klumpen, klumpig’

Derivative: gongu-s ‘Ball’

Material: Greek γόγγρος ‘growth on the trunk of olive trees; eel’ (from which Latin gonger, conger comes), γογγρώνη ‘swollen gland in the throat’, perhaps γόγγων • μωρός Hesychius (‘fat and foolish’), γογγύλος ‘round’ (-ύλος suffix like in στρογγύλος, ἀγκύλος; compare also Lithuanian gungulỹs ‘ball’), γογγυλίς, γογγύλη ‘turnip’, γιγγίς, -ίδιον ‘a type of turnip’ (from γεγγί- assimilated; the resemblance to Lithuanian žinginis ‘a plant, Calla palustris’ and the Sanskrit plant names jiŋginī, jhiñjhikā is certainly coincidental).

Latin gingīva f. (usually plural) ‘gum’ derives from gengā ‘lump, bump’.

Old Norse kǫkkr ‘ball’ (from gongu-s; in contrast, Old High German kankur, New High German Kanker ‘stem disease, especially of carnations’ comes from Latin cancer ‘cancerous growth’), also Old Norse vatn-kakki m. (gong-) ‘water bucket’.

In Germanic, perhaps related words for ‘to wind, bend’ include: Middle Dutch kinke, Norwegian dialect kink(e) ‘loop in a rope’, kink also ‘small bend, contemptuous movement of the head’, Middle Dutch kinke also ‘twisted snail shell’, Norwegian dialect kank ‘twist, knot in thread, reluctance’, west Flemish konkel ‘whirlpool, maelstrom’ (but Old High German kunkala, konakla, New High German Kunkel ‘spinning wheel’ comes from Middle Latin conucla, a diminutive of colus); see also under gengh- p. 380.

Lithuanian gùnga ‘bump, ball, lump’ (from which Latvian gùnģis ‘curve, belly’ derives), gungulỹs ‘ball’, gùngu, gùngti ‘to curve’, gùnginti ‘to walk slowly, of a person walking bent over’; alongside with palatal (gonĝ-, gunĝ-):

In Baltic, gunž- appears in gūžỹs ‘lump in birds, Adam’s apple, head of the thigh bone; cabbage head’, gūžiù, gū̃žti ‘to ball up, to curl up; to settle down (of a hen spreading its wings)’, gūštà ‘roost, nest of a hen, a goose’; Old Prussian gunsix ‘bump’ (Lithuanian gùzas, gùzikas ‘hump, gland, knob’ and similar from Polish).

In Slavic, gǫz- (also guz- with u from Indo-European geu-ĝ-, see under geu-1) appears in Serbian as gûz ‘buttock’, in Russian as guz, guzá, guzó ‘the thick end of a sheaf, a beam’, gúzka ‘coccyx, tail, rump’, in Polish as old gǫz, gǫż ‘tuber’, gęzić się ‘to curl up’ (with u today guz ‘bump, hump’, guza ‘buttock’), and in Slovenian as gǫ́za ‘buttock, rear’ (with u: gúza ‘rear, hump’) and similar.

The participle perfect passive gǫstъ (gn̥ĝ-to-) appears in Serbo-Croatian as gûst, in Russian-Church Slavonic as gustъ, in Russian as gustój, and in Polish as gęsty, all ‘thick, dense’.

Due to the Slovenian and Polish u and the Baltic -un- (: -ū-) forms (which might be normal as a reduction stage of an o-colored gonĝ-), Persson in Beitr. 937 proposes a blend of gong- and geuĝ-, guĝ- (expansion of geu- ‘to curl’, see there) for Slavic, comparing Icelandic kjuka ‘knuckle’, Norwegian kjuka ‘knob, knot, peg’, etc., and Lithuanian gùžas ‘knob’ (Kurschat). For Baltic gunž-, gūž- he suggests an origin from such a nasalized gu-n-ĝ- (or possibly gūĝ-), since Baltic forms with a high-grade gonĝ- are absent. Also, Baltic words ending in velar g, like Lithuanian gùnga, might be assigned to a parallel expansion geu-g-, as seen in Lithuanian gugà ‘button on a saddle, bump’, gaũgaras ‘summit’, and so on.

Ref : WP. I 637 ff., WH. I 601, Trautmann 101 f.

Pages : 379-380

PIET : 317

570. gengh-

English : ‘to wind; to weave’

German : ‘drehen, winden, flechten, weben’

Comments : nur germ. und Slavic

Material: Old Norse *kinga* ‘breast ornament, brooch’, probably related to *kengr* (kangiz) m. ‘bay, bend, hook’, *kǫngur-vāfa* ‘spider’ (Anglo-Saxon *gangelwæfre* dialectal, derived from *gangan*), Middle High German, New High German dialectal *kanker* ‘spider’, Finnish (from Germanic) *kangas* ‘fabric’, Swedish dialectal *kang* ‘hanging slender branch’, *kång* (especially of horses) ‘lively, agitated’ (originally ‘spinning around violently’), *kynge* ‘bundle’, Old Norse *kǫngull* ‘berry bunch’, Finnish (from Germanic) *kinkko*, *kinkon* ‘bundle’; compare also the words mentioned under *gong-* ‘lump’ such as Middle Dutch *kinke*, see there.

The text translates to: Old Church Slavonic gążvica 'udder', Slovenian gôž 'strap', Serbian gužva 'udder, braid made from slender twigs, bindweed', Russian gužь 'cummins strap, rope', Czech houžev, Polish gążwy Pl. 'leather cap on a threshing flail'.

Ref : WP. I 587 f., Petersson IF. 24, 265.

Page : 380

PIET : 287

571. ĝenu-1, ĝneu-

English : ‘knee, joint’

German : ‘Knie, Ecke, Winkel’

Grammar : n. Flexion ĝonu, ĝenu̯és, ĝnubhís usw.; daneben ein n-stem nach Ausweis von Sanskrit jā́nunī ‘die beiden Knie’ und Greek γόνατος usw. aus ĝonu̯n̥-

Material: Sanskrit já́nu n. 'knee', Pehlavi zānūk, New Persian zānū 'knee'; Avestan accusative singular žnūm, dative ablative plural žnubyō; Sanskrit jñu-bā́dh- 'bending the knee', abhi-jñú 'up to the knee', pra-jñu-ḥ 'saber-legged', Avestan fra-šnu- 'holding the knees forward' (: Greek πρό-γνυ).

Armenian cunr 'knee' (r-extension to the old u-stem ĝ̆ŏnu-), plural cunk-kʿ, genitive cng-aç with g-extension (ĝon-g-o-, cf. γνύ-ξ).

Greek γόνυ, genitive (Homeric) γουνός (ĝonu̯ós), plural γοῦνα, Aeolic γόνα 'knee' (cf. also γευνῶν • γονάτων Hesychius). Additionally, genitive singular γούνατος (for γονϝανος); lengthened form γωνία 'corner' (γωνϝία), shortened form (cf. below πρόχνυ) γνυ-πετεῖν 'to fall on one's knees', γνύξ 'on the knees', ἰγνῦ̄η (beside ἰγνύς, Specht KZ. 59, 220) 'knee pit' (εγγνύᾱ, -γνύς).

πρόχνυ 'with knee extended' stands for II. 570 as πρόγνυ (= Sanskrit pra-jñú-ḥ); Latin genū, -ūs 'knee', geniculum 'knee, knot in plants, angle'.

Gothic kniu n., Old High German usw. knio, kneo (kniwa-, Indo-European ĝneu̯o-) 'knee' (Old Norse knē also from knot on a straw, like Anglo-Saxon cneoweht 'knotty, from plants'; Latin geniculum also knot on grain stalks; but Latin genista is Etruscan); an extension with Germanic t in Upper Silesian knutzen 'to squat on one's knees' and perhaps in Gothic knussjan 'to kneel', kniwam knussjands 'collapsing on one's knees', if from a tu-stem knussus of this verb knutjan 'to rest'.

Illyrian River name Genusus, Unteritalian Placename Genusia, Messapic Placename tri-gonoχoa, Ligurian Placename Genua, adjectival derivation Genava ‘Geneva’;

Tocharian A kanweṃ, B kenīne Dual. ‘the knees’;

Hittite gi-e-nu (genu) ‘knee’.

Ref : WP. I 586 f., WH. I 592 f., Schwyzer Gr. Gr. I 463, 518.

Pages : 380-381

PIET : 302

572. ĝenu-2 f. und (ĝenədh- :) ĝonədh-

English : ‘chin’

German : ‘Kinnbacke, Kinn’

Material: Sanskrit hánu-ṣ f. 'jawbone', Avestan zānu- n., in compounds (with secondary Aryan ĝh-, Güntert WuS. 11, 124 f.).

Phrygian α-ζήν accusative ἀ-ζένα 'beard' (prefix α- and ĝen-).

Greek γένυς, -υος f. 'chin, chin part' (with secondary ū-stem; cf. γένειον 'chin beard' from γενεϝιον, γενηΐς, Attic γενήϛ f. 'edge of the axe' from γενεϝίς); Latin gena f. 'cheek' (from genus, related to mala), genuīnus (tooth) 'molar'.

Old Irish gi(u)n 'mouth', Welsh gen 'cheek, chin', Pl. geneu, Old Cornish genau, Breton genou (altered Pl. geneu̯es); Gothic kinnus f. 'cheek' (genus, genu̯es, -nn- from -nu̯-), Old Norse kinn f. 'cheek, slope', Anglo-Saxon cinn, Old High German kinni n. 'chin'.

Tocharian A śanwe-m Dual f. 'chin parts' (e-extension of ĝenu-).

gonədh- in Lithuanian žándas 'chin part', Latvian zuôds 'chin, sharp edge'; Macedonian κάναδοι • σιαγόνες, γνάθοι (cf. Specht KZ. 59, 1131); the reduced form Greek γνάθος f., γναθμός m. 'jaw' (gnədh-); Armenian cnaut 'jaw, cheek' is unclear."

Ref : WP. I 587, WH. I 589 f., Specht Dekl. 87, 253, Schwyzer Gr. Gr. 463.

Pages : 381-382

PIET : 303

573. ĝep(h)-, ĝebh-

English : ‘jaw, mouth’

German : ‘Kiefer, Mund; essen, fressen’

Material: With ph: Avestan zafar-, zafan- 'mouth, throat', Participial Middle vī-zafãna, cf. s-stem (beside r/n-stem) in ϑrizafah- beside ϑrizafan-; with bh: Gallo-Romance expressive gobbo-, Old Irish gop, New Irish gob 'beak, mouth'.

Germanic with ph or partial bh: Old Norse kjaptr or kjǫptr (keƀuta- or kefuta-) 'jaw, chin part, jawbone', Middle High German kivel, kiver 'jaw' (kefra-), New High German dialectal kiefe 'gill', Low German keve 'jaw, gill', to which are

related the verbs Norwegian kjava 'to quarrel, argue' ('to move the jaws'), Middle Dutch kibbelen, kabbelen, kevelen 'to chatter loudly', Middle High German kibelen, kifelen 'to quarrel', kiven, kiffen 'to gnaw', kifelen 'to gnaw, chew'; lengthened grade Old Norse kāfl, Old Saxon cāfl, Anglo-Saxon cēafl (English jowl, jole) 'jaw' (kēfala-).

Thus as ‘Nager’: Old High German chevaro, kevar, Middle High German kevere ‘beetle’ (kebran-); ablaut form Anglo-Saxon ceafor (kaƀra- or kaƀru-), Low German kavel (same meaning); Lithuanian žėbiù, žẽbti ‘to eat slowly’, žė́biu, žė́beti ‘to eat, to peck’.

Old Church Slavonic o-zobati ‘to ravage’, Serbian zòbati ‘to eat, to devour’, zôb f. ‘oat’, Russian zobátь ‘to eat, to peck’, zob m. ‘beak’; Czech žábra ‘gills of fish’, Russian žábry (same meaning) might derive the ž from the e-grade and could include a variant with g-. Whether ĝembh- ‘to bite’ belongs as a nasalized form to our root.

Ref : WP. I 570 f., Trautmann 364, Benveniste Origines 10 f., Kluge[11] s. v. ‘Käfer’ und ‘Kiefer’.

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PIET : 312

574. ger-1, gere-

English : ‘to gather, put together’

German : ‘zusammenfassen, sammeln’

Material: Greek ἀγείρω (ἀγερῶ, ἤγειρα) ‘to gather’ (n̥-ger-i̯ō; with α- as the weak form of ἐν, thus ‘gather in’), Greek Doric ἀ-γρέ-τᾱς ‘gatherer’, Aorist ἔγρετο ‘gathered’, Infinitive ἀγρέσθαι; ἀγορᾱ́, ἄγυρις ‘assembly’, ἀγύρτης ‘gatherer, beggar’, ἀγοστός ‘hand, curved arm’ (if from α-γορστος, with Aeolic ορ from r̥; for formation compare παλαστή ‘flat hand’), γέργερα • πολλά Hesychius, τὰ γάργαρα ‘bustle, crowd’.

Broken reduplication gre-g- in: Latin grex, gregis m. ‘herd, flock’; Middle Irish graig n. (with secondary a), Genitive grega ‘herd of horses’, Welsh Cornish Breton

gre (same meaning); due to Old Irish grafann f. ‘horse race’ (grego-su̯endnā), it is unlikely to be borrowed from Latin; Baltic-Slavic gur- from gor- in:

Lithuanian gurgulỹs m. ‘lump’, gùrguolė f. ‘quantity, mass’; Latvian gùrste ‘flax knob’ (gursti- from gurt-sti-) = Slavic gъrstь in Old Church Slavonic grъstь ‘fist, handful’, Old Russian gъrstь, Serbo-Croatian grȇst (Pl. grȇsti) ‘hollow hand’, Polish garść (same meaning), Russian gorstь (same meaning); Russian-Church Slavonic pri-gъrъšča f. ‘handful’ (gurstiā̯); Slavic gъrtati and gъrnǫti (from gъrtnǫti) in Serbo-Croatian gr̂ćêm, gr̂tati ‘to gather’, Little Russian pry-hortáty (same meaning), Polish garnąć (same meaning).

In Lithuanian, gere- appears as gretà, an adverb meaning 'not together'; far removed is the Sanskrit term gaṇáḥ meaning 'group,' which is not related (Kuiper Proto-Munda 54 f.).

Root expansion grem-: Sanskrit grā́ma-ḥ m. ‘heap, group, village, community’; Latin gremium ‘armful; lap’.

Middle High German *krammen* ‘to grasp with claws’; Old High German *krimman* (or *kramm*) ‘to press, to grasp with claws’; Anglo-Saxon *crammian* (English *to cram*) ‘to stuff, to fill’ (literally ‘to press’); Old Icelandic *kremia* ‘to press, to pinch’; *krǫm* ‘wasting disease’; related forms *krumma, krymma* ‘hand’.

Lithuanian grumiúos, grùmtis ‘to wrestle with someone’, grùmulas ‘lump’, gruñ(s)tas ‘clod of earth’, grùmdau, -yti ‘to stuff by force from above’; the same d(h)-extension in Greek γρόνθος ‘clenched fist’; Russian-Church Slavonic gromada, gramada ‘heap, mass’, Polish-Sorbian also ‘village community, village assembly’.

Ref : WP. I 590 f., WH. I 621 f., Trautmann 94, 102, Schwyzer Gr. Gr. I433[5], 715, 746[8].

Pages : 382-383

PIET : 1674

575. ger-2

English : ‘to shriek’ (in expr. forms)

German : in Schallworten, bes. für ‘heiser schreien’

Material: A. Sanskrit járatē ‘rumbles, sounds, crackles, calls’, jarā ‘the rumbling’ (or related to ĝă̆r- or g$^{w}$er-); perhaps gargara-h ‘a musical instrument’ (but see also gal-);

Albanian ngurónj ‘to howl’ (of the wind);

Old Norse kāra, kærða ‘to bring forth a matter, to complain, to accuse’ (derived from a lengthened i-stem gēri-); with consonant strengthening in Old High German carron ‘to roar, to bellow’ (weak verb), cherran (strong verb) ‘to shout, to creak’, Middle Dutch kerren, karren ‘to creak’, Anglo-Saxon ceorran ‘to creak’ (ceorung ‘complaint, murmuring’), Norwegian karra ‘to grumble, to cackle’, Old Norse kurra ‘to growl, to murmur’, kurr ‘murmur, rumor’; Lithuanian gùrti ‘to bellow’.

B. Here belongs the crane name:

1. Lithuanian géršė ‘crane, heron’; according to Risch (briefly), contaminated from gérvė and génšė;

2. With the form -en-, partly extended with -u- and -g-:

Armenian krunk ‘crane’ (geru-n-g-); cf. below Old High German kranuh;

Greek γέρην• γέρανος Hesychius, γέρανος m. ‘crane’ and ‘crane’;

Gaulish tarvos trigaranos (inscription on a bull with three birds on its back); Welsh Cornish Breton garan (gerenos) ‘crane’.

The Old High German *kranuh* (-ih), Anglo-Saxon *cranoc*, *cornuc*, Middle Dutch *kranek* (m. *grənug*-); Anglo-Saxon *cran*, Old Saxon *krano*, Middle High German *krane*, New High German *Krahn* (m. *grənon*-); also Old Icelandic *trani* ‘crane’ (with *t*- instead of *k*- following *trami* ‘evil spirit’); Lithuanian *garnỹs* (m.) ‘heron, stork’ (*gor-n-i̯os*); Latvian *gārns* (m.) ‘heron’.

3. With the form -ōu- : -ū-: Latin grūs, Gen. gruis f. (later also m.), from which gruere derives from the crane's call; New High German Westphalian krūne 'crane'; see below Old High German kron;

Lithuanian gérvė, Latvian dzeŕve, Old Prussian gerwe f. 'crane' (gerə̯u̯i̯ā); Russian-Church Slavonic žeravь m. (gerōu̯i̯os), Serbo-Croatian žȅrâv, west Russian žóro̯u̯

(Gen. žóraų̂la); alongside Serbo-Croatian ždrâlj (from žьravlь) and Russian žurávlь (Gen. žuravljá).

C. From the same ōu-: əu-: ū-extension also Old High German krōn 'talkative', Low German krō̄len (krauljan) 'to cry loudly', Dutch kruilen 'to jolt, to vibrate', krollen 'to meow like cats', Middle Dutch krūschen 'to screech'. With i-extension, reduplicated Latin gingrīre 'to gabble, especially of geese'; perhaps related are Greek γίγγρᾱς, γίγγρος m. 'Phoenician flute' etc.

Middle Irish grith, Welsh gryd 'cry' (gri-tu-s), Middle Irish grinnigud 'creaking (of arrows)' (gri-n-d-); Middle High German krīschen 'to screech', Middle Dutch krīten 'to cry, to howl', Middle High German krīen 'to cry sharply', New High German kreißen, Middle High German krīsten, New High German kreisten.

D. grā- in West Germanic and North Germanic krā- (with the old ā not changed to ō but rather renewed by imitation of the a-colored raven's cawing): Old High German krāen, New High German krähen, Middle Dutch kreien, Anglo-Saxon crāwan 'to crow', Old High German hanacrāt 'cock's crow', Old High German krā(w)a, krāia, New High German Krähe, Old Saxon krāia, Anglo-Saxon crāwe 'crow', Lithuanian grioju, Russian-Church Slavonic grajǫ, grajati 'to caw'.

With guttural extension: Old Norse krāka ‘crow’, krākr ‘raven’, Anglo-Saxon crācian, cracettan ‘to caw (like a raven)’, New High German krächzen; Germanic -k- from Indo-European -g due to New Irish grāg ‘cawing’ (grāggo-); Middle Dutch krakelen ‘to chatter’. With Indo-European k-: Latin grāculus ‘jackdaw’, gracillō, -āre ‘to cackle (like hens)’.

Old High German kragil, Middle High German kregel ‘talkative’, Old High German kragilōn ‘to chatter’, Middle High German kragelen, kregeln ‘to cackle’; Russian-Church Slavonic graču, grakati ‘to caw’, grъkati ‘to coo (like a pigeon)’.

E. With formative -g-, and from other auditory impressions: Sanskrit garjati ‘roars, bellows, rumbles’; Armenian karkač ‘noise’.

Anglo-Saxon cracian, cearcian ‘to resound’, Old High German krāhhon ‘to crack’; Lithuanian gìrgždžiu, girgždė́ti ‘to creak’. Perhaps also Russian gróchot ‘noise, crash, loud laughter’ and similar as a later sound imitation.

Ref : WP. I 591 ff., WH. I 583, 601 f., 615, 624, Specht Dekl. 48, Trautmann 87, 94.

Pages : 383-385

PIET : 258

576. ger-3

English : ‘to turn, wind’

German : ‘drehen, winden’

Material: A. Sanskrit guṇá-ḥ (gr̥-nó-s) ‘the single thread of a cord, cord, rope; portion’ (dvi-, tri-guṇa- essentially ‘consisting of two, three threads’); gárta-ḥ ‘seat of a chariot’ (‘seat made from woven rods, cart basket’), compare with formative -mo- Old Norse karmr ‘breastwork’, Swedish karm ‘backrest made of wickerwork, cart basket’ (gor-mo-s ‘wickerwork’).

Guttural extensions: a. From Indo-European -g: presumably Greek γυργαθός ‘basket made of willow, fish trap’ (-υ- reduction vowel, outcome like in κάλαθος ‘woven hand basket’);

Old Norse kraki ‘pole with a hook; skinny person’; Old High German krācho (krēkan-), kracco (as kraggan-, gemination form to Germanic krag- as below) ‘hook-shaped device’, Old Norse krākr and ablaut krōkr ‘bend, bay, hook’ (which led to Middle English crōk, New English crook ‘curvature, etc.’), krøkja ‘to bend, grasp’, Swedish kräka, Norwegian dialect kreka krak ‘to crawl’, kreken ‘weak, falling down’. Additionally, from Germanic -g (probably = Indo-European -k) Old High German krāgo ‘hook’; possibly also Anglo-Saxon crōg, Old High German kruog ‘jug’, if not in some loan relationship to Greek κρωσσός (see below and greu-g-). Compare with the root gr-ei- the same extension in Old Norse krīkr ‘bend, bay’, -kriki (from which Middle English crike, creke, New English creek) ‘curvature, bay’; possibly Latvian gredzens ‘ring’.

b. In Indo-European -k: Old Church Slavonic sъgrъčiti sę ‘to contract’, Bulgarian gъ́rča se ‘to cramp myself, to draw myself together’, gь́rča ‘wrinkle’, zgъ́rčen ‘shrunken’, Serbian gȑč ‘cramp’.

c. Nasalized:

In Indo-European -k, definitely Old Norse krā ‘corner, angle’ (kraŋhō) and probably also the Germanic forms in -g: Old Norse kringr m. ‘ring’ = Middle High German krinc, -ges ‘ring, arena’, New High German Kring, Old Norse kringla ‘circle, compass’, Middle Dutch kringel(e) ‘ring, round pastry’, Middle High German kringel (and with ablaut krengel) same meaning, New High German Kringel; Middle High German kranc, -ges ‘circle, ring, district’, New High German Swiss chrangel ‘curvature’, Middle High German krangel ‘distress, hardship’ (from ‘entanglement, curvature’) and ‘ring, circle’; Old Norse cranga ‘to crawl, to drag oneself’, with extended meaning krangr ‘weak, infirm’; Anglo-Saxon cringan ‘to fall’.

In Indo-European -ĝ: Anglo-Saxon cranc-stæf ‘a weaving tool’, crencestre ‘female weaver’, Middle English crinkled ‘twisted’, English crinkle ‘bend, curve, crease’, crank ‘curve’ (as in New High German Swiss chrank), older also cranke ‘yarn reel’, Middle Low German krunke ‘fold, wrinkle, curl’, Dutch kronkel ‘fold’, krinkel ‘loop, fold, wrinkle’, Norwegian krenkja ‘to sprain’; with the meaning development of ‘bent by illness’: Old High German krankolōn ‘to stumble, become weak’, Middle High German krank ‘narrow, small, weak’, New High German krank, Anglo-Saxon cranc ‘weak, infirm’, as well as Anglo-Saxon crincan ‘to fall in battle’ (‘to bend in death struggle’).

In Indo-European -ĝ (not -g) points to Baltic grenžiō ‘turn, twist’ in Lithuanian grę̃žiù, grę̃žti ‘turn, drill’ (Iterative grąžýti), grįžtù, grį̃žti ‘return’, grįžtẽ ‘coil flax’ = Latvian grȉzte ‘twisted’, Latvian grìežu ‘turn, return’ (= Lithuanian grę̃žiù), Lithuanian grą̃žtas ‘drill’, Old Prussian granstis the same (Lithuanian grą̃žulas ‘axle’ probably also from ‘strand’).

2. Dental extensions:

a. gr-et(h)-: Anglo-Saxon cradol m. ‘cradle’ (kradula- ‘woven’), Old High German kratto ‘basket’ (kraddan-), krezzo, Middle High German krezze, New High German Krätze ‘carrying basket’ (krattian).

b. Nasalized:

Sanskrit granth-, grathnā́mi, Fut. granthiṣyāmi ‘to wind, knot, bind a knot’, Participle grathitá- ‘wound, knotted, bundled’, granthí-ḥ m. ‘knot, joint, swelling’, grantha-ḥ ‘knot’, grathín- ‘full of twists’, grathila- ‘crazy’; but ghatā- ‘group, crowd’ is unrelated. (Kuiper Proto-Munda 55 f.).

c. ger-d, gr-ed-, nasalized grend-:

Old Irish grinne (grend-n-i̯o-) ‘bundle, sheaf, fascis’.

Old Norse kartr, Anglo-Saxon cræt m. 'wagon' (possibly 'woven wagon basket'), also Old Norse kart-nagl 'misshapen nail', Norwegian kart m. 'unripe fruit, knob', East Frisian kret 'shriveled fruit', Middle High German krenze 'basket', Old High German kranz, New High German Kranz;

Lithuanian grandìs (reduced to grundis) 'bracelet, iron ring, wheel rim, round cheese cake', Old Prussian grandis 'the grindel ring on the plow that connects the plow beam to the front frame', Latvian grùods 'strongly twisted, vigorous'; Polish grędać się 'to turn'.

3. Labial expansions:

a. ger-bh-, gr-ebh-:

Sanskrit grapsa-ḥ, glapsa-ḥ 'bundle, tuft', with at least development from gr̥psa-ḥ guccha-ḥ and as a hyper-Sanskrit back-formation gutsá-ḥ 'bunch, bundle, bouquet'; it likely belongs better to S. 455.

Middle High German krëbe m. (kreƀan-) 'basket; entrails', Old Saxon kribbia, Old High German krippa, Anglo-Saxon cribb 'crib', in New High German (and Dutch) also 'wattle fence on riverbanks, thatching of a roof with bundles of twigs' (lowest form Middle Dutch krübbe, Anglo-Saxon cryb; with Germanic -pp-: New High German Swiss chrüp(e) 'crib', as well as Old High German kripfa); Middle Dutch kerve 'fish trap, net', Old Norse kiarf, kerf(i) n. 'bundle, sheaf', Swedish kærve 'grain bundle, sheaf', Swedish dialect karv 'basket', Icelandic karfa, körv 'basket' (but New High German Korb, Middle Dutch korf probably only borrowed from Latin corbis).

This might relate to Greek γρῖφος 'rush basket, fishing net; something tangled, riddle' (in contrast with π: γρῖπος 'fishing net', γρῑπεύς 'fisher'), as scr-ībō, σκάρ-ῑ-φος to sker- 'to cut'.

b. gerb-, with the emphasis on meanings like 'to wrinkle, shrink, crumple, contract', but also for other types of bending:

Old Irish gerbach 'wrinkled';

Old Prussian garbis ‘mountain’, Lithuanian gárbana (n. below) and garbanà f. ‘curl’;

related by ablautend Old Church Slavonic grъbъ ‘back, bump’, grъbo-nosъ ‘crooked-nosed’, Russian gorb ‘hump, bump, growth, elevation, back’, Slovenian gr̂b, gŕba ‘hump, bump, wrinkle’, gŕbati ‘to make bumpy, to curve, to wrinkle’;

New Icelandic korpa f. ‘wrinkle, fold’, korpna ‘to contract, to shrink’;

a strong base, possibly gerəb-, seems to be the foundation for Armenian karth ‘fishhook, knee bend, knee pit, shin, leg’ (gr̥̄pti-) and Lithuanian gárbana f. ‘curl’; Berneker 368.

c. Nasalized:

Old High German krim(p)fan, Middle High German krimpfen, Middle Dutch krimpen ‘to contract, to shrink’ = Old Norse kreppa (krapp) ‘to contract’, Middle High German krimpf ‘crooked; cramp’; Anglo-Saxon crompeht ‘crumpled’, Old High German krampf ‘crooked’, substantivized krampf(o) ‘cramp’, krampf ‘hook’, Low German (and as loanword New High German) Krampe ‘hook for fastening’, Old Saxon kramp(o) ‘cramp, hook’, causative Middle High German krempfen (krampjan) = Old Norse kreppa (weak verb) ‘to contract’, modern Swedish krumpen ‘contracted’, Old Norse kropna (krumpna) ‘to contract, to become stiff’, Anglo-Saxon crump, Old High German krumpf ‘crooked’.

Alongside Anglo-Saxon crumb, Old Saxon krumb, Old High German krump, New High German krumm, which are probably related to the Indo-European u-stem of Greek γρυμπάνειν • γρυποῦσθαι, συγκάμπτειν Hesychius, γρῡπός ‘crooked’ (see p. 389 under B. 2.).

Latvian grumbt ‘to become wrinkled’, grum̃bulaîns ‘bumpy’, Lithuanian grumbù, grubaũ, grùbti (analogously de-nasalized from grumbaũ, grum̃bti) ‘bumpy, becoming hard or insensitive’, grubùs (for grumbùs) ‘bumpy, hard’;

Old Church Slavonic grǫbъ ‘ignorant, unlearned’, Russian grúbyj ‘rough, coarse, raw’, Polish gręby ‘wrinkled, rough, unpleasant’, Polish grąba, gręba f. ‘elevation, hill, ridge’;

The text translates to: "d. grep- or g(e)rəp- (cf. above p. 387 gerəb-) in Middle Dutch krappe ‘hooks, claw’, Dutch krap f. ‘cramp’, Old High German krăpfo ‘crooked claw, hook’, New High German Krapfen ‘hook; pastry of such shape’ (German pp; also German -bb- in:) Old High German krāpo, Middle High German krāpe ‘hook’, Swedish dialect krabbe ‘hook for searching in water’;"

Old Norse krappr ‘bent’, Dutch krap the same, New High German Bavarian krapf ‘unseemly, insignificant’, Swiss chräpf ‘sturdy’ (‘stout’); Old High German New High German Kraft (from the cramping of muscles), Old Saxon kraft, Anglo-Saxon cræft ‘strength, ability, skill’, Old Norse krǫptr, kraptr m. ‘strength, magical power’, cf. (as ‘to insist firmly’) Old Norse krǫf f. ‘demand’, krefja ‘to demand’, Anglo-Saxon crafian the same; Norwegian krav m. ‘ice crust’ (alongside Old Norse krap n., krapi m. the same; ‘to condense = to shrink’; Nordic -p- probably in connection with Indo-European b).

The text translates to: "4. s-extension gre-s-, only Germanic: Old High German kresan ‘to creep’, Norwegian dialectal krasen ‘weak, infirm’; probably Old Saxon Old High German kresso ‘watercress’, New High German Kresse, Kressling the same; ger-s- likely in Norwegian karra ‘to shrink, to curl’.

Additionally, from the i-extension gr-ei- also gr-ei-s- in Middle High German krīsen, kreis ‘to creep’."

B. Root form gr-eu-; grŭ̆-mo- ‘scraped-together’: Greek γρῦ ‘a little, the black under the nail’ (i.e., ‘what gets stuck under the nail when scratching’);

Norwegian kryl ‘hump’ (krū-li- krūvila-), also dialectally skryl, kryla ‘to be hunchbacked’ (also gryla), Swedish dialect krylas i hop ‘to huddle together’, Norwegian dialect krylt (grylt, skrylt) ‘hunchbacked person’ (the forms with g- belong along with Old Norse grūfa ‘to bend forward, to lie on one’s face’, New High German Swiss grūben, groppen, gruppen ‘to crouch, to duck’ to a different derivational pattern with Germanic g-);

With the meaning ‘curved claw, to scrape with clawed fingers’: Old Saxon krauwil, Old High German krouwil ‘claw, fork with curved prongs’, New High German Kräuel meaning the same, Old High German krouwōn, New High German krauen, Old Frisian krāwia essentially ‘to scratch with curved fingers’.

With the formative -mo-: Greek γρῡμέα, -είᾱ, -αία ‘rubbish, fish remains, also pocket’ (similarly the tā-derivation γρῦ̄τη ‘rubbish, fish remains, jewelry box’, γρῡτοδόκη ‘storeroom’), essentially ‘something scraped together’; Latin grūmus ‘mound of earth’ (as scraped-together earth).

Middle High German New High German Krume; with ū: Anglo-Saxon crūma m., Middle Dutch krūme (ablaut, krōme), Dutch kruim ‘bread crumb’ (‘what is scraped out of the hard bread crust’), Icelandic krumr, kraumr, Swedish kråm, inkråm (inkrom) ‘innards of birds and fish, crumbs’.

1. Guttural extension greu-g- in: Old Irish gruc, New Irish grug ‘wrinkle’ (gruggu-), Middle Irish grucānach ‘wrinkled’.

Old High German kriochan ‘to creep’, New High German kriechen, ablautend krauchen ‘to crouch, slip, creep’, Krauch ‘bend in a path’ (Middle English crouchen, English crouch ‘to bend down’, is from French), Middle Dutch kroke ‘wrinkle, fold’, Dutch kreuk ‘wrinkle’ (kruki-), Middle Dutch crooc ‘lock of hair’ (krauka-), Norwegian krjuka (krauk-) ‘to contract, creep’, krūka ‘to crouch down’, krøkla, krykla ‘deformed tree, fallen creature, bone brittleness’.

To this, also consider ‘staff with a crooked handle’: Norwegian dialect krykkia, Anglo-Saxon cryce f., New English crutch, Old High German krucka, Middle High German krucke, Old Saxon krūka ‘crutch’ (Germanic krukjō); possibly Middle High German krūche (New High German Krauche), Old Saxon krūka, Anglo-Saxon crūce ‘jug’ (compare above Old High German kruog), Anglo-Saxon crocc, crocca, Old Norse krukka ‘pot’, for which there might also be an old loan relationship to Greek κρωσσός ‘jug’ from κρωκι̯ός (through Old High German krūsel ‘crucible’ etc., see Falk-Torp under krus m. addendum). For New High German Kriechbaum, see Kluge under Krieche.

2. Labial extensions:

greu-p-: Greek γρῡπός ‘crooked, with an eagle's nose’, γρῡπόω ‘to bend’, γρύψ, γρῡπός m. ‘griffin (named for its crooked beak and claws)’, nasalized γρυμπάνειν • γρυποῦσθαι, συγκάμπτειν Hesychius, to which probably corresponds initially Anglo-Saxon etc. krumb ‘crooked’ (see above p. 387).

greu-b-: possibly related to Scottish Gaelic groban ‘top or point of a hill’ (grubb-); Old Norse krjūpa, Anglo-Saxon crēopan, Middle Dutch krūpen ‘to creep’ (‘to bend like a worm’), Anglo-Saxon cryppan ‘to bend, to curve’, New High German dialectal sich krüpfen ‘to bend’ (Swiss German chrüpfen ‘to bend something so that it forms a rounded depression’), Middle Dutch kroppen ‘to bend crookedly’, Norwegian krøypa (kraupjan) ‘to curve’.

Old Norse kryppa f. ‘hump’, kryppil, Anglo-Saxon crypel ‘cripple’, Middle Dutch kröpel (Dutch kreupel; Middle High German krüp(p)el, New High German Krüppel from Low German), high-stage Anglo-Saxon créopel ‘cripple’; Anglo-Saxon cropp ‘bunch of berries or flowers, ear, crop’; with expressive intensification: Old High German kropf ‘crop, bird's head’, Middle Dutch krop ‘bump, growth, crop, bird's head; torso, (dead) body’, in the latter sense only; Old Norse kroppr ‘torso’.

With simple b: Old Norse krof n. 'trunk, carcass of a slaughtered animal,' kryfia 'to disembowel'; a krufta- 'bending, hill' in Middle Dutch krocht 'hill, field in the dunes,' Anglo-Saxon croft 'small field'; Lithuanian probably grubinė́ti 'to stumble, to trip,' grùb(l)as m. 'rough unevenness, earth mound.'

3. s-extension greu-s-: Middle High German and Middle Dutch krūs ‘curly, wavy’; Middle Dutch krūse ‘entrails, abdominal fat’ (‘the curly’); with Germanic -au- Low German krōs ‘guts of geese,’ Middle High German (ge)kroese, New High German Gekröse, Low German krüse (krūsi-) ‘wrinkle, fold, furrow, curl,’ Dutch kreus ‘crease in barrel staves’; Anglo-Saxon créas ‘neat,’ West Frisian kreas ‘adorned’; Old High German and Middle High German krol (-ll-) ‘curly’ (kruzlá-), Middle High German krol(le), krülle ‘curl,’ Norwegian krull the same; Norwegian dialectal kruslen, krusken ‘fading,’ Low German krusch ‘crispus,’ Middle High German krūsp ‘curly,’ New High German obsol. kraust ‘curly’.

Ref : WP. I 593 ff., WH. 623, Trautmann 94 f., 97, 99 f.

Pages : 385-390

PIET : 289

577. ger-4, grēi-

English : ‘to grow; to awake’

German : ‘wachsen, wecken’

Material: Sanskrit járate 'wakes up', jā-gar-ti 'watches', Perf. jā-gā́ra, Partiz. jā-gṛ-váṁs- 'alert, eager', jā́gr̥vi- 'attentive, awake, alert', Avestan jaɣārayantəm 'the waking', Perf. jagāra, Partiz. Perf. Akt. jagāurvah-, jigāurvah- 'awake, vigilant', Causative ā-garayeiti 'awakens', with fra- inchoative fra-ɣrisəmnō 'awakening' (grī-sk-), Causative fra-ɣrā-ɣrāyeiti, dissimil. fra-ɣrā-rayeiti 'awakens', Middle Persian vīgrās 'awake', vīgrāsēnāg 'awakener'.

Greek ἐγείρω 'wake' (whether ἐ- is the Adv. e, comparable to ē or ō in Avestan ā-garayeiti, and as noted above p. 280; differently Schwyzer Gr. Gr. I 6483), Aor. ἔγρετο, ἐγρέσθαι, Perf. ἐ-γρή-γορα (for ε-γη-γορα - cf. Sanskrit jā-gā́ra - with the ρ of ἐγρέσθαι; Med. (late) ἐ-γή-γερ-μαι; from the Perf. derived ἐγρηγορτί 'in

wakefulness', ἐγρήγορσις); ἐγρήσσω 'wake' from γρη-τ- (cf. Avestan fra-ʒrātō 'upon awakening'); hardly from ἐγρήσκ̯ω (Schwyzer Gr. Gr. I 7082).

Albanian tosk. ngrë̄ (from which ngrē), geg. ngrêi 'raise, erect, wake, draw a weapon' (*n-grə-n-i̯ō), Partiz. n-gritë (*-grī-t-);

presumably Old Norse karskr, kerskr 'fresh, lively', Middle Dutch karsch 'fresh, lively', Alemannic chärzsch.

Note by Andi Zeneli:

The Albanian Gheg infinitive me ngritë, me ngritun, Tosk për të ngritur derived from the participle engriton which is created the same as the Greek participle -ων • (-ōn) m (feminine -ουσᾰ́, neuter -ον) from the verb to be.

From Proto-Indo-European -onts.

Suffix

-ων • (-ōn) m (feminine -ουσᾰ́, neuter -ον); first/third declension

Masculine singular of present, future, and second aorist active participles

Homeric Aorist ἔγρετο, Albanian Aorist ngriti : Avestan fra-ʒrātō 'upon awakening'

Also Albanian Aorist ngrita : Homeric Aorist ἔγρετα

Homeric Il. 2 . 40,

Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας.

ἔγρετο δ’ ἐξ ὕπνου, θείη δέ μιν ἀμφέχυτ’ ὀμφή·

ἕζετο δ’ ὀρθωθείς, μαλακὸν δ’ ἔνδυνε χιτῶνα

καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φᾶρος·

ποσσὶ δ’ ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,

English:

hard-fought fight in store alike for Danaans and Trojans. Then presently he woke, with the divine message still ringing in his ears; so he sat upright, and put on his soft shirt so fair and new, and over this his heavy cloak. He bound his sandals on to his comely feet,

Homeric Il. 7 . 430

ὣς δ’ αὕτως ἑτέρωθεν ἐϋκνήμιδες Ἀχαιοὶ

νεκροὺς πυρκαϊῆς ἐπινήνεον ἀχνύμενοι κῆρ,

ἐν δὲ πυρὶ πρήσαντες ἔβαν κοίλας ἐπὶ νῆας.

ἦμος δ’ οὔτ’ ἄρ πω ἠώς, ἔτι δ’ ἀμφιλύκη νύξ,

τῆμος ἄρ’ ἀμφὶ πυρὴν κριτὸς ἔγρετο λαὸς Ἀχαιῶν,

And in like manner over against them the well-greaved Achaeans heaped the corpses upon the pyre, their hearts sore stricken, and when they had burned them with fire they went their way to the hollow ships. Now when dawn was not yet, but night was still 'twixt light and dark, then was there gathered about the pyre the chosen host of the Achaeans,

Homeric Il. 15 . 1

αὐτὰρ ἐπεὶ διά τε σκόλοπας καὶ τάφρον ἔβησαν

φεύγοντες, πολλοὶ δὲ δάμεν Δαναῶν ὑπὸ χερσίν,

οἳ μὲν δὴ παρ’ ὄχεσφιν ἐρητύοντο μένοντες

χλωροὶ ὑπαὶ δείους πεφοβημένοι· ἔγρετο δὲ Ζεὺς

But when their flight had taken them past the trench and the set stakes, and many had fallen by the hands of the Danaans, the Trojans made a halt on reaching their chariots, routed and pale with fear. Zeus now woke on the crests of Ida, where he was lying with golden-throned Hera by his side, and starting to his feet he saw the Trojans and Achaeans, the one thrown into confusion, and the others driving them pell-mell before them with King Poseidon in their midst. He saw Hektor lying on the ground with his comrades gathered round him, gasping for breath, wandering in mind and vomiting blood, for it was not the feeblest of the Achaeans who struck him.

Homeric Il. 24 . 785

ἀλλ᾽ ὅτε δὴ δεκάτη ἐφάνη φαεσίμβροτος ἠώς,

καὶ τότ᾽ ἄρ᾽ ἐξέφερον θρασὺν Ἕκτορα δάκρυ χέοντες,

ἐν δὲ πυρῇ ὑπάτῃ νεκρὸν θέσαν, ἐν δ᾽ ἔβαλον πῦρ.

ἦμος δ᾽ ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,

τῆμος ἄρ᾽ ἀμφὶ πυρὴν κλυτοῦ Ἕκτορος ἔγρετο λαός.

but when the tenth Dawn arose, giving light unto mortals, then bare they forth bold Hector, shedding tears the while, and on the topmost pyre they laid the dead man, and cast fire thereon. But soon as early Dawn appeared, the rosy-fingered, then gathered the folk about the pyre of glorious Hector.

Homeric Od. 6 . 115

σφαῖραν ἔπειτ᾽ ἔρριψε μετ᾽ ἀμφίπολον βασίλεια·

ἀμφιπόλου μὲν ἄμαρτε, βαθείῃ δ᾽ ἔμβαλε δίνῃ·

αἱ δ᾽ ἐπὶ μακρὸν ἄυσαν· ὁ δ᾽ ἔγρετο δῖος Ὀδυσσεύς,

ἑζόμενος δ᾽ ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν·

“ὤ μοι ἐγώ, τέων αὖτε βροτῶν ἐς γαῖαν ἱκάνω;

So then the princess tossed the ball to one of her maidens; the maiden indeed she missed, but cast it into a deep eddy, and thereat they cried aloud, and goodly Odysseus awoke, and sat up, and thus he pondered in mind and heart: “Woe is me! to the land of what mortals am I now come?

Homeric Od. 13 . 185

ὣς οἱ μέν ῥ’ εὔχοντο Ποσειδάωνι ἄνακτι

δήμου Φαιήκων ἡγήτορες ἠδὲ μέδοντες,

ἑσταότες περὶ βωμόν. ὁ δ’ ἔγρετο δῖος Ὀδυσσεὺς

εὕδων ἐν γαίῃ πατρωΐῃ, οὐδέ μιν ἔγνω,

ἤδη δὴν ἀπεών· περὶ γὰρ θεὸς ἠέρα χεῦε

Thus did the chiefs and rulers of the dêmos of the Phaeacians to king Poseidon, standing round his altar; and at the same time Odysseus woke up once more upon his own soil. He had been so long away that he did not know it again; moreover, Zeus’ daughter Athena had made it a foggy day, so that people might not know of his having come, and that she might tell him everything without either his wife or his fellow citizens and friends recognizing him until he had taken his revenge upon the wicked suitors. Everything, therefore, seemed quite different to him - the long straight tracks, the harbors, the precipices, and the goodly trees, appeared all changed as he started up and looked upon his native land. So he smote his thighs with the flat of his hands and cried aloud despairingly.

Ref : WP. I 598 f., WH. I 429 f.

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PIET : 1688

578. ĝer-, ĝerə-, ĝrē-

English : ‘to rub; to be old; grain’

German : ‘morsch, reif werden, altern’

Comments: Also, especially in formations with the suffix -no-, 'grain, kernel' (only NW-Indo-European); the oldest meaning seems to have been 'to rub' (hence 'rubbing fruit, small rubbed substance'), intransitive-pass. 'to be rubbed out, due to age or illness'.

Derivative: nominal: ĝer-ont- 'old; old man', ĝer-ĝer-o-s 'decrepit', gr̥̄-no-m 'rubbing fruit, grain'.

Material: Sanskrit járant- 'frail, old, old man' (= Ossetic zärond 'old', Greek γέρων; cf. also New Persian zar 'old man, old woman'), járati 'makes frail, causes to age' ('rubs off'), jaraṇá- 'decrepit, old', jarás- f. (Nom. Sg. jarā́ḥ, Indo-European -ōs) and jarā́ 'aging, old age'; redupl. jarjara- 'fragile, decrepit' (: Greek γεργέριμος); lengthened já́ra- 'aging' (= New Persian zār 'weak, miserable', zār 'old man, old woman'; also in Aor. jāriṣuḥ).

heavy base in Sanskrit jarimán- m. ‘old age, frailty of old age’, jí́ryati, jū́ryati ‘becomes fragile, decays, ages’, participle jūrṇá-, jīrṇá- ‘fragile, worn out, used up, decayed, old’.

Avestan azarəšant- ‘not aging’ (participle of the s-aorist), azarəma- ‘not decreasing’ (from zarəma- m. ‘decay’), zairina- ‘wasting away, weakening’, zarəta- ‘frail with old age’ (likely corresponding to Sanskrit jīrta-), with the formative u (: Greek γραῦς, Old Norse kǫr, see below) zaurvan- m. ‘old age, frailty of old age’, zaurura- ‘frail with old age, fragile’, possibly also zrvan- : zrū̆n- ‘time’.

Armenian cer ‘old, elderly’ (ĝero-).

Greek γέρων ‘old man’ (γέροντ-), γερούσιος ‘pertaining to the elders’, γερουσία ‘council of elders’, γέρας n. (Indo-European ĝerə-s, from the heavy base) originally ‘old age, privilege of old age’, hence ‘honorary gift, honor, reward’, γεραρός ‘honorable, dignified, respectable’, later also ‘old, elderly’, γεραιός ‘old’, probably from γερασ-ι̯ός; in the sense of ‘old age’, γέρας is replaced by γῆρας; the η of γηράσκω ‘grow old’, present participle γηρᾱ́ς ‘aging’, thematic imperfect ἐγήρᾱ, etc., is transferred to γῆρας (for γέρας), likewise to γηράω ‘grow old, mature’, γηραλέος (also γεραλέος in Hesychius) ‘old’; Attic γραῦς, genitive γρᾱ(ϝ)ός (Homeric dative γρηΐ̈) ‘old woman’ (Homeric γρηῦς likely a later transcription of the correct γρη(ϝ)ίς following the usual γραῦς).

Perhaps related to Avestan zaurvan- m. ‘old age’, originally nom. ĝeŕ-us : gen. ĝerə-u̯-ós, from which γρᾱϝός; see Schwyzer Gr. Gr. I, 574; reduplicated γεργέριμος ‘naturally falling or ripe fig or olive’ (see above).

Old Norse karl ‘man, old man, husband, free man’ = Old High German karal ‘man, old man, husband’, with ablaut Anglo-Saxon ceorl ‘free man of the lowest class, husband’, English churl ‘peasant, boor’, Middle Dutch kerle ‘free, ordinary man, strong man’, New High German (from Low German) Kerl; basic meaning likely ‘old man’.

Old Church Slavonic zьrěti ‘to ripen’, zьrělъ ‘ripe’, causative sьzori ‘ripened’.

In the sense of ‘grain, seed’:

Latin grānum ‘grain, seed’ (gr̥-nóm, = Sanskrit jīrṇá-, see above) = Old Irish grān, Welsh grawn (sg. gronyn) with the same meaning (a loan from Latin is not demonstrable) = Lithuanian žìrnis, Latvian zir̃nis m. ‘pea’, Old Prussian syrne f. ‘grain’; Old Church Slavonic zrьno, Serbian zr̂no n. ‘grain’.

Gothic kaúrn, Old High German, Anglo-Saxon, and Old Norse korn, New High German Korn, Anglo-Saxon cyrnel ‘kernel’, alongside Old High German kërno, Old Norse kjarni m. (also possibly New High German dialectal kern ‘milk cream’, referring to the clumping that occurs during churning, Middle High German kern ‘butter churn’, Old Norse kjarni, kirna with the same meaning, Anglo-Saxon ćiern, English churn with similar usage).

A grāros (gr̄-rós) ‘crushed’ is likely continued in Latin glārea (grārei̯ā) ‘gravel’; a d-present ĝrō-dō might be reflected in Gothic gakrōtōn ‘to crush’.

Ref : WP. I 599 f., WH. I 605 f., 618 f., Trautmann 371 f., Schwyzer Gr. Gr. I 514, 574, 682 u. Anm. 5.

Pages : 390-391

PIET : 304

579. gerebh-

English : ‘to scratch, write’

German : ‘ritzen’ und Verwandtes

Material:

1. gerbh-:

Greek γράφω ‘scratch, write’ (gr̥bhō), γράμμα ‘letter’, γραμμή ‘line’, γραφεύς ‘writer’, γραπτύς ‘engraving on the skin’ (alongside dialectal forms with -ρο- instead of -ρα-).

The translation of the text is:

"Anglo-Saxon ceorfan (Partiz. corfen) 'to cut, to notch', Old High German kerban 'to make cuts, to cut', New High German kerben, Middle High German kerbe f. 'cut, notch', kerp m. 'joint', Anglo-Saxon cyrf m. 'cut';

Slavic žerbъ in Old Church Slavonic žrěbъ, Serbo-Croatian ždrìjeb, Little Russian žéreb 'lot' and Slavic žerbьjь in Old Church Slavonic žrěbьjь 'lot, crumb' ('notched stick'), Old Prussian gīrbin 'number' ('notch')."

Middle High German krabelen (with expressive intensification: Middle High German krappeln, Middle Dutch krabbelen, from which New High German krabbeln) 'to scratch, to crawl', Old Norse krafla 'to crawl', krafsa 'to scratch, to touch lightly', with expressive intensification Danish Norwegian krabbe 'to scrape, to grab' (and 'to crawl, to creep', originally 'to crawl by clinging'), related to Old Norse krabbi m., Anglo-Saxon crabba, Middle Dutch krabbe 'crab' and Old High German (krebiz), krabita-, krebaz(o), Anglo-Saxon krebit, New High German Krebs. - Quite doubtful is Greek γρόμφις 'pig' (better 'the grunting one') as a nasal form.

Additionally gribh- (with expressive i): Greek γριφᾶσθαι • γράφειν. Laconians. ‘to scratch and to scrape’ according to Hesychius (compare with sker-: Greek σκαρῑφάομαι, Latin scrībō), ἀγρίφη, ἀγρεῖφνα ‘rake, comb’ (ἀ- from n̥- ‘ἐν’, ‘to incise’);

Dutch kribbelen ‘to grumble’, kribelen ‘to itch’, Middle High German Middle Dutch kribeln ‘to tickle (from the pleasure of the senses)’, New High German kribbeln, and with Germanic pp: Old High German kripfan ‘to grasp quickly and

repeatedly’, New High German kripfen ‘especially from scraping a groove’; Latvian grīpsta ‘scratch’.

Ref : WP. I 606 f., Trautmann 87.

See also : Compare gred- 'to scratch', grēb(h)o-s 'hornbeam'.

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PIET : 1694

580. ĝers-

English : ‘to turn, bend’

German : ‘drehen, biegen; auch von Zweigen und Buschwerk’

Derivative: The term ĝers(i̯)o-m means ‘woven’ or ‘braided’

Material: Armenian caṙ ‘tree’, Pl. ‘brushwood’ (ĝr̥so-); caṙay (gr̥-āti-) ‘servant, slave’; cuṙ ‘crooked, bent’ (ĝorsos);

Greek γέρρον n. ‘woven shield, wagon basket’ etc., also ‘penis’ (‘rod’) (γερσι̯ον); Latin gerra ‘wickerwork’, Pl. gerrae ‘jokes’ is Greek loanword; lowest stage γάρρα • ῥάβδος and γάρσανα • φρύγανα. Κρῆτες Hesychius; from Greek γέρδιος comes Latin gerdius ‘weaver’.

Welsh gyrr m. ‘driving, herding’ (ĝersi̯o-), from which gyrru derives; Old Norse kjarr n., kjǫrr m. (kerza-, kerzu-) ‘bush, thicket’, Swedish dialect kars, karse m. ‘basket made of willow rods, small sack, net sack’, Old Norse kass(i) m. (kars-) ‘willow basket, backpack basket’, Swedish kärsa f. ‘fish basket, net sack’, Norwegian kjessa ‘basket, bast weaving’ (karsi̯ōn).

To this, probably Middle High German kerren ‘to turn, to reverse’ (karzjan) = Anglo-Saxon cierran ‘to turn, to bring into a certain position, intransitive to turn’, becierran ‘to turn’, cierr m. (karzi-) ‘time, occasion, business’.

Ref : WP. I 609 f., WH. I 594, 596, Loth RC 40, 375 f.

Pages : 392-393

PIET : 282

581. gēu-, gəu-, gū-

English : ‘to bend, curl; a k. of vessel’

German : ‘biegen, krümmen, wolben’

Derivative: Nominal formations: gudo-m ‘intestine, entrails’, gut-r̥ ‘throat, neck’, gugā ‘ball, bump’, geu-lo-s ‘round vessel, ball’, gou-no-m ‘curled, vaulted’, gupā ‘earth hole, stable’, geu-ro-s, gou-ro-s ‘curled (hair, wave)’, gur-no-s ‘back, hip’, gū-ro-s ‘round, curved’.

Material: Unextended probably in gou̯ə-: gū- ‘hand’, see there; also Norwegian kaa ‘to turn over, to turn hay’, Old Norse kā ‘to disturb the peace’ (kawōn); kā-beinn ‘crooked-legged’ (gou̯o-; Old Irish gāu, gō ‘lie’, if from gōu̯ā, related here, otherwise connected with Latin haud); through Greek γύης, γυῖον see below p. 398, through γύαλον see below p. 397.

a. Dental expansion:

gud-, geud- (rarely gu̯-ed-), especially in Germanic; gudo-m ‘intestine’. Sanskrit gudám ‘intestine’;

Macedonian γόδα • ἔντερα Μακεδόνες Hesychius.

ndd. küt ‘intestine’, New High German Bavarian kütz ‘a part of the intestines’; Low German küt, küte also ‘entrails of smaller animals, roe sac; calf; bag, pouch’, Middle Dutch kūt ‘soft parts in the animal body, roe sac, calf’, Dutch kuit (kūt-) and kiete (keot-) ‘fish roe; calf’, English dialectal kyte, kite ‘belly, stomach’ (cf. meaning below qiþus);

Old Frisian kāte (kaut-) ‘ankle’, Middle Dutch kōte, kūte ‘hoof, claw, in horses the ankle joint’, Low German (and borrowed into New High German) Kote, Köte ‘ankle, fetlock of horses’, Dim. Middle Dutch kötel, Low German Kötel (from kutil) ‘roundish excrement, e.g., from goats, horses’, Middle Dutch cotel, Dutch keutel ‘the same, cone, small child’.

Norwegian dialect kyta ‘bump, puffed-up fold, swelling on a fleshy body, sack-shaped expansion of a net’, Swedish dialect kūta ‘to walk or run with a curved back’, New High German kauzen = kauern (‘to crouch’), related Swedish kott(e) ‘pine cone’, dialect kutte, kutting ‘little chubby boy’.

with the concept of indentation, hollow: Low German kūte ‘pit’, Middle High German kūz, New High German Kauz ‘pit as a place of judgment’ (formally = Norwegian dialect kūt ‘malformation in growth’, Swedish dialect ‘lump, bump’).

Middle High German kūte ‘pit, hole’, New High German dialectal Kaute, probably derived from Low German; Norwegian dialect køyta ‘depression in the ground, puddle; vessel used to carry fish’ (kauti-) = Middle High German kætze, New High German dialectal Kötze ‘cobble basket’, Anglo-Saxon cȳte ‘hut, house, camp’ (ȳ = īe) = Norwegian køyta ‘forest hut made of branches’, compare New High German dialectal kieze ‘bast basket’ (-eu-), Anglo-Saxon cȳt-wer ‘fish trap’ with expressive geminate, Middle Dutch etc. kutte ‘cunnus’ (Middle High German kotze ‘prostitute’); hole = poor dwelling or resting place: Low German (and borrowed into New High German) kot, kote ‘shed, barn, hut’, Middle Dutch cot, cote ‘cave, lair of wild animals, barn, poor hut’, Anglo-Saxon cot ‘(robber) cave, house, camp’, Old Norse kot ‘small hut’, kytia.

nasalized Old Norse kunta ‘vulva’ from Middle Dutch kunte ‘cunnus; also posterior’, Norwegian Swedish kunt ‘sack (made from birch bark)’; also Avestan gunda-, gundā ‘dough ball’.

gŭ̆-t-, geu-t-; for gu̯-et- see special article; gut-r̥ ‘throat’. Latin guttur (gūtr̥, formation like Hittite kuttar); in Plautus n. (but masculine) ‘throat, gullet’, guttura (Pliny) ‘thick necks, swellings on the neck’.

in addition to ‘skin-sac-like formations on the neck’ and similar: geut- in Anglo-Saxon cēod(a) m. ‘pouch, bag’, Old High German kiot n., Middle Dutch kṻdel ‘bag’, Middle High German kiutel ‘paunch, under-chin’, New High German Keutel ‘fishing net, entrails, swelling’.

gut- in Middle Dutch koder m., New High German dialectal Köderl, Goderl (gut-ro-) ‘under-chin, goiter’, Low German koden n., English cud ‘the interior of the throat in ruminants’, Dutch kossem ‘under-chin’ (gutsmo-), Norwegian kusma ‘parotitis’; Middle High German kuteln, New High German Kutteln ‘tripe’.

with expressive dd: Anglo-Saxon codd m. ‘pod, husk, sack’, Old Icelandic koddi ‘pillow, cushion’; perhaps Old High German kutti ‘herd’, New High German Kette, Bavarian kütt ‘pack of huntable animals’.

Hittite ku-u-tar (kuttar), Dat. ku-ut-ta-ni (kuttani) n. ‘nape, upper arm’ (= Latin guttur, see above); kuttanalli ‘necklace’.

b. Guttural extensions; gugā ‘sphere’.

Middle High German kugel(e), New High German Kugel, Middle Dutch Dutch kogel ‘sphere’, New High German dialectal Kogel ‘round mountain peak’ (Persson Beitr. 113); Rhein. Klugel, Krugel, according to Persson, likely influenced by a blend with kliuwel and Klüngel.

with gg: Anglo-Saxon cyćġel, English cudgel (kuggila) ‘club’, Old Norse kuggr from Middle Dutch kogge, English cog ‘broad, bulky sea vessel’;

with Germanic k: Icelandic kjūka ‘knuckle’, Norwegian kjūka ‘lump’, kokle, kukle ‘lump’, kokla (and kogla), kokul ‘cone of coniferous trees’; Anglo-Saxon cyćel, New English dialect kitchel ‘small cake’; also Old Norse kjūklingr ‘gosling’, Anglo-Saxon ćiećen, New English chicken, Middle Dutch kūken, New High German Küchlein ‘chicken’;

with Germanic kk: Old High German coccho, New High German dialectal Kocke ‘heap, haystack, manure heap’, Danish kok(k) ‘heap, haystack’;

Lithuanian gugà f. ‘button, bump, hill’, gaũgaras m. ‘mountain peak’; Russian gúglja, Polish guga ‘bump’ (Persson Beitr. 937); but Lithuanian gúogė, gógė f. ‘head’, gõgas m. ‘withers of the horse’, probably not from a lengthened gō[u]-g-; differently discussed by Trautmann KZ. 43, 176;

Albanian gunga ‘bump’ by Andi Zeneli

with -ĝ-: New Persian gūzak ‘ankle’; Lithuanian gùžas ‘knob, bump, wattle’, gūžỹs ‘wattle’, gaũžė ‘head’, Latvian gũza, guza ‘wattle’, guzma ‘heap, bump’, gũža ‘hip, loin, roast joint’;

Czech hýžě ‘hip, thigh’, Polish giża, giza ‘bone knob on the shinbone and similar’ (also Church Slavonic gyža vinьnaja ‘vine’, Serbian gidža meaning ‘knob, knob growth’); more likely related here than to geng- (see there), Polish guz ‘bump, hump’, guza ‘rear’, Slovenian gúza ‘rear, hump’, as well as some other words that

could be related to guz = gǫz- (see geng-); the words with Baltic (gunž-) gūž- like gunžỹs, gūžỹs ‘wattle in birds, head of the thigh bone’, etc., are also ambiguous; see Mühlenbach-Endzelin Latvian-D. Wb. I 685, 687;

Besides Latvian gŭza, guzma, which stand for kuza 'pile', kuzma 'chicken crop', and are related formant-wise to guza and so forth, in initial k- but have to be considered as a word related to Avestan fra-, apa-kava- 'in front, behind with a hump' and the kin qeu- 'to bend, to arch'; regarding the Slavic guz- which is not easily separable from gǫz-, see under geng-.

c. Labial extensions; gupā 'earth hole'. Greek γύπη 'earth hole, hiding place, vulture's nest' (Hesychius); γύψ, γῡπός 'vulture' (from the crooked beak or the crooked claws, like γρύψ to γρυπός 'crooked').

Albanian gop ‘vulva’ by Andi Zeneli

Old High German chubisi 'tugurium', Middle High German kobe 'stable, pigsty, cage, cavity', New High German Koben 'small, poor room or building, pigsty' (including Middle High German kobolt, New High German Kobold, e.g., Kluge11 315), Anglo-Saxon cofa (English cove) 'chamber, hiding place, cave' (from which Old Norse kofi 'chamber, cell'), Westphalian küffe (kufjō) 'poor hut'; basic meaning 'hole in the ground as a dwelling', originally 'a hollow', Low German Kübbung 'extension'; Middle High German New High German Kober 'basket'; Dutch kub, kubbe 'fish trap'.

Middle High German kobel m. ‘(arched) box, small poor house, stable’; in contrast, Middle High German kobel n. ‘rocky gorge’, kofel ‘mountain peak’, New High German Bavarian-allem. Kofel, Kobel, Gufel, Reto-Roman cúvel, Italian cóvolo ‘cave, cliff’ derive from Latin cubulum (from cubāre) ‘cattle lodging place’ (Zinsli, Grund u. Grat 322) and Old High German miluh-chubilī ‘milk bucket’, Middle High German kübel, New High German Kübel likely from Middle Latin cupellus.

Old Norse kūfr 'round peak, heap', Norwegian kūven 'round, arched' (from which Norwegian kuva, kyva 'to round off, blunt', also compare Swedish kuffa 'to tame, bump = Low German kuffen 'to bump, slap') and Dutch kuif (Middle Dutch cūve) 'feather tuft, crest, hood, treetop' (similarly in early New High German Kaupe 'feather tuft, originally hood, on birds' heads' from Old High German kūba, likely from the Romance family of cūpa, as well as Anglo-Saxon cȳf 'barrel, cask', Old Saxon kūvīn 'barrel', compare French cuve from Latin cūpa 'cask').

The Germanic root kubb- is found in various forms across different languages: West Flemish kobbe "feather tuft, bushy hair, hat head," Old Icelandic kobbi "seal," Bavarian koppen meaning "bushy crown of a conifer," English cub "young one," and cob "round lump, head, spider." It is also possibly related to Icelandic kubbur and kubbi "block, stump" (and Swedish, Icelandic, and Norwegian kubba "to chop off").

The Germanic root kūp- appears in Norwegian dialect as kūp meaning ‘hump’, in Swedish as kupa meaning ‘half-spherical case, beehive’, and similarly in other contexts; in Swedish, kypa refers to a ‘round vessel made of straw’, while in Low German, küpe denotes a ‘large carrying basket’. The English dialect word kipe (from Anglo-Saxon cȳpe) means ‘woven fish trap, basket’. Ablaut forms include the Norwegian dialect kaup for ‘wooden jug’ and kaupa meaning ‘lump’.

On the other hand, these likely originate from Latin cuppa f. ‘cup’: Anglo-Saxon copp m. ‘top, cup’ (also ‘head’ in Middle English), cupp m., cuppe f. ‘cup’, New High German (actually Middle Dutch) Koppe ‘comb (cover) of birds’, Koppe, Kuppe ‘round mountain peak’, Middle High German kuppe, Old High German chuppa ‘head covering’ (with expressive intensification in Old High German chuppha and Middle High German kupfe, kuffe, gupfe, gupf, gupfe m. ‘mountain peak, tower spire’, where g- is probably a substitution for Romance c-); Old Norse koppr ‘head, vessel, helmet knob, eye socket’ is likely from Middle Dutch kopp); Old Frisian and Middle Dutch kopp ‘cup’, Old High German kopf, chuph ‘cup’, Middle High German kopf ‘drinking vessel, braincase, head’ (similarly to Romance testa ‘head’ from Latin testa ‘shard, shell’, Middle Latin testa capitis), New High German Kopf.

The nasalized Germanic kumb- is reflected in Anglo-Saxon cumb (English coomb) meaning ‘bowl’ (in the sense of ‘valley’ from Old Breton kumbo-s ‘valley’), Middle Dutch kumm(e) f. meaning ‘round, deep vessel, tub, bowl’, New High German Kumme ‘deep dish’, and Swiss German chumme ‘cistern’. The variant kump- (from kumb- with a consonantal sharpening) appears as Middle Dutch kump, Middle High German kumpf meaning ‘vessel, cup’, and New High German Kumpf.

Additionally, there is perhaps New Persian gumbed meaning ‘dome, cup’.

Additionally, Lithuanian gum̃bas m. meaning ‘swelling, bulge, knot’ and Latvian gum̃ba meaning ‘swelling’ are also possibly related.

The Old Church Slavonic gǫba 'sponge, fungus,' Serbo-Croatian gȕba 'sponge, leprosy,' Slovene gǫ́ba 'sponge, fungus,' and gôbec m. 'mouth.' Czech húba means 'sponge,' and the younger meaning is 'mouth, lip.' Russian gubá 'tree fungus,' while gúba 'lip.' In Slavic, there is a tonal variation present, and the meaning 'mouth' is universally younger.

Under a basic meaning of 'to hide,' New High German Koben is connected with Avestan gufra- meaning 'deep; mysterious, wonderful,' supposedly originally meaning 'to sink into a pit.'

d. With l-suffixes; geu-lo-s ‘round vessel’. Sanskrit gōla-ḥ ‘sphere’, gōlā, gōlam ‘ball, round water jug’; perhaps Sanskrit gula-ḥ, gulī, gulikā ‘sphere, little ball, play ball’ (or as gel- to gel- ‘to ball’).

Armenian kalum ‘I take, grasp’ (gu̯elō);

Greek γυλιός ‘long pouch’ (also γογ-γύλος cf. gong-; see γωλεός under gol- ‘to lie’);

Greek γύαλον ‘hollow of the shell’, later ‘gorge’, meg. γυάλᾱς ‘drinking cup’, ἐγγυαλίζω ‘hand over’ (compare with ἐγγυάω under gou̯ə-) could also derive from γυσαλο- with the s-extension g(e)u-s-.

Latin vola f. ‘hollow of the hand, the foot’ (gu̯-elā);

Old High German *kiol*, Anglo-Saxon *cēol*, Old Norse *kjōll* m. ‘(roundish) vehicle, ship’ (the later meaning ‘keel’ influenced by Old Norse *kjǫlr* ‘keel’; Germanic *keula-* = Sanskrit *gōla-*), Old High German *kiulla* ‘pocket’; Anglo-Saxon *cȳll(e)* ‘bag, vessel’, borrowed from Latin *culleus*.

from Finnish keula ‘Steven’, Old Norse kȳll m. ‘sack, bag’ (Dutch kuil ‘the middle, sack-shaped part of a net’ but according to Franck van Wijk Wb. 356 from Old Dutch kuidel due to the t-extension of the root).

Old High German kūli, Middle High German kiule, New High German Keule (Proto-Germanic kūlōn-) ‘club with a thick, spherical end’, Middle Dutch kūle ‘club, club-shaped vessel, testicle, swelling, tadpole; (concave:) ‘pit, cave’ (the latter meaning also in Middle High German kūle, New High German (Middle Dutch) kaule and Swedish kūla), Middle High German kūle, New High German Kaule ‘ball, spherical object’, New High German Kaulquappe (due to the spherical appearance), Old Norse kūla ‘bump, ball’.

New High German dialectal kulle ‘ball, roll, cylinder’, kullern, kollern ‘to roll, to ball’ (: Greek γυλλός • κύβος or τετράγωνος λίθος Hesychius with the fading of the meaning of the round).

Probably also Old Norse kollr m. ‘rounded peak, head’, Middle Dutch kol, kolle m. ‘head, top part of plants’, New High German küllbock and (more specifically) kielbock ‘hornless buck’,

compare Albanian tsjap gul ‘hornless buck’; Norwegian køyla (kauliōn) ‘gutter, channel’.

e. With n-suffix; gou-no-m ‘crinkled, vaulted’. Avestan gaona- n. ‘hair (especially of animals); (hair) color’ (compare above Lithuanian gauraĩ, etc.).

Specifically Germanic formation: Old Norse kaun n. ‘bump’, Middle Dutch coon f. ‘jaw, chin’, Dutch koon ‘cheek’ (kaunō); also Gothic kuna-wida ‘fetters’ (‘curved rope’, related to Old High German widi ‘rope’).

f. With r-suffixes; geu-ro-s, gou-ro-s, gū-ro-s, gur-no-s. Armenian kuṙn Gen., kṙan 'back' (= Lithuanian gur̃nas), kr-ukn, Gen. krkan 'heel', kur, Gen. kri 'boat, barge', also 'basin, dish, pan'; kray (gūrāti-) 'tortoise'; o-grade kor (go̯u̯-ero- or -ero-) 'curved, bent; reversed', kori 'canal', koriz 'swelling; fruit stone, seed grain'.

Greek γῡρός 'round, bent', γῦρος 'rounding, circle, round pit', γῡρόω 'to curve', γυρῖνος or γύρῑνος 'tadpole' (similar to Middle Dutch kū-le, New High German Kaulquappe, see above);

Middle Irish gūaire 'hair' (originally 'curly hair', cf.:) New Irish guairneán 'whirlwind'; Norwegian kaure 'curly lock (especially of wool)', kaur 'crimped wave' (Indo-European gou-ro-; alongside Germanic kau̯-ara- in:) Old Norse kārr m. 'curly lock', kāri 'wind gust that ripples the water', Norwegian kåre 'shavings'; with -eu- the Germanic loanword Finnish keuru 'curved';

with ū (cf. γῡρός and the Armenian words containing ŭ) Norwegian kūra 'to crouch; to rest', Middle Dutch kūren 'to lie in wait for game', New High German kauern; with reference to milk curdling Norwegian kjøre (keuran-) 'cheese in its initial state', kūr (kūra-) 'curdled milk', køyr (kauri-) 'cheese mass from sour milk', kaara (kau̯arōn) 'to curdle, to become cheesy' (however, the Slovenian etc. žûr 'whey' is questionable due to the variant Slovenian zûra, zọra 'whey').

Lithuanian gaũras m., mostly Pl. gauraĩ 'body hair, flax fiber', Latvian gauri m. Pl. 'pubic hair' (cf. above Avestan gaona- n. 'hair'); Lithuanian guřnas m. 'hip, ankle', Latvian gùrus 'hip, fork on a spinning wheel' (= Armenian kuŕn); Lithuanian gũ̃rinti, gūrúoti 'to walk in a bent manner', Latvian gūrâties, guôrîties 'to stretch'; Lithuanian kálno gùras m. 'mountain spur';

Serbian gùra f. 'hump', gùriti se 'to curl up, to bend'; possibly related to Serbo-Croatian žúriti se 'to hurry'; see also under ĝeu- 'to hasten, to promote'; also Bulgarian gúrkam, gúrnъ 'to dive into the water'; the intonation would have required gōurā or gou̯erā (cf. above Old Norse kārr, etc.).

g. With s-suffixes: New Persian gōšā 'angle, corner';

Greek γύης 'crooked wood on the plow', ἄροτρον αὐτόγυον 'plow, where the crooked wood and sharebeam were still made from one piece' (s-suffix uncertain), to which γύης 'acre measure' (γυ[σ]ᾱς-, but also γυϝᾱς- possible);

Greek γυῖον 'limb, arm and leg', μητρὸς γυῖα 'lap', γυιόω 'to paralyze', from which γυιός 'lame of limbs' (base γυσ-ι̯ον; or γυϝ-ι̯ον also possible, with doubts about γύαλον, see above), γαυσός 'crooked, outwardly bent (of legs)', γαυσόομαι 'I bend myself' (but γαυσάδας • ψευδής Hesychius might be Gallic, related to Old Irish gáu 'lie') may have preserved σ for 'bent' after other adjectives in -σός, though the αυ is also difficult, as an ablaut gēu- : gəu- is not certain despite the common stage gū-; unclear are Homeric ἀμφίγυος, an epithet of the spear, and ἀμφιγυήεις, an epithet of Hephaestus;

Middle Dutch New Dutch kūse 'club, cudgel; molar tooth', Norwegian dialect kūs 'hump'; Swedish kusa 'cunnus'; Old Norse kjōss f. 'pocket', kjōss m. 'bay, hollow', Faroese kjōs f. 'goiter', Swedish kjusa 'valley', kjus 'corner of a sack' and similar, Norwegian kȳsa (keusiōn-) and køysa (kausiōn-) 'hood, cap'.

Ref : WP. I 555 ff., WH. I 112 f., 311, 629, 852, Trautmann 80, 100 f.

Pages : 393-398

PIET : 291

582. ĝeu-, ĝeu̯ə- (daneben geu̯ə-)

English : ‘to advance; to hurry’

German : ‘fördern, eilen’

Material: Sanskrit junā́ti ‘drives to haste, urges on, kindles’, jávate ‘hurries’, jūtá-ḥ ‘hurried’, jū- ‘quick’, jūtí ‘speed, encouragement’, javín ‘quick, swift’, javá-ḥ ‘quick, swift’, jáviṣṭha-ḥ ‘the swiftest’, m. ‘haste, speed’, jávas- ‘speed’, jávana-ḥ ‘driving, stimulating’.

Avestan zavah- n. ‘power, strength’, zāvar- n. ‘(physical) strength, particularly of feet and horses’, New Persian zōr ‘strength’, Baluchi zūt ‘quick’, Avestan zəvīštya ‘the swiftest, the most rapid, the most beneficial’, uzutay- ‘rushing forth, springing up’; alongside indicating Indo-European geu̯ə-: Avestan java ‘haste’; New Persian zūd ‘quick’ might belong to Aryan ǵ or ž.

Perhaps related to Old Norse keyra ‘to drive, to throw, to ride’;

Serbo-Croatian žúriti se ‘to hurry’, compared by Trautmann 80 with gùriti se ‘to contract’, possibly related here despite the unclear initial sound.

Ref : WP. I 555.

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PIET : 3113

583. g(e)u-lo-

English : ‘glowing coals’

German : ‘glühende Kohle’

Material: With l-suffix:

Irish gúal ‘coal’ (: geulo- or goulo-);

Old Icelandic kol n. ‘wood charcoal’, Anglo-Saxon col m. ‘coal’, English coal, Old Frisian kole f., Old High German kolo m., also kol n., Middle High German kol n., kol(e) m., kole f., Swiss German cholle ‘to glow’.

Additionally, with r-suffix (or possibly first formed from gulo- based on Armenian hur ‘fire’):

Armenian krak ‘fire, glowing coals’ (: guro-, gurā-), krak-aran ‘hearth, fire basin, ember pan’.

Ref : WP. I 563. Andere Möglichkeiten bei W. Schulze Kl. Schr. 479.

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PIET : 337

584. ĝeus-

English : ‘to taste; to enjoy’

German : ‘kosten, genießen, schmecken’, im Germ. und Celtic ‘wählen’, im Indo-Iran. und Albanian ‘lieben’

Derivative: nominal ĝus-ti-s, ĝus-tu-s

Material: Sanskrit jṓṣati, juṣátē ‘tastes, enjoys, loves’, jōsáyatē ‘finds pleasure in’, jṓṣa-ḥ ‘satisfaction, approval, enjoyment’, Avestan zaoš-, Old Persian dauš- ‘finds pleasure in’, Avestan zaošō ‘pleasure’, zuštō ‘beloved, desired’; Khotanese ysūṣḍē ‘he values’, ysua, ysuyān (ys = z) ‘delicacy’.

Greek γεύομαι means ‘taste, enjoy’ (from which comes γεύω ‘let taste’);

Albanian desha means ‘I loved’, present do dua (ĝēus-n-, Jokl IF. 37, 101 f.); and in Latin dēgūnō, -ere means ‘to taste’ (gus-nō).

In Old Irish, asa-gū (ĝus-s-t) means ‘he desires’ (with ad-gūsi, asa-gūssi meaning ‘he wishes’, see Pedersen II 549 for the form), do-goa (ĝus-ā-t) means ‘he chooses’, with the verbal noun togu meaning ‘choose, choice’, and the past tense dorōigu meaning ‘he chose’ (to-ro-ĝi-ĝēus-t). For more information, see Pokorny IF. 35, 177 ff. and Pedersen, op. cit.

In Gothic, *kiusan* means ‘to test, try out’. In Old Norse, *kjōsa* means ‘to choose, wish’ (and also ‘to influence by magic’). In Old High German and Old Saxon, *kiosan* means ‘to taste, test, choose’, and in New High German, *kiesen* carries

similar meanings. The causative and iterative form in Gothic, *kausjan*, means ‘to test, taste, choose’ (equivalent to Sanskrit *iōšáyatē*). Also, in Anglo-Saxon, *wæl-céasig* means ‘choosing the corpse’ (referring to the raven).

Action noun with ti-: Sanskrit júṣṭi-ḥ 'act of love, favor', Gothic ga-kusts f. 'test', Old Frisian kest, Anglo-Saxon cyst m. 'object of choice, excellence' (but Greek γεῦσις is a formation specific to the language from γεύομαι); with tu-: Latin gustus, -ūs 'tasting, enjoyment', Celtic gustu- 'choice' in the names Irish Oengus, Fergus, Old Welsh Ungust, Gurgust and in Old Irish guss 'virtue, strength', Gothic kustus 'test', Old High German and Old Saxon kust m. 'test, estimate, choice, excellence', Old Norse kostr, -ar 'choice, option, (good) quality'.

Derived from the participle gus-tós: Latin gustō, -āre 'to taste, enjoy' = Old High German and Old Saxon kostōn 'to taste, try', Anglo-Saxon costian 'to try, trouble', Old Norse kosta, -aða 'to test, strive, seek'; the old action noun is kuriz in Anglo-Saxon cyre m. 'choice, judgment', Old High German kuri f. (Modern High German Kur-fürst, Will-kür), with transition to neuter Old Norse kør 'choice', Anglo-Saxon ge-cor 'decision', derived Old High German korōn 'to taste, test'.

Ref : WP. I 568 f., WH. I 628 f., Feist 312 f.

Pages : 399-400

PIET : 1654

585. g(i̯)eu-, ĝ(i̯)eu-

English : ‘to chew’

German : ‘kauen’

Material: New Persian jāvīdan ‘to bite’, Afghan žōvạl, žōyạl ‘to bite, to gnaw’ (Iranian jyav-); Armenian kveni ‘pitch pine, larch’.

Old Icelandic tyggja, -va ‘to chew’ (for kyggja according to tǫgla ‘to chew’), Swedish tugga, Anglo-Saxon cēowan, New English chew, Middle Dutch keuwen, Old High German kiuwan, Middle High German kūwen ‘to chew’ (kewian); Old High German kewa, Middle High German kiuwe f. ‘jaw, cheekbone’; derived:

Anglo-Saxon cēace, Old Frisian ziāke f. (keukōn) and Old Frisian kēse ‘molar tooth’, Middle Dutch kūse, Middle Dutch kūze, ablaut Middle Dutch kieze.

Baltic-Slavic ži̯aui̯ō ‘to chew’ in:

Lithuanian žiáunos f. Pl. ‘jaw’, Latvian žaũnas f. Pl. ‘jaw, jaws, gums’;

Russian - Church Slavonic žuju (zjou-) and žьvǫ, žьvati (zjьv-), Czech žiji, žváti, Russian žujú, ževátь ‘to chew’; additionally (from Baltic-Slavic ži̯áunā) Bulgarian žúna f. ‘lip’ and Serbo-Croatian žvȁlo n. ‘throat, narrow passage’, žvȁle f. Pl. ‘teeth in the bit’; Russian žvákatь ‘to chew’, žvak ‘larch resin used as a tooth cleaner’;

Tocharian AB św-ā-tsi ‘to eat’ (Pedersen Tocharian Sprachg. 43);

compare also $g^{w}$īu̯- ‘resin’.

Ref : WP. I 642, WH. I 601, Trautmann 372, Lidén Ann. Acad. Scient. Fennicae 27, 119.

Page : 400

PIET : 2890

586. glag- oder glak-

English : ‘milk’

German : ‘Milch’

Grammar : Nom. glakt n.

Comments : nur Greek und Latin

Material: Greek γάλα, γάλακτος n. ‘milk’; originally likely γλακτ, Gen. γλακτός (cf. γλακτο-φάγος), evolving into γλάκ, γλακτός (hence γλακῶντες• μεστοὶ γάλακτος Hesychius and γλακκόν • γαλαθηνόν Hesychius, probably a childish word with hypocoristic geminates like μικκός), further γλά, with vowel development in the monosyllabic word (likely in child language, hence the initial stress:) γάλα, which then led to γάλακτος instead of γλακτός. The form Homeric

γλάγος (περιγλαγής, later γλαγάω), on the other hand, with dissimilation in Cretan κλάγος, may go back to Nom. γλαγ : γλακ.

Latin lac, lactis n., with dissimilatory loss of the initial guttural from glact = Greek γάλα; Old and Late Latin i-stem lacte, cf. Pl. lactēs f. ‘milk of male fish’; derived dēlicus (dē-lac-os) ‘weaned off mother’s milk’. Regarding Old Chinese lac (glac) from Indo-European galakt, see Karlgren DLZ. 1926, 1960 ff.

Ref : WP. I 659, WH. I 337 f., 741 f.

Pages : 400-401

PIET : 323

587. gleĝ-

English : ‘soft, tender’

German : ‘weich, zart’

Material: Nasalized in Old Icelandic kløkkr ‘soft, flexible, yielding, sentimental’ (from klinkṷaz), Old Icelandic kløkkva ‘to become soft, show discouragement or grief, to moan’, Swedish kläcka ‘to startle’ (klinkwan), Adæn. kliunka ‘to whine’, Danish klynke ‘to whimper’, also related is the causative Old Norse kløkkva ‘to soften’, Swedish dialect kläkka ‘to melt’ (klankwjan); Low German klinker ‘tender, weak, lean’.

Lithuanian glẽžnas ‘tender, soft, limp’, gležnùs, glęžtù, gležaũ, glèžti ‘to become soft, limp, wilt’, Latvian glęzns; Bulgarian glézъ, glezíl ‘spoiled, affected’, razgléza ‘corruption, bad manners’.

Ref : WP. I 661.

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PIET : 1742

588. ĝlei-

English : ‘to run up to’

German : ‘anlaufen, anstürmen’

Comments : Nur indoiranisch.

Material: Sanskrit jráyati ‘rushes, runs at’, jráyas- n. ‘impetuosity, course, stream’, pr̥thu-jráya- ‘spreading widely’; Avestan zrayah-, Old Persian drayah- ‘lake, sea’, Middle Persian zray, New Persian (with sound change) daryā, pərəu-zrayah ‘extending over wide water surfaces’.

Ref : WP. I 660, WH. I 608.

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PIET : 1739

589. gleubh-

English : ‘to cut, slice, pare’

German : ‘schneiden, klieben, schnitzen, abschälen’

Material: Greek γλύφω ‘to carve out, to engrave’, γλυφίς, -ίδος f. ‘notch’; Latin glūbō, -ĕre ‘to peel off, especially to skin an animal’, glūma ‘husk, shell, bag of grain’ (Formant -smā; glūbō with ū = eu, as in New High German klieben).

Old High German klioban, Anglo-Saxon cleōfan, Old Norse kljūfa ‘to split’, Old Norse klauf f. ‘cleft, split hoof’, reduction form Old Norse klofna, -aða ‘to split’, klyfia klufða ‘to split’, klof n. ‘cleft, crack’, klofi m. ‘door wedge, clamp’, = Old Saxon klobo m. ‘split stick, clamp for bird catching’ = Old High German klobo ‘split stick for clamping or catching, clamp’, Anglo-Saxon clofe f. ‘clasp’, clufu f. ‘onion’, Old High German klobo-louh, New High German with dissimilation Knoblauch, Old High German kluppa f. ‘tongs, split wood for clamping’, New High German Kluppe (klubjōn-), Old Norse klyf f. ‘the divided pack saddle’, Old High German kluft, New High German Kluft.

According to Wissmann (Nom. postverb. 129 f.), with an expressively lengthened deep level ū: Old High German klūbōn ‘to pluck apart’, New High German

klauben (probably with Germanic intensified consonant sharpening Old Norse klȳpa ‘to pinch, squeeze’);

Old Prussian gleuptene ‘plough board that turns the upturned earth’; but Lithuanian glaudýti ‘to shell’ likely relates to the -d from gvaldýti ‘to shell, to core’, just as gvalbýti relates its -b- to glaubýti.

Ref : WP. I 661, WH. 1 610 f.

Pages : 401-402

PIET : 1741

590. glōgh- : gləgh-

English : ‘spike’

German : ‘Stachel, Spitze’

Material: Greek γλῶχες ‘ear husks’, γλωχίς, -ῖνος f. ‘point’, γλῶσσα, Attic γλῶττα, Ionic γλάσσα ‘tongue’ (original Nom. γλῶχι̯ᾱ Gen. γλαχι̯ᾶς);

Serbo-Croatian glogъ ‘thorn’; perhaps Old Norse kleggi ‘gadfly’ as ‘stinging insect’, or as klajjan- ‘sticking, clinging’ to Indo-European glei-, s. gel-1 ‘to ball up’ extension gl-ei-, p. 363.

Ref : WP. I 662, Trautmann 91, Schwyzer Gr. Gr. I 474, 3.

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PIET : 330

591. gol-1, a lengthened grade gōl-, reduktionsst. $g_{o}$l-

English : ‘to lie; den (of animals)’

German : ‘liegen; Lager, Tierlager’

Material: Armenian kalał ‘cave, hiding place, or den of wild animals’;

Greek γωλεός ‘cave, pit’.

Swedish kolder (= Old Icelandic kollr from kolþaR), Norwegian dialect kold, kuld m. and f. (kolðő) ‘a brood of young animals, a nest of eggs, children from the same marriage (essentially the same bed)’; Lithuanian guõlis ‘shelter, sleeping place’, Latvian guõl’a ‘shelter, nest’; Lithuanian guliù (gulú), guĨti ‘to lie down, to go to bed’, Latvian guĨt ‘to lie down to sleep’, Lithuanian guliù, guléti ‘to lie’, Latvian gul’a ‘shelter, sleeping place’, Lithuanian gulta, gultė ‘animal bed’.

guõlis (and possibly the Greek γωλεός, traceable to gōleu̯-ós) with the frequently lengthened vowel in i-stems; Baltic gul-, Armenian kal- from the reduplicated stem gol-.

Due to Lithuanian gvalis (Szyrwid) = guõlis, gvalà, gvalù Adv. ‘lying’, gvaĨsčias = guĨsčias ‘lying’, gvalìni torà = gulsčiu kartẽlų tvorà (Kvė́-darna, where uo would have changed to ū), Trautmann KZ. 42, 373 proposes the base as gu̯ol- (lengthened gōl- from gu̯ōl- with Indo-European loss of u̯; gul- then = Indo-European gul-). However, the Lithuanian gval- forms seem to require a separate explanation. See also Trautmann Balto-Slavic Wb. 93 f.

Ref : WP. I 639 f., Trautmann 93 f.

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PIET : 0

592. gol-2

English : ‘branch’

German : ‘Zweig, Ast’

Material: Armenian kołr ‘branch, twig’; Russian golьjá ‘branch’ (etc., see Berneker 326).

Ref : WP. I 640, Meillet MSL. 11, 185.

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PIET : 314

593. gŏu-, gou̯ə-, gū-

English : ‘to call, cry’

German : ‘rufen, schreien’

Comments : (onomatopoetisch)

Derivative: gŏu̯ā ‘Krähe’

Material: Sanskrit gavatē (only in the root form) ‘sounds’, Intens. jŏ́guvē ‘lets resound loudly, speaks out loudly’, jŏ́gū- (Gen. Pl. jŏ́guvām) ‘singing loudly’, gaŋ-gū-yáti ‘utters cries of joy’;

Greek γό[ϝ]ος ‘lament’, γοάω ‘to lament’, γόης, -ητος ‘sorcerer (incantator)’; perhaps related Latin gāvia f. ‘seagull’ (see Persson Beitr. 897 f.).

Old High German gikewen ‘to call, name’, Anglo-Saxon cīegan ‘to call’ (kaujan); Old High German kūma f. ‘lamentation’, kūmo ‘with effort’, New High German ‘kaum’ (barely); Middle High German kūme ‘(lamenting, mourning) weak, frail’, Old High German kūmīg ‘weak, sick’, Middle Dutch kūme ‘faint’, Anglo-Saxon cȳme ‘fine, beautiful’, Swedish (Gothic) kaum n. ‘lament’.

Norwegian dialect kauka 'to lure cattle with calls'; as the basis for animal names in Middle Dutch cauwe 'jackdaw', Old High German kaha, kā 'crow', Danish kaa 'jackdaw' (kavā) and in Anglo-Saxon cȳta m. 'bittern', Middle High German kūze, New High German Kauz 'owl', compare with the same form in Icelandic kýta 'to quarrel', Middle Dutch kūten (which became Middle High German kūten, kiuten) 'to chatter'; Low German köter from Proto-Germanic kautāri, or as 'farm dog' related to Low German kot 'hut' (see above gēu- p. 394).

Lithuanian gaujà ‘pack of dogs, wolves’, gaudžiù, gaũsti ‘to make a dull sound’ (goudi̯eti), ablautend gúodžiu, gúosti ‘to comfort’, reflexive ‘to complain’ (gōudi̯eti); gaudùs ‘melancholic’, Latvian gauda ‘complaint’, gàust ‘to whine’, gavilêt ‘to rejoice’ (the Baltic words could also be related to ĝhau- ‘to call’, as for example Old Norse gauð ‘to bark’).

Slavic gǫdǫ, gǫsti (formed like grędǫ and Latin jungō) in Russian-Church Slavonic gudu, gusti, κιθαρίζειν, Little Russian hudú, hustý ‘to play’, Serbo-Croatian

archaic gúdêm, gústi ‘to play; to sound dull’, Polish archaic gędę, gąść ‘to fiddle, to make music’.

Old Church Slavonic govorъ m. ‘noise’, govoriti ‘to make noise’ (also notably ‘to speak’ in Russian, etc.), with ablaut Russian-Church Slavonic gvorъ (gъvorъ) m. ‘bladder’, Polish gwar (gъv-arъ) m. ‘noise, sound’, lengthened Czech havořiti ‘to talk, chat’, Little Russian hava ‘crow’ (compare above Germanic kău̯ā), Slovenian gâvəc ‘lapwing’, and based on a gou-tā ‘speech’ with the same form as govorъ, also Russian gútor ‘conversation, jest’.

Ref : WP. I 634 f., WH. I 584 f., Trautmann 80 f.

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PIET : 261

594. gou̯ə- (oder gau̯ə-:) gū-

English : ‘hand; to grab’

German : ‘Hand; ergreifen, einhändigen’

Material: Avestan gava Du., gavō Accusative Pl. ‘hands’; Avestan gūnaoiti ‘provides’, gaona- m. ‘gain’ (see below Lithuanian gáunu).

Greek γυϝᾱ is inferred from ἐγ-γυάω ‘to give in pledge, to betroth’; in the middle voice ‘to pledge oneself (= to give one's hand for something)’; postverbal ἐγγύη ‘pledge’, ἔγγυος ‘secured’, noun ‘guarantor’; ὑπόγυος, ὑπόγυιος ‘(under the hands =) ready, fresh’; ἐγ-γύ-ς ‘near’ (like Latin comminus), ἐγγύθι, ἐγγύθεν and μεσσηγύ, -γύς ‘in the midst’ (‘between the hands’); ἔγγυος ‘secured’, literally ‘in the hands’, see Schwyzer Greek Grammar I 6203; compare also ἔγγυαλίζω (above under gēu- p. 397), γυῖον (under gēu- p. 398).

Lithuanian gáunu, gáuti ‘to obtain, to get’ (gáudyti ‘to pursue’), Old Prussian po-gaunai ‘receives’, Inf. pogaut, Participle Perf. gauuns ‘received’, Latvian gūnu, gūt ‘to snatch, to catch’, gūvejs ‘winner’, Lithuanian gaũklas m. ‘acquisition’, guvùs, gavùs ‘quick, skillful’; Old Church Slavonic o-, po-gymati ‘to feel’ (based on a gy-mā ‘the touching’).

Ref : WP. I 636 f., Trautmann 101.

See also : S. auch unter geu-1.

Pages : 403-404

PIET : 294

595. gras- : grŏs-

English : ‘to gnaw, to devour’

German : ‘fressen, knabbern’

Material: Sanskrit grásatē ‘eats (especially of animals), devours’ (grasō), grāsa-ḥ ‘mouthful, bite of food’.

Greek γράω ‘to graze, to devour’ (= Sanskrit grásati), γράστις ‘green fodder’ (Attic κράστις through assimilation to the voiceless internal consonant), γάστρις ‘glutton’, γράσος m. ‘goat’s odor’ from γράσ-σος (originally goat as devourer, like τράγος : τρώγω, τραγεῖν), γαστήρ f. ‘belly’ (γρασ-τήρ ‘devourer’, compare κραστήριον ‘manger’, assimilated from γραστ-; γάστρα ‘belly of a vessel’); reduplicated from γαγ-γράειν ‘to eat’: γάγγραινα ‘eating ulcer’; γρῶνος ‘eaten out, hollowed’ (grŏs-no-s), γρώνη ‘hollow, trough’ (compare τρώγλη ‘cave’: τρώγω).

Latin grāmen (grasmen) n. ‘grass’ (especially as fodder); compare with Germanic gras below ghrē-.

Note by Andi Zeneli:

Albanian Aorist hangar ‘I ate’, perfect me hangër ‘to eat’, imperfect me engranë, participle ngranë ‘eaten’ : Greek γράειν ‘to eat’ completes the missing Aorist in Cypriote imperative γρά: ‘eat’

Also the original vowel was long -ᾱ in γρᾱ ‘eat’ to match the reconstructed Greek γρᾶε ‘eat’

γρᾱ:

φάγε. Κύπριοι

Cypriote γράω • (gráō)

(rare)

to gnaw, eat

Usage notes

The imperative form (singular) γρά (grá, “eat!”) is given by Hesychius, whereas in Cypriot inscriptions this is found as γράσθι (grásthi).

Inflection

Present: γράω, γράομαι

Imperfect: ἔγραον, ἐγραόμην

| singular | | | | | dual | | plural | | |
|---|---|---|---|---|---|---|---|---|---|
| | | first | second | third | second | third | first | second | third |
| active | indicative<br>Albanian | ἔγραον<br>hangra | ἔγραες<br>hangre | ἔγραε(ν)<br>hangri | ἐγράετον | ἐγραέτην | ἐγράομεν<br>hangrëm | ἐγράετε<br>hangrët | ἔγραον<br>hangrën |

Ref : WP. I 657 f., WH. I 616 f.

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PIET : 1737

596. grēb(h)o-s : grōb(h)o-s

English : ‘hornbeam’

German : ‘Weißbuche’, teilweise Deckwort für ‘Eiche’

Grammar : m.

Material: Macedonian (Illyrian) γράβιον ‘torch’ (‘oak wood’); ven. Placename Grēbia, Illyrian a folk name Grabaei, personal name Γρᾶβος, Γράβων; Umbrian GN Grabovius (= Polish grabowy, see below) ‘oak god’ (Old Umbrian Krapuvi, New Umbrian Grabovie, Dat.) borrowed from Illyrian grāb- (older grēb-); likewise Illyrian loanword is Latin grabātus ‘bed’ (of oak wood) from Greek-Illyrian κράβ(β)ατος.

grōb(h)o-s: Balto-Slavic graba- m. ‘hornbeam’ in: Old Prussian wosi-grabis ‘spindle tree’, Latvian Placename Gruõbina (gruõbas); Serbo-Croatian grȁb, Russian grab, Polish grab ‘hornbeam’, grabowy ‘pertaining to the hornbeam’; perhaps related to gerebh- ‘to scratch’.

Note by Andi Zeneli:

Hesychius

Γράβαν:

σκαφίον. βόθρον

Frisk Etymological English

Grammatical information: f.

Meaning: σκαφίον, βόθρον H. ModGr. (Laconia etc.) γράβα = τρώγλη, hole, often in place names, s. Georgakas ByzZ 41, 360f., Rohlfs WB 461.

Origin: [a loanword which is (probably) not of Pre-Greek origin] Germanic

Etymology: With Kretschmer Arch. slav. Phil. 27, 234 from Germanic, Goth. OHG graba ditch. Or from/through Illyrian. S. also Hubschmid ZRPh 77, 1961, 432. Cf. γράβιον.

Illyrian Greek γράβιον ‘torch, brand’

Taken from the Iguvine Tablets, tablet VIa, lines 25–31 (written in the Latin alphabet on the tablet):

Note by Andi Zeneli Dei grabouie is a noun in the Dative Case:

(25)...Dei grabouie orer ose persei ocre fisie pir orto est (26) toteme iouine arsmor dersecor subator sent pusei neip heritu. (27) dei crabouie persei tuer perscler uaseto est pesetom est peretom est (28) frosetom est daetom est tuer perscler uirseto auirseto uas est. di grabouie persei mersei esu bue (29) peracrei pihaclu pihafei. di.grabouie pihatu ocre fisei pihatu tota iouina. di.grabouie pihatu ocrer (30) fisier totar iouinar nome nerf arsmo ueiro pequo castruo fri pihatu futu fos pacer pase tua ocre fisi (31) tote iiouine erer nomne erar nomne. di.grabouie saluo seritu ocre fisi salua seritu tota iiouina.

In Latin:

(25)...Iovi Grabovie illius opere, si in montis Fisie ignis ortus est (26) civitate Iguvina, ritus debiti omissi sunt quasi nec consulto. (27) Iovi Grabovie si in tui sacrifici, vitiatum est, peccatum est, peritum est, (28) fraudatum est, defectum est, tui sacrifici visum, invisum, vitium est. Iovi Grabovie si ius sit hoc bove (29) optimo piaculo piator. Iovi Grabovie piato montem Fisiem piato civitatem Iguvinam piato montis Fisie piato civitatem (30) Iguvina nomen magistratus, formationes, viros, pecua, castra, fructus, piato esto favens propitius pace tua monti Fisii (31) civitati Iguvinae eius nomini eas nomini. Iovi Grabovie salvum servato montem Fisii salvam servato civitatem Iguvinae.

In English:

(25)...Jupiter Grabovius, if on the Fisian mount fire has arisen, or if in the (26) nation of Iguvium the owed preparations have been omitted, let it be as if they had been made. (27) Jupiter Grabovius, if in your sacrifice (anything) has been done wrongly, mistaken, transgressed, (28) deceived, left out, (if) in your ritual there is a seen or unseen flaw, Jupiter Grabovius, if it be right for this (29) yearling ox as purificatory offering to be purified, Jupiter Grabovius, purify the Fisian Mount, purify the Iguvine state. Jupiter Grabovius, purify the name of the Fisian Mount (and) of the Iguvine state, purify the magistrates (and) formulations, men (and) cattle, heads (of grain) (and) fruits, Be favorable (and) propitious in your peace to the Fisian Mount, (31) to the Iguvine state, to the name of that, to the name of this. Jupiter Grabovius, keep safe the Fisian Mount, keep safe the Iguvine state. [30]

Ref : WH. I 171, 614 f., 855, Krahe IF. 59, 63 ff.

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PIET : 267

597. gred- : grod-

English : ‘to scratch’

German : ‘kratzen’

Comments : Nur Albanian und germ.

Material: Albanian gërrusë, gërresë, krūs(ë) ‘scraper’ (from which Latin grosa the same originates), in the extended form present gërruanj, kruanj, kruj, also gërruëj, gërüj ‘scratch, scrape’ (from grōd-, Indo-European grēd-).

Old Norse krota (gr̥d-) ‘to engrave’, ablautend (with intensive gemination) Swedish kratta ‘(to) scratch’, Old High German krazzōn, Middle High German New High German kratzen the same (Germanic krattōn), alongside the j-verbs Middle Dutch cretten (and cretsen), Middle High German kretzen the same, kretze ‘scabies’.

Here with expressive vocalism Old High German krizzōn, Middle High German kritzen ‘to score, to doodle’, as well as Middle High German krīzen ‘to draw a circle’, with secondary ablaut Old High German Middle High German kreiz (kraita-) ‘circle’ (‘scored magic circle’); the s-extension in Low German kratsen, krassen ‘to scratch’ is also likely expressive.

Ref : WP. I 607, 651, WH. I 622 f., Wissmann Nom. postverb. 175 f.

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PIET : 2711

598. grem-

English : ‘damp; to sink’

German : ‘feucht (sein), untertauchen, untersinken’

Material: Latin grāmiae f. pl. ‘eye butter’, oculi grammōsi ‘watery eyes’; Old Icelandic kramr ‘damp, partially thawed (from snow)’, possibly also Gothic qrammiþa ‘moisture’, if for krammiþa.

Old Church Slavonic grьměždь ‘eye butter’; Balto-Slavic root extension gremd-: in Lithuanian grimstù (grimzdù), grimzdaũ, griḿsti ‘to sink, to submerge’, gramzdéti the same, causative gramzdinù, gramzdìnti ‘to submerge’, gramzdùs ‘deeply sinking, absorbed’, Latvian griḿstu, griḿt ‘to sink’, causative grèmdêt ‘to submerge’.

Old Church Slavonic pogręznoti ‘to sink into water’, Church Slavonic gręza ‘mud’, Russian grjáznutь ‘to sink into mud’, grjazь ‘mud, dirt’, Serbo-Croatian grèznuti ‘to sink’, Polish grzęznąć, grząznąć ‘to sink’; causative Old Church Slavonic pogrǫžǫ, pogrǫziti ‘to sink, to submerge’, Russian gruzítь ‘to sink, to immerse, to load’.

Ref : WP. I 654 f., WH. I 617, Trautmann 97 f.

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PIET : 328

599. greus-1

English : ‘to crackle, crush’

German : ‘knirschen, mit kratzendem Geräusch über etwas fahren und es zermalmen, krachend schlagen’

Comments : (und andere Schallbezeichnungen)

Material: Gothic krius-tan ‘to creak’, krusts ‘the creaking’, Swedish krȳsta ‘to grind teeth’ and ‘to crush’, Old High German krustila, New High German Krustel, Krostel ‘crusty bone’ (or ‘crackling bone’); Old High German krus-k ‘bran’, New High German Krüsch ‘chaff’ (also Grüsch, Grüst through blending with Gries, grits).

Old High German kros-pel, New High German Kruspel, Krospel ‘cartilage’, kruspeln ‘to grind noisily’; Lithuanian grukšḗti ‘to creak, to crackle, from sand’ (k-insertion; from gráužas ‘gravel, grit’ and similar, see at the end of ghrēu-2); Serbian grúhati ‘to crash (from a cannon), to strike with a crash; to hull by striking’, grúšiti ‘to push, to hull’, Slovenian grûh ‘stone gravel’, grúša ‘coarse sand’, Russian grúchnutьsja ‘to collapse with a noise’, etc.

Ref : WP. I 650 f.

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PIET : 1729

600. greus-2

English : ‘to burn, smoulder’

German : ‘brennen, schwelen’

Material: Greek γρῡνός or γρουνός ‘dry wood, torch’, Γρύνειον, Γρῦνοι ‘town in Aeolis’; Lithuanian gruzdéti, grùzti, Latvian gruzdêt, grust ‘to smolder, to glow’; however, it is quite questionable whether the Greek, poorly attested words originally meant something more like ‘woodland, etc.’.

Ref : WP. I 651, Persson Beitr. 129.

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PIET : 0

601. greut-

English : ‘to press; curds’

German : ‘drängen, zusammendrücken; Quark = zusammengegangene Milch’

Material: Irish gruth (grutus) ‘clotted milk, curds’; Anglo-Saxon crūdan ‘to press, to crowd’, English to crowd ‘to press together’, Middle Dutch kruden, Middle

High German kroten ‘to crowd’, Anglo-Saxon crod n., Middle High German krot ‘crowd, distress’, Middle English crudes, curdes, New English curds ‘curds’.

Ref : WP. I 650.

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PIET : 1728

602. grōd-, grəd-

English : ‘hail’

German : ‘Hagel’

Material: Armenian karkut (derived from the reduplicated gagrōdo-, cf. Meillet MSL. 10, 280) ‘hail’; Latin grandō, -inis f. ‘hail’; Lithuanian grúodas (Balto-Slavic grōda-) ‘hard-frozen road grime, frost, frost without snow; mud fever’; Old Church Slavonic gradъ, Russian grad, Serbo-Croatian grȁd, Polish grad ‘hail’.

Ref : WP. I 658, WH. I 618, Trautmann 99.

Since the Armenian word appears difficult and could be disregarded, it may be advisable to posit a root form ghrōdh-, ghrədh-, related to Greek χερμάς ‘gravel’ (see gher-2), and compare it with New High German Hagel: Greek κάχληξ ‘gravel’, and so on.

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PIET : 329

603. gru-

English : ‘grunting (of pigs)’

German : Grunzlaut der Schweine

Comments : (gru-d-, gru-n-d-)

Material: Greek γρῦ 'grunt of pigs,' γρύζω (γρυδι̯ω) 'to grunt, to moan,' γρῦλος, γρύλλος 'piglet,' γρυλίζω 'to grunt,' γογγρύζειν 'to grumble' • 'to make a noise,' τὸ τὰς ὗς φωνεῖν Hesychius.

Latin grundiō, with popular assimilation grunniō ‘to grunt’ = Early New High German (with sound change stalled at the beginning) grunnen, Anglo-Saxon grun(n)ian, intensive Old High German grunzian, New High German ‘grunzen,’ Anglo-Saxon grunnettan, English to grunt; with sound change Old Norse krytia (past tense krutta) ‘to growl, to grumble,’ krutr m. ‘shouting,’ Danish krotte ‘to grumble,’ English crout ‘to croak,’ unless it is more closely related to ger-2 C.

Ref : WP. I 658, WH. I 624.

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PIET : 2713

604. gha gha, ghe ghe, ghi ghi

English : ‘to cackle (of geese)’

German : u. dgl., Lautnachahmung für Gackern, Schnattern

Comments: (compare ĝhans- ‘goose’). Both ancient kinship and more recent creation are possible.

Material: Old Irish gigren, giugrann ‘goose’; Welsh gwyrain ‘Scots goose’ (the base form seems to be gigur...); Middle Irish gēd, Welsh gwydd, Old Cornish guit, Breton goaz, gwaz ‘goose’ (gigdā, due to the Middle Irish genitive gēoid), compare the d-form with Anglo-Saxon ganot under ĝhans- ‘goose’;

Albanian gogësínj ‘to croak, to belch’ (and similar forms, G. Meyer Wb. 126).

Albanian Geg ‘Illyrian dialect’ by Andi Zeneli

Middle High German gāgen, gāgern (also gīgen) ‘to cry or squawk like a goose, to honk’; New High German Gāgag, Gīgag, and similar forms for ‘goose’; Old High German gackizōn, gackazzen ‘to mutter, to make noise,’ New High German

gacksen, gatzen, gackern, Tyrolean gaggezen, Swiss gaggelen, gagelen ‘to cackle, to laugh intermittently’; Middle Dutch gagelen, Middle English gagelin, New English gaggle ‘to cackle’; similarly Old High German gickazzen, Middle High German giksen, gëksen, New High German gicksen ‘to produce finer, inarticulate sounds’ (not an actual ablaut but rather a higher tone); Old Icelandic gaga and New Icelandic gagga ‘to mock’.

Lithuanian gagù, -éti ‘to cackle,’ gagà ‘eider duck,’ gagõnas ‘cackler’ (somewhat similar to gegẽ ‘cuckoo’); Latvian gâgāt ‘to make noises like geese,’ gâga ‘type of duck,’ gâgars ‘goose’ (cf. Trautmann Balto-Slavic Wb. 74 f.).

Russian gogotátь ‘to cackle, to squawk; to laugh loudly,’ dialectal ‘to neigh,’ Czech old hohtati ‘to howl,’ Polish gogotać ‘to cluck,’ Sorbian gagotać, gigotać (due to g instead of h, a later sound imitation) ‘to cackle’; Russian gágatь ‘to cackle, of geese,’ gága ‘eider goose,’ gagára ‘diver,’ and so on.

Bird names in addition to those mentioned here: Old Icelandic gagl 'gray goose'; Lithuanian gaĩgalas 'male duck', Latvian gaigale 'type of gull', Old Prussian gegalis 'diver', SeeN Gaygelith; Russian gógolь 'quacking-, shell duck, anas clangula', Polish gogoł, gągoł 'clangula glaucion', old gogolica 'coot' (Berneker 318).

Albanian gogol ‘beast’ by Andi Zeneli

Ref : WP. I 526, Trautmann 74 f.

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PIET : 264

605. ghabh-

English : ‘to grab, take’

German : ‘fassen, nehmen’

Comments: With the ē-formant durative 'to have, to hold onto', it could be a sound root (imitation of the snapping sound), which would explain the frequent overlap with the synonymous roots qagh- and qap- (cf. also Vendryes MSL. 18, 310). On the other hand, EM2 150 assumes a vowel pattern ē : ō : ə for qap- (and also for

ghabh-), in contrast to Reichelt KZ. 46, 339, WP. I 344, WH. I 159, so that our root should be considered as ghəbh-, and Sanskrit gábhasti-ḥ 'hand' would then be distant.

Material: Sanskrit gábhasti-ḥ m. ‘forearm, hand’; Latin habeō, -ēre ‘to hold, possess, have’, etc.; dēbeō ‘to owe, must’ (dē-habeō), praebeō ‘to give, provide’ (older prae-hibeō = Umbrian pre-habia, pre-hubia ‘let it be given’), habē-nā f. ‘halter, rein’, habilis ‘handy, suitable’, etc.; Oscan i̯o-Flexion: haf[íar] ‘let it be held’, hafiest ‘he/she/it will have’ (ghabh-), and also the past tense form hip- (ghēp-, likely influenced by Latin capiō : cēpī; different from EM2 442) in the subjunctive perfect hipid, future exact hipust ‘he/she/it will have’.

Umbrian habe ‘he/she/it has’, Imperative habitu, habetu ‘let him/her/it have’ (habē-) alongside habiest ‘he/she/it will have’ (habi̯ō) and sub-ahtu, subotu ‘let him/her/it release’ (sub-habĭ-tōd), etc.; for Umbrian -b-, see Devoto, Tabulae Iguvinae 172 ff., and Blumenthal, Iguv. Taf. 662.

Old Irish gaibid ‘takes, seizes, etc.’, later also ‘gets’ (ghab(h)-i-ti), verbal noun gabal f. (Celtic gabaglā, likely derived from kaglā, related to Welsh cael ‘the obtaining’; see under qagh- ‘to grasp’) ‘the taking’ = Welsh gafael ‘the holding’ (f = v), Cornish gavel f. ‘the holding, seizing’, Old Breton an-gabol ‘seizure, recovery’; otherwise, Brittonic generally shows an initial k (related to qagh-): Middle Welsh and Welsh caffael ‘the obtaining’ (beside cael, see above); the ff comes from the s-subjunctive (v + h : f); with a different suffix Cornish caf(f)os, cafes, Middle Breton caf(f)out, Breton kavout ‘to have’.

Regarding striking similarities between Irish compounds with gaib- and Latin compounds of habēre, see Pedersen KG. II 532;

also related is the Galloromance gabella ‘bundle, bundle of wood’ derived from Gaulish gabaglā.

Gothic gabei f. ‘wealth’ (ghabhī), gab(e)igs ‘rich’ (ghabhīko-), Old High German kepi f. ‘wealth’, kepic ‘rich’, Anglo-Saxon giefig, Old Icelandic gǫfugr adj.; gǣfa f. ‘luck’, gǣfr ‘generous, pleasant, useful’ (Germanic gēbiz), Middle High German gæbe adj., New High German ‘common and customary’; also related is the Germanic matronymic Ala-gabiae ‘the all-giving’, GN Fria-gabis ‘beloved giver’; for the GN Garman-gabis, see Gutenbrunner Germanic Götternamen 90 ff.; Gothic personal name Gaf-ildo, Old High German Gab-ward.

The Germanic neologism (as a replacement for dō- ‘to give’) is Gothic giban (past gaf, plural gebum), Old Icelandic gefa (Proto-Norse 1st sg. present gifu, 3rd sg. past gaf), Anglo-Saxon giefan, Old High German geban, etc. ‘to give’; Gothic giba f., Old Icelandic gjǫf, Anglo-Saxon giefu, Old High German geba f. ‘gift’; according to Kretschmer Gl. 19, 208, the vowel of the Germanic ʒeƀan originates from the contrasting neman ‘to take’; Old High German personal name Gibicho, Old Icelandic Gjūki.

The Germanic kaƀisi̯ō f. in Anglo-Saxon cefes, cyfes ‘maid, concubine’, Old High German kebisa ‘concubine’, alongside Old Norse kefser m. ‘captive’, is (tentatively) traced back to an Indo-European variant gabh-.

Lithuanian gãbana, gabanà f. ‘armful (of hay)’; alongside gabenù, gabénti ‘to bring forth’, past tense dialectal at-gė́bau ‘have brought’, (cf. Latin capiō: cēpi), gabùs ‘gifted’, gebù, gebė́ti ‘to be able, to be accustomed’; with ō: gobùs ‘greedy’, gõbis m. ‘greed’, dialectal guõbti ‘to gather together’, etc.

Slavic (originally Iterative) gabajǫ, gabati in Polish gabać ‘to attack, seize’, West Russian habáć ‘to take, seize’, etc.; Old Church Slavonic gobino ‘abundance’, gobьzъ ‘abundant’ are Germanic loanwords. On the expressive character of ch- in Russian chábitь ‘to seize’, chopítь ‘to grasp, capture’, etc., see Machek Slavia 16, 178, 208 ff.

Ref : WP. I 344 f., WH. I 158 ff., 630 f., Trautmann 74, Feist 175 f., 214.

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PIET : 1489

606. ghabh(o)lo-, -lā

English : ‘bifurcation’

German : ‘Astgabel, Gabelung, Gabel’

Material: Old Irish Middle Irish gabul ‘forked branch, fork; junction point of the thighs, vulva’, Welsh gafl ‘fork; fork for the thighs, vulva’, Old Breton Plural gablau ‘fork’, New Breton gavl, gaol ‘fork’ (with ī-mutation from a to e Old Welsh gebel ‘axe’, Welsh gefail [-ī-stem] ‘tongs’, Breton gevel m., Old Cornish geuel-

hoern meaning ‘mutilator’), (gall-) Latin gabalus ‘gallows wood, gallows’; the British forms indicate a Celtic gablo-; the middle a in gabalus is probably Latin; v. Wartburg separates gallorom. gabalus ‘spear’ (earlier ‘fork’), which is found in gab-lakkos ‘spear’ (Welsh gaflach the same), from gabulum ‘gallows’, but the u in Old Irish gabul (ghabhlo-) is only epenthetic.

Old High German gabala ‘fork’, Middle Dutch gaffel(e) f., Anglo-Saxon gafol, geafel f. ‘fork’; Old Icelandic gaflak, Anglo-Saxon gafeluc ‘light throwing spear’ come from an Old Irish gablach; related are the Placename Illyrian Gabuleo and the Venetian Τρι-γάβολοι.

Ref : WP. I 533 f., WH. I 575, Krahe Würzb. Jahrbücher 1, 215.

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PIET : 354

607. ĝhāg$^{w}$h-

English : ‘young of an animal or bird’

German : ‘Junge eines Tieres, bes. eines Vogels’

Material: New Persian zāq ‘young animal, especially young chicken’ (q is an Arabicized spelling for ɣ); Armenian jag ‘young of an animal, especially a bird, nestling’ is a Persian loanword;

Albanian zok, zogu ‘bird, young bird’.

Ref : WP. I 531.

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PIET : 0

608. ghaido- oder ĝhaido-

English : ‘goat’

German : ‘Ziegenbock, Ziege’

Material: Latin haedus, -ī m. ‘kid, young goat’ from ghaidos (dialectal (h)ēdus, faedus, fēdus).

Gothic gaits and Old High German geiz f., Old Icelandic geit f., Swedish gēt f., Anglo-Saxon gāt f., Old Saxon get f. (consonantal stems) ‘goat’, originally used for both genders. Derived from ghaido- is ghaidīnos: Latin haedīnus ‘of young goats’, Anglo-Saxon gǣten, Old High German geizīn ‘caprine’, Gothic gaitein n. ‘kid’, Old High German geizīn n. ‘buck’.

Old High German ziga, to which Anglo-Saxon ticcen and Old High German zicchīn with hypocoristic consonant lengthening belong, did not originate from Indo-European ghidhós through taboo sound changes. Instead, it is a final-syllable doublet of Greek δίζα • ᾱ̓ΐξ. Λάκωνες (Hesychius): digi̯a, and should be compared to Armenian tik ‘bag (made from goat skin)’.

That Albanian qith ‘kid’, Middle Irish cit ‘sheep’, Old Norse kið ‘young animal’, and Old High German kizzi(n), chizzi n. (Germanic kittīna) are "affectionate transformations" of ghaido- is an unnecessary assumption. Rather, the mentioned words are developed directly from the call (or scaring) sound, which is attested as kitz, gitz, hitz, hetz, and so forth in various languages and dialects.

Ref : WP. I 527 f., WH. I 632, 868.

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PIET : 255

609. ghais-

English : ‘to stick to’

German : ‘haftenbleiben, steckenbleiben, säumen’

Material: Latin haereō, -ēre, haesī, haesum ‘to hang, stick, cling, be stuck’ (ghaiseu̯ō), haesitāre ‘to hesitate’, likely related to Lithuanian gaištù, -aũ, gaĩšti ‘to delay, hesitate, diminish’, gaišìnti ‘to waste time, destroy’.

Ref : WP. I 528, WH. I 632.

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PIET : 1626

610. ĝhaiso- (oder ĝhəiso- : ĝhēiso-)

English : ‘stick; dart’

German : ‘Stecken, auch als Wurfspieß’

Material: Sanskrit hḗṣas- n. ‘projectile’ (see also under ĝhei-1 ‘to drive’);

Greek χαῖος m. ‘shepherd's staff’.

Gaulish Latin gaesum, Gaulish Greek γαῖσον 'heavy iron throwing spear' (gaesātī 'Gaulish soldiers'); Old Irish gaë 'spear' (gāide 'pilate'); fo-gae, Middle Irish fo-ga 'throwing spear' = Welsh gwayw (see Thurneysen IA. 26, 25, compare also Old Breton guu-goiuou 'spears, javelins', BB. 17, 139), Middle Breton goaff, Cornish gew; Old High German Old Saxon gēr, Anglo-Saxon gār, Old Icelandic geirr m. 'throwing spear' (gaizas); Gothic personal name Rada-gaisu-s, wanderer Gaisa-rīk-s.

Additionally, as a -ilōn- derivative: Old High German geisila, New High German Geißel 'whip', Old Icelandic geisl, geisli m. 'stick of a snowshoe'; with ablaut (Indo-European ēi ī) Langobardic gīsil 'arrow shaft' (but see Old High German gīsal 'hostage = bail prisoner' under gheidh- 'to desire'), Old Icelandic gīsl(i) 'staff'.

Ref : WP. I 528, WH. I 575 f.

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PIET : 356

611. ghait-ā, -es-

English : ‘curly or wavy hair’

German : ‘krauses oder gewelltes Haar’

Material: From ghait-[e]s-: Avestan gaēsa- m. 'curly hair, lock of hair', New Persian gēs 'hanging hair, curls', Avestan gaēsu- 'curly-haired, lock-haired; (in camels:) shaggy-haired';

Greek χαίτη 'curling hair, freely flowing hair; mane (of horses, lions); tree beard'; and possibly the Macedonian personal name Γαιτέας; Middle Irish gaīset f. (from ghait-s-) 'stiff hair, bristle'.

Ref : WP. I 529.

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PIET : 0

612. ĝhal-, ĝhal-ar-

English : ‘flaw, defect’

German : ‘Schade, Gebrechen’

Material: Old Irish galar n. 'disease, grief', Welsh Cornish galar 'mourning, lamentation';

Old Icelandic galli m. 'blemish, fault, damage' (but gealla m. 'chafed spot on a horse', English gall n., Middle Dutch galle 'damaged spot', Middle High German galle 'swelling on a horse, flawed spot in rock', New High German Galle 'swelling, flaw in rock, in soil, etc.' are borrowed from Latin galla 'oak-apple').

Lithuanian žalà 'damage, injury', žalìngas 'malicious, harmful', Latvian zalba, zolba 'damage, bodily injury' (or possibly borrowed from Russian, see Endzelin KZ. 44, 66); perhaps also Little Russian zolok 'the most painful spot of a wound', Russian nazóla 'pain, grief, annoyance'. Pedersen (Hittite 46) compares with Old Irish galar Hittite kal-la-ar (kallar) 'bad'.

Ref : WP. I 540, WH. I 580.

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PIET : 378

613. ĝhalg(h)-

English : ‘(flexible) twig’

German : ‘(biegsamer) Zweig, Stange’

Material: Armenian jałk 'branch, stick, stem, hostage' (: ĝhalgā; Petersson Heteroklisie 155 explains the shift from g and gh from a paradigm ĝhólgh, ĝhl̥gnés).

Gothic galga m. 'pole, cross', Old Icelandic galgi 'gallows', Anglo-Saxon gealga, Old Frisian galga, Old Saxon, Old High German galgo 'gallows, cross', with the further development in Old Icelandic gelgia 'branch, stick, staff' (the oldest form of the gallows was a flexible branch to which the criminal was hoisted); Lithuanian žalgà and žalgas m. 'long, thin stick', Latvian žalga f. 'long rod, fishing rod'.

Ref : WP. I 540, Trautmann 364.

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PIET : 377

614. ĝhan-

English : ‘to yawn’

German : ‘gähnen, klaffen’

Derivative: ĝhanos ‘das Gähnen’

Material: Greek Homeric ἔχανον Aor. (originally Imperfect from χα-νᾱ-μι, χά-νω), κέχηνα Perf. (Doric κεχᾱ́ναντι) 'to yawn, gape' (later Present χαινῶ), τὸ χάνος 'the yawn', also used by comedians to mean 'mouth', ἀχανής (ἀ- copulative) 'widely open, extensive', etc.; alongside χανύω, χανύσσω 'to speak with an open mouth' according to Hesychius;

differently according to Greek ἀχανής Specht Dekl. 282 f., who sees the root's initial sound in ἀ-; for χαν-δόν 'to take in fully' see Schwyzer Gr. Gr. I 626.

Old Icelandic gan n. 'yawning' (likely equivalent to τὸ χάνος), Norwegian Swedish gan 'throat, gullet', also 'gills, head and entrails of small fish'; Old Icelandic gana 'to gape, (to open mouth or eyes wide:) to desire, gape', gønir 'mocking'. Also related is the name for 'goose', Indo-European ĝhan-s-, ĝhan-[ə]d-, which fits here, see there.

Ref : WP. I 534, Schwyzer Gr. Gr. I 694, Wissmann Nom. postverb. 149 f.

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PIET : 1632

615. ĝhan-s-

English : ‘goose’

German : und verwandte Bildungen für ‘Gans’

Material: Sanskrit haṁsá-ḥ m., haṁsī f. ‘goose, swan’; Sogdian z’ɣ ‘type of bird’; Greek χήν, -ός, m. f., Doric Boeotian χᾶν ‘goose’ from χανς, χανσός (here, as in German and Lithuanian Gen. Pl. žąsų̃, still the old consonantal declension);

Latin ānser, usually m. ‘goose’ (originally hanser; compare with Slavic žansera- (gansera-) ‘gander’ in Czech húser, Polabian gûnsgarr, etc.); Old Irish gēiss ‘swan’ (gansī = Sanskrit haṁsī, not derived from a consonantal stem).

Old High German gans (becoming i-stem), Anglo-Saxon gōs (Pl. gēs from gans-iz = Greek χῆνες), Old Icelandic gās (Pl. gæs) ‘goose’ (Middle Irish goss comes from Anglo-Saxon gōs); Lithuanian žąsìs f. ‘goose’ (Accusative žą̃sį = Greek χῆνα, Gen. Pl. consonantal žąsų̃, also Nom. Pl. žą̃ses in some dialects), Latvian zùoss, Old Prussian sansy, meaning the same.

Slavic gǫsь (with the g likely influenced by Germanic rather than z) in Russian gusь, Slovene ĝȍs, Polish gęś ‘goose’; Specht’s Declension 204 also places Lithuanian gén-š-e, gen-ž-ẽ̃ f. ‘heron’ here.

Old English gan(d)ra ‘gander’ (English gander), Middle Dutch ganre ‘gander’ is considered a masculine formation from the stem gan- similar to Old High German kat-aro ‘tomcat’; if ganezan- were the base, Swiss German gann, ganner ‘designation of diver species’ would correspond to ganzá- with suffix ablautend

Next to it, a formation surely derived from the shorter St. ghan- (where ghan-[e]s- is similar to Indo-European mēn-ōt-: mēn-[e]s- ‘month’) with -d-: Germanic (first seen with Pliny) ganta ‘a type of goose’ (from which Provençal gante ‘wild goose, stork’).

The meaning ‘stork’ is also shown by Lithuanian gañdras, Old Prussian gandarus, from Germanic gan[d]ro), Anglo-Saxon ganot ‘a wild waterfowl, e.g., fulix’, Old High German ganazzo ‘gander’, also ganzo, Middle Dutch gante ‘goose’. (A derivation with a similar meaning, such as Tyrolean gänzen ‘to flirt’, gänsern ‘to act like a goose’, also ‘to seek after pleasure’, and Transylvanian goaseln ‘to flirt’, is New Icelandic ganta ‘to flirt’, ganti ‘buffoon’, Swedish gant, Danish gante ‘fop’, with the feminine Norwegian gjente ‘girl’.)

That Indo-European ghan-s-, -(ə)d- is related to Greek χανεῖν (see ĝhan-) and generally to the family of 2. ĝhē- ‘to yawn’, thus having its name from the hoarse hissing of the animal with its beak open, is all the more plausible, as ĝhē- ‘to yawn’ originally referred to the same kind of exhalation during yawning. A similar sound imitation (partly also the basis for waterfowl names) is seen below in gha gha-.

Ref : WP. I 536, WH. I 52, 583, Trautmann 365 f., Specht Dekl. 47, 204.

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PIET : 259

616. ĝhasto-1, ĝhazdho-

English : ‘twig; pole’

German : ‘Rute, Stange’

Material: Latin hasta ‘spear, shaft, lance, javelin’, Umbrian hostatu, anostatu ‘hastatos, inhastātōs’ (o not satisfactorily explained), Middle Irish gass ‘branch,

shoot, twig’ (: ghasto-); alongside ghazdh- in Middle Irish gat ‘willow twig’, Middle Irish tris-gataim ‘pierce through’; possibly related is Old Irish gataid ‘steals’ as in ‘pierces’ (Thurneysen KZ. 63, 1144).

Gothic gazds m. ‘thorn’, Old Icelandic gaddr ‘thorn, point’, Old Saxon fiurgard ‘pitchfork’, Old High German gart m. ‘stimulus’; along with the i̯ā-derivative, Anglo-Saxon gierd f. ‘rod’, Afrikaans ierde ‘whip, measuring rod’, Old Saxon gerdia ‘whip, rod, staff, ray’, Old High German gartia, gertia ‘rod, scepter’.

Ref : WP. I 541, WH. I 636, 869.

Vielleicht identisch mit:

Pages : 412-413

PIET : 361

617. ĝhasto-2

English : ‘hand, arm’

German : ‘Hand, Arm’

See also : see correct under ĝhesto-2.

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PIET : 0

618. ĝhau-, ĝhau̯ə-

English : ‘to call’

German : ‘rufen, anrufen’

Derivative: ĝhau̯o-s ‘Ruf’, ĝhŭ-to- ‘angerufen’

Material: Sanskrit hávate 'calls, summons, calls forth' (other present forms include hváyati, huvé, hóma, juhūmási), Pass. hūyáte, Participle hūtá- 'summoned, called',

hávītave Infinitive, hávīman- n. 'invocation', háva- m. n., havás-, hávana- n. the same, hóman n. 'calling for praise', hvātar- 'caller';

Avestan zavaiti 'calls, summons, curses' (other present forms include zbayeiti, zaozaomi), Participle zūta- 'called', zavana- n. 'call, invocation', zavan 'call', zbātār- m. 'caller'.

Armenian jaunem ‘consecration’, n-zovkʿ ‘curse’;

Greek καυχάομαι ‘I boast, I brag’ (ghaughau̯-, cf. Avestan zaozaomi), from which the derived term καύχημα f. ‘boast’ originates.

Old Irish guth m. ‘voice’ (gutu-s); also Gaulish gutuater, the name of a class of priests, likely from ĝhutu-pətēr ‘father (i.e., master) of the invocation (to a god)’, Loth, RC 15, 224 ff., 28, 119 ff., Rev. Archéol. 1925, 221;

Lithuanian žavė́ti ‘to enchant’, Latvian zavēt similarly, originally ‘to curse someone’ (cf. Avestan zavaiti ‘cursed’).

Old Church Slavonic zovǫ, zъvati ‘to call’, Serbo-Croatian zòvêm, zvàti ‘to call’, Czech zovu, zvati, Russian zovú, zvatь similarly; also Slovenian zòv m. ‘call’ (if not a post-verbal noun, = Sanskrit hava-ḥ, m. ‘call’).

Probably related here (as ghu-tó-m ‘invoked being’):

Germanic guða- n. ‘god’ (cf. Sanskrit puru-hūtá-ḥ ‘much invoked’, a Vedic epithet of Indra) in Gothic guþ m. ‘god’ (the originally neutral form still present in the plural guda and in galiuga-guþ ‘idol’), Old Icelandic goð, guð n. ‘pagan god’; guð m. ‘(Christian) god’, Anglo-Saxon English, Old Frisian Old Saxon god similarly, Old High German got similarly.

Derived from this, Old High German gutin(na), Middle Dutch godinne, Anglo-Saxon gyden ‘goddess’; Gothic gudja m. ‘(originally pagan) priest’, Old Icelandic goði m. ‘pagan priest’ (Proto-Norse guðija), gyðja f. ‘priestess’; Middle High German goting ‘priest’.

The first Christian formations are Old High German gotfater, gotmuoter, Anglo-Saxon godfæðer, Old Norse guðfaðer, guðmōðer ‘godfather, godmother’, along with affectionate forms such as Swedish gubbe ‘old man’, gumma ‘old woman’, Old High German goto, gota, Middle High German göt(t)e, got(t)e ‘godfather, godmother’.

Ref : WP. I 529 f., Trautmann 367; ausführl. Lithuanian bei Feist 227 f.

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PIET : 1628

619. ghau̯o-

English : ‘false’

German : ‘falsch, erlogen’

Material: Latin haud, a term of negation meaning ‘not’, possibly derived from hăuidom : hăudom (: haud as nihilum : nihil), with the neuter adjective meaning ‘false (if it were)’.

Old Irish gāu, gāo, gō f. ‘falsehood, lie’, gū-forcell ‘false testimony’; Middle Welsh geu, New Welsh gau ‘false’, noun ‘lie’, Cornish gow m. the same, Breton gaou the same; derived Middle Welsh geuawc, New Welsh euog ‘guilty’.

The connection is highly questionable. If the Celtic forms with āu are to be considered, they might go back to Indo-European gōu- (related to geu- ‘to bend’, p. 393). See Pokorny for vowelism, ZceltPh. 11, 19, and for meaning, Frisk Göteborgs Högsk. Ärsskr. 41 (1935), 3rd Series, p. 11.

Ref : WP. I 530, WH. I 636 f., 869.

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PIET : 381

620. ĝhðem-, ĝhðom-, Gen.-Ablativ ĝh(ð)m-és

English : ‘earth’

German : ‘Erde, Erdboden’

Comments: From the level of reduction, ĝhm- developed, from which the simpler initial ĝh- also spread to higher-level forms (compare the Sanskrit initials jm-, gm- alongside kṣm- as noted in Johansson Xenia Lideniana 1912, pp. 116-126).

Material: Compare the initial sound with Wackernagel Sanskrit Greek I 129, 241, pp. 109, 209bɣ, III 241 ff., Schwyzer Gr. Gr. I 326, 631, 10, Benveniste Balto-Slavic 38, 139 ff., Specht Dekl. 241.

Sanskrit St. kṣam-, Nom. Sg. kṣā́ḥ (= Avestan zå̊) f. 'earth, ground' (Accusative kṣām = Avestan ząm; Locative kṣámi and kṣām, if kṣā́man is explained from this form with the postposition en 'in', compare Sanskrit pári-jman 'rings on the earth'; Instr. jmā́; Gen. jmáḥ, secondary gmáḥ, kṣmáḥ); kṣámya-ḥ 'located on the earth, earthly';

Avestan zå̊, Accusative ząm, Locative zəmē, Genitive zəmō 'earth, ground';

Greek χθών f. 'ground' (χθώμ; later with ν also Genitive χθονός, χθόνιος 'underground', etc.), χαμαί originally 'toward the ground', later also 'on the ground' (similar to Old Prussian semmai 'down' and perhaps Latin humī 'to the ground'), χαμᾶζε 'down to the ground', χαμηλός 'low', χθαμαλός 'low' (cf. Latin humilis), possibly νεο-χμός 'new, unheard of (on earth)'.

Phrygian ζεμελω (Thracian Σεμέλη) 'Mother Earth', also Phrygian ζέμελεν • βάρβαρον ἀνδράποδον Hesychius (compare Russian čelovek 'human' and 'servant'); Γδαν Μα 'Χθών Μᾶ' might be genuinely Phrygian (Indo-European ē : Phrygian ā), gd- : z- as in Sanskrit kṣāḥ : Avestan zå̊.

Albanian dhe 'Earth' (= χθών); compare Greek Δημήτηρ, Doric Δᾱμᾱ́τηρ, Thessalian Δαμμάτηρ, Aeolic Δωμάτηρ; Illyrian Δω-, Δαμ- (Pisani IF. 53, 30, 38) from Indo-European ĝðhō, or vocative gðhom; through Δαμία, an epithet of Demeter, see WH. I 321.

Note by Andi Zeneli:

The compound noun Mama ĝhðem-, Mama ĝhðom- 'mother earth' requires the first noun in Vocative and the second in Accusative Case. For that reason the compound noun Mal Albanon 'Mount Albanon), Mal Scardon 'Mount Scardon' also requires the following noun to be in the Accusative Case.

Albanian mëmë dhe 'mother earth, motherland' is an old oath formula that requires the noun mama, mëmë 'mother' to be in Locative + dhe 'earth' to be in

Accusative just like Phrygian Γδαν Μα : Greek Χθών Μᾶ : Illyrian De-Meter, Greek Δη-μήτηρ, Doric Δα-μμάτηρ, Aeolic Δω-μάτηρ, Pelasgian Δω + suffix δώνη ‘earth river’, Δω-δών, Doric μᾶ 'μῆτερ!' (in μᾶ γᾶ 'O Mother Earth', Aeschylus).

This oath formula is similar to Greek: Particle + noun in Accusative

μᾰ́ • (má)

by [+accusative]

Μὰ τὸν Δία — Mà tòn Día — By Zeus

Μὰ τὴν Ἀθηνᾶν — Mà tὲn Athēnân — By Athena

Similar formations are Albanian Accusative dimën ‘winter’ : Greek χειμών (kheimŏ́n, “winter” : Sanskrit hḗman (Locative) ‘in winter’, Hittite (giman) ‘in winter’,

Finally Greek

γῆ

Frisk Etymological English

Grammatical information: f.

Meaning: earth (Il.)

Other forms: Doric γᾶ, Cypr. ζα (uncertain, s. Lejeune BSL 50 (1954). Ionic plur. γέαι innovation (Schwyzer 473 A. 4, Schwyzer-Debrunner 51, K. Meister HK 172, 253)

Dialectal forms: Myc. In the Thebes tablets occurs maka, interpreted as /Ma Ga/ Mother Earth (e.g. Avrantinos-Godart-Sacconi, Thèbes...Les tablettes, 2001).

Compounds: Often as first member γη- (γα-), mostly γεω- from γη-ο- (late also γε-η- from γη-η-, γε-ο- and γειο- after -γειος < -γη-ιος): γη-γενής earthborn (Ionic-Attic), γή-λοφος (Pl.), γεώ-λοφος (X.) earthhill, γεωμετρία, -ίη field-measuring (Ionic-Attic), γεωργός peasant (Ionic-Attic) < γη(-ο)-Fοργός or -Fεργός, cf. γαβεργός <ὁ> ἀγροῦ μισθωτής. Λάκωνες H. - I think the word goes back on gaya, which was (very) early contracted to ga; see Beekes, Pre-Greek under suffix -αι-.

Derivatives: Demin. γῆδιον (Aryan); adj. γήϊνος earthen (Ionic-Attic), Doric γάϊνος, γεώδης (Pl.), γεηρός (Hp., cf. s. ἐγγαροῦντες); rare γήτης (S. Tr. 32) peasant, cf. γαῖται γεωργοί H. and Redard Les noms grecs en -της 36; denomin. γεόομαι become earth (D. S.)

Origin: PG [a word of Pre-Greek origin]

Etymology: Unknown. Wrong Meier-Brügger, MSS 53 (1992) 113-6 (to ǵenh₁- beget). Prob. to γαῖα, both Pre-Greek words. On possible ΔαEarth see δᾶ and Δημήτηρ) and Ποσειδάων (q.vv.); rather doubtful. For δ-/γ- cf. γέφυρα/δέφυρα and Fur. 388f. I think the word goes back on gaya, which was (very) early contracted to ga; see Beekes, Pre-Greek under suffix -αι-. - Cf. also γέγειος.

Latin *humus* (from homos) ‘earth, ground’, likely a reformation of an old consonantal stem ĝhom-; hence also feminine like χθών; *humilis* ‘low’ (: χθαμαλός); in Oscan-Umbrian homi-teros, -temos as comparative and superlative of the locative homi ‘down’ (: Sanskrit *kṣámi*): Oscan hu[n]truis ‘inferior’, huntrus ‘inferior’; Umbrian hutra, hontra ‘below’, Ablative hondomu ‘lowest’; Umbrian hondu ‘deposited’ from hon(d)-tōd; for Latin *hūmānus* see below.

Old Irish dū, Gen. don 'place, spot' (Pedersen KG. I 89; see also below under duine; the development from ĝhð to d- aligns with t from -kþ- in art 'bear' from erkþos; n instead of m as in χθόνος from the earlier stage dōn - from dōm - displaced from dū);

Lithuanian žẽmė, Latvian zeme, Old Prussian same, semme ‘earth,’ semmai ‘low’ (: χαμαί, see above), Latvian zem ‘under’ (likely a shortening of the locative zemē); Lithuanian žẽmas, Latvian zẹ̃ms ‘low.’

Old Church Slavonic zemlja ‘earth’; also Old Church Slavonic zmьja ‘snake’ (‘crawling on the earth, χθαμαλός’), zmьjь ‘dragon’.

Words for ‘human’ as ‘earthly’:

Latin homō, -inis ‘human,’ Old Latin hemō (also in nēmō ‘no one’ from ne-hemō), Accusative hemōnem; related to humus, possibly hūmānus ‘human,’ with unclear vowel changes (hoim- would match the oí of Old Irish Pl. doíni ‘humans’ if an old diphthong were present, but Indo-European gŏhoim- seems unlikely; see also below); Oscan-Umbrian homōn- (ablaut stage ĝhom- like humus, compared to

Latin hemōn- or dialect-specific umlaut from hemōn-), Oscan humuns ‘humans,’ Umbrian homonus ‘to humans’.

Gothic guma, Old Icelandic gumi, Anglo-Saxon guma, Old High German gomo ‘human, man,’ and New High German in Bräuti-gam (Indo-European ĝhemon- or ĝhomon-).

The Lithuanian word *žmuõ* (accusative *žmūnį*) means 'man', today *žmogus* or *žmõgus* (with a formation similar to Old Church Slavonic *mǫ-žь*), and corresponds to Old Prussian *smoy* (unless to be read *smoa*), further developed in Old Prussian as *smunents* (masculine) 'man', *smonenawins* (diminutive), and *smūni* (feminine) 'person'. In Lithuanian, *žmonà* (feminine) means 'woman', while *žmónės* (plural masculine) means 'people' (with accusative plural *žmónis*, dialectally derived from Indo-European *ĝhmōnens*).

Pedersen (KG. I 69, 89, 116, 173) also includes Old Irish *duine*, Welsh *dyn*, Cornish *den*, Breton *den* ‘person’ here, from Proto-Celtic doni̯o- from ĝhðomi̯o- = χθόνιος, Sanskrit *kṣamya-ḥ*; however, this would be the only evidence for Celtic *ni̯* from *mi̯*; the transfer of the *n* from the paradigm *dōn* ‘place, spot’ (see above) could be considered. But then the plural Old Irish *doíni*, New Irish *daoine* ‘people’ (true diphthong) would need to be separated from *duine*; it is far more likely that *doíni* is related to *dheu̯eni̯o-* or *dhou̯eni̯o-* and *duine* and so on are connected to a deeper *dhuni̯o-* with Gothic *diwans* ‘mortal’ (see *dhu̯en-* under *dheu-* ‘to die’); Borgström NTS. 12, 83 f. finds this unlikely.

Tocharian A śom means 'youth, young man', while B śaumo and the plural śāmna 'person' (similar to Latin hemōnem); see Pedersen Tocharian 107 f.

Hittite te-e-kan (tegan), Gen. tagnās means 'earth' and Tocharian A tkaṃ, Gen. tkanis, B keṃ are explained by metathesis from ĝ(e)ðhom-, ĝh(e)ðhom (Pedersen Group. 41 f.), which derives from Indo-European dh(e)ĝhom (Kretschmer Gl. 20, 66 f.); however, with substantial reasons, Benveniste Mél. Van Ginneken 193 ff. suggests otherwise; a root dhegh- is also posited by Specht Dekl. 241; I would prefer to keep the Hittite and Tocharian forms apart from Benveniste's proposal.

Ref : WP. I 662 ff., WH. I 654 f., 663 ff., 869, Trautmann 369.

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PIET : 385

621. ĝhð̯iés (schwundst. ĝhðis), vereinfacht zu ĝhðés, ĝhi̯és, ĝhés

English : ‘yesterday’

German : ‘gestern’

Material: Sanskrit hyáḥ ‘yesterday’ (ghi̯és), hyastana-ḥ ‘of yesterday’, Avestan zyō, Old Persian diya(ka), Persian dī(g);

Greek ἐλέησχερ-ός• χθές Hesychius (from χι̯ες, Indo-European ĝhi̯és); Greek χθές (ĝhðés), ἐχθές (following ἐκεῖνος: κεῖνος, an independent particle or a propositional vowel, see above p. 283 and Schwyzer Gr. Gr. I 413, Lejeune Traité 182); χθιζός, adverb χθιζά ‘of yesterday’, according to Schwyzer Gr. Gr. I 351 from χθές + δι̯ά to Sanskrit a-dyā́ ‘today’ (Instrumental of Indo-European di̯os ‘day’; missing above p. 183), with the pretonic weakening of ε to ι, according to Specht KZ. 68, 205 from ĝhðis: ĝhis with adverbial suffix (as in Greek κρύβ-δα); χθεσινός ‘of yesterday’;

Albanian dje ‘yesterday’, dialect. ‘tomorrow’ (ĝhes), djethine the same, para-dje ‘day before yesterday’;

Latin herī̆, herĕ ‘yesterday’, hesternus ‘of yesterday’ (from hestrinos with -tro- as in Germanic gestra-);

Maybe Albanian eser, ester, en-ester, nesër ‘tomorrow’ an early borrowing from Latin by Andi Zeneli

Old Irish in-dē (gdi̯és), Welsh doe, Cornish doy, New Cornish dē, Middle Breton dech, New Breton deac’h ‘yesterday’ (the British forms from gdi̯es); Welsh neithiwr etc. ‘last night’ rather from nokti + Welsh hwyr ‘late’ (loanword from Latin sērus);

Gothic gistra-dagis ‘tomorrow’, Anglo-Saxon geostra, wsächs. giestran-dæg, Northumbrian gioster-dæg ‘yesterday’, Old High German kestre, gesteron, gesterên ‘yesterday’; lengthened grade Old Norse í gær (gēz-), i gjār (Noreen Old Icelandic Greek 4 p. 72, 263a 1); see on this Specht KZ. 68, 202 f.

Ref : WP. I 664, WH. I 642 f., 869, Schwyzer Gr. Gr. I 326, 631, 10, Specht KZ. 68, 201 ff.

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PIET : 397

622. ĝhðū- (oder ĝhi̯ū-)

English : ‘fish’

German : ‘Fisch’

Material: Armenian jukn 'fish' (extension similar to mu-kn 'mouse');

Greek ἰχθῦς, -ύος (ĝhðūs) 'fish' (i- is a vowel development like in ἰκτῖνος 'osprey': Armenian c̣in 'hawk', Indo-European kþīno-);

ĝhðuu̯-: Lithuanian žuvìs (Gen. Pl. žuvų̃) f., Latvian zuvs, zivs m. etc.; also the verbs East Lithuanian žústa, žùvo, žúti 'to fish';

Guttural suffix: Old Prussian suckis m. (Accusative Pl. suckans) 'fish' (Lithuanian žuk- in žū́k-mistras 'fish master', žuk-sparnis 'fish wing', žŭklỹs 'fisher'); also Latvian zutis m. 'eel'; Lithuanian žvejỹs m. 'fisher', Lithuanian žvejóti, Latvian zvejuôt 'to fish', žvýnas m. 'fish scale', Latvian zvìńi m. Pl. 'fish scales'; Old Prussian sucka-ns alongside ἰχθῦς, as Latin sucu-la alongside sūs, Old Norse askr alongside Lithuanian úosis.

Regarding the initial sound question (ĝhð or ĝhi̯), compare Schwyzer Greek Grammar I 325; a similar case is particularly χθών : žẽmė, and a parallel with k- is provided by ἰκτῖνος : c̣in. There is no entirely certain indication of ghi̯-, as its affiliation is somewhat dubious, such as the fish name Old Swedish gius, Modern Swedish gös 'European perch', New High German dialect giesen 'common bream', and Old Swedish fiska-giusen 'a bird of prey, Falco haliaetus', where a gjuse 'fisher' might be embedded.

Ref : WP. I 664, Trautmann 373, Schwyzer Gr. Gr. I 325, 413; zum Indo-European ð vgl. zuletzt Lejeune Traité de Phonétique grecque S. 31 f.

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PIET : 396

623. ghe-, gho-

English : an enclitic particle

German : und ähnliche enklitische Partikeln zur Verstärkung des vorhergehenden Wortes

Comments: It appears that two groups need to be distinguished, although in some languages one seems to have replaced the other: 1. ghe, gho, 2. with a palatal guttural, which appears as ĝ in European languages and as ĝh in Armenian (as in cases like Greek γένυς: Sanskrit hánuḥ), thus having a different articulation from the normal so-called Media aspirata, and associated with the vowel i or e.

Material: 1. -ghe, -gho: Sanskrit gha (gho), ha (ghe) used with negation (ná gha), personal pronoun (e.g., vayáṁ gha), demonstrative pronoun (sá gha, sá ha), interrogative pronoun (e.g., káṁ ha), relative pronoun (yő gha, yő ha), and also with other parts of speech; Sanskrit hánta 'well, up, here take, see here'.

Umbrian -hont (e.g., era-hunt 'the same'), also compare Latin hic 'this' from gho or ghe + ke; Welsh a(g) 'with' from ad-ghe; see above p. 3.

Old Church Slavonic -go, -že used with negation (ni-že 'neither', ne jediиъ že 'not even one, no one'; compare also Old Church Slavonic neže, Serbian nègo 'than' in the comparative and Serbian nëgo 'but, rather', Czech než(e) 'but', where ne- is more likely derived from negation than from the positive sense of the pronoun stem ne-), used with the relative pronoun (iže), lengthened (ghō) in Ossetian kdy-ha 'whenever' (and similar forms; Berneker 316).

Lithuanian -gu (ghō), -gi (the latter with the vowel i from the 2nd group) in negì, neigì, negù 'not', used with personal pronouns (e.g., tu-gu, tu-gi 'you too'), also Old Lithuanian -ga, -ge, with demonstrative pronouns (e.g., tie-gi), with interrogative pronouns (kaip-gi 'how'), -gu also as an interrogative particle (compare also Old Lithuanian an-gu 'whether', Old Prussian an-ga 'whether'), Old Prussian beggi 'for', kāigi 'how', neggi 'not even, nor', niqueigi 'never'; Greek οὐχί see below.

2. -ĝ(h)ǐ:

in Sanskrit hí, Avestan zī as an emphatic particle (ná hí, nahí, Avestan nōit zī; Sanskrit kár-hi 'when', tár-hi 'then' and similar forms), used at the beginning of a sentence to mean 'for indeed'.

Greek οὐ-χί, μή-χι 'not', ἦ-χι 'where', ναί-χι 'yes, indeed' (-χ- instead of -γ-, compare below γε, likely influenced by cross-linguistic blending with a particle from the 1st group).

The Latin nē-gi (according to Holthausen KZ. 47, 309 = Old Saxon nec 'and not'), assumed by negōtium, originally a compound sentence neg'ōtium est (compare haud-ōtium est in Terence) and negāre (compare New High German verneinen, affirm); Little Russian Bulgarian Serbian -zi behind personal pronouns.

-ĝ(h)e:

in Greek ἐμε-γέ = Gothic mi-k, Old High German mi-h = Armenian is 'me' (initially from in-c), ἐγώ γε, ἔγω-γε, σύ γε, Gothic þu-k, si-k, Old High German di-h, si-h; according to the so/to-pronoun ὅ γε, according to the relative pronoun ὅσσα γε, ὅντινα γε, also γὲ, Doric Boeotian Eleian γὰ also behind other parts of speech. In Baltic as well as (except in the form with ī vocalized) in Slavic, the guttural of the 1st group has become predominant, as in Greek -χι.

In Venetian, me-χo 'me' has the o from eχo 'I' related;

Tocharian reinforcement particle A - k, B - k(e) from -ghe or -ĝhe (see Pedersen Tocharian 136); Hittite am-mu-uk (ammuk) 'me', tu-uk (tuk) 'you': Gothic þuk (tu-ge), etc., see Pedersen Hittite 73 f., 166 f.

Ref : WP. I 541 f., WH. I 644, Schwyzer Gr. Gr. I 606, 624.

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PIET : 3085

624. ĝhē-1, ĝhēi-

English : 'to be empty, lack; to leave, go out'

German : A. 'leer sein, fehlen'; B. 'verlassen, fortgehen', dann 'gehen'

Comments: Perhaps related to ĝhē-, ĝhēi- 'to yawn, gape' (compare 'yawning void'); from 'gaping apart' it might also develop into 'to go away'.

Material: With the meaning nuance B:

Sanskrit jáhāti ‘leaves, gives up’ (jahimaḥ, Imper. jahīhi, Aor. ahāt, ahāyi, Participle hīná-ḥ), jíhītē ‘goes, moves away’, hīyatē ‘is left behind, remains’; hāni-ḥ f. ‘deficiency; letting go’ (vihāyas- ‘empty space’ due to the prefix, which also appears in vi-hā- ‘to gape apart’); see p. 427;

Avestan zazāmi ‘I release from’, with avă̄- ‘to remove, drive away’, with upa- and fra- ‘to let come, bring forth’; ā-zā- ‘to approach’, uz-zā- ‘to spring up, rise’ (uzayantō Participle Nom. Pl.).

Greek Homeric κιχᾱ̃νω (κιχανϝω), Attic κιγχάνω (ghə-n-u̯-), Inf. Pres. Homeric κιχήμεναι, Partic. Pres. κιχείς 'to reach, overtake, meet, attain, capture'; with formant -d-: Greek χάζομαι, Fut. Epic χάσσομαι, Aor. Epic χασσάμην 'to yield, flee, desist', ἀναχάζω transitive 'to push back', intransitive 'to yield, go back', like the Middle. That χαλάω 'to slacken, become loose or weak' on a participle. Adj. ĝhə-lo-s 'continuing' or 'gaping, loose' may be noteworthy; according to Meillet Esquisse 36, more closely related to Armenian xał 'game', xałał 'peaceful' (with Indo-European kh-).

Note by Andi Zeneli:

Albanian kaloj ‘go to the other side’, Arbëresh kalloj ‘to set (the sun), (intransitive) to descend’ : Italian calare ‘(transitive) to lower, (transitive) to decrease, (transitive) to drop, (intransitive) to drop, decrease, taper off [auxiliary essere], (intransitive) to set [auxiliary essere], (intransitive) to descend [auxiliary essere]’ from Latin Latin chalāre (“to let down, allow to hang free, to loosen, to slacken”), borrowed from Ancient Greek χαλάω (khaláō) ‘(transitive) to slacken; to loosen, (intransitive) to become slack; to become loose, to open, be open’.

Old High German gān (= Sanskrit hāna-m) 'to go', Old Frisian, Old Saxon, Anglo-Saxon gān, Swedish Old Danish gā, Crimean Gothic geen the same; about the variant Old High German gēn see Kluge11 193, Braune Old High German Grammar p. 3821; Lithuanian according to Feist, 182 b.

With the meaning shading A:

Greek χῆτις (Risch Wortbildg. d. Homeric Spr. 74), Dat. χήτει 'in lack of', ablaut (ghə-t-) χατέω, χατίζω 'to lack, need, desire, yearn'; χῆρος 'deprived, empty' (= Latin hēro- in hērēs), χήρᾱ 'orphan, widow';

With a nuance of meaning: χῶρος, χώρᾱ 'empty, free space, open land (as opposed to the city), region', epid. χώρᾱ 'empty eye socket', χωρίς Adv. and Prep. m. Gen. 'separately; without; except for; besides', χωρίζω 'to separate', χωρεῖν 'to hold, accommodate, of vessels' (literally 'to give space') and 'to retreat, depart; to go in general';

Latin hērēs 'heir' (ghēro- + ē-d[ō]-, 'taking possession of the orphaned estate', see about the outcome under ĕ-particle);

Gothic gaidw n. 'lack', Anglo-Saxon gād, gǣd n. 'lack, need, desire', Old Frisian gād 'need', Old Saxon Gen. Pl. metigēdeono 'food shortage, famine' (Gdf. ĝhəi-tu̯ó-); likely also Old High German geisini 'poverty', Anglo-Saxon gǣsne 'needy'.

Ref : WP. I 542 ff., WH. I 451, 641 f.

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PIET : 1637

625. ĝhē-2 : ghə- und ĝhēi- : ĝhī-

English : ‘to gape, yawn’

German : ‘gähnen, klaffen’

Comments: sound-mimicking for the yawn sound (also the derived root ĝhii̯-ā); (see also u. ĝhans- ‘goose’; similarly, but with velar, gha gha for clucking and similar sounds, see there). Besides ĝhēi-, also ĝhēu-: ĝhəu̯- (see there), either as an alternative conception of the yawn sound or with an original formant.

Material: Greek χάσκω (ĝhə-skṓ) ‘to yawn, gape’ (only present and imperfect; later replaced by χαίνω, see under ĝhan-), χάσμα ‘gaping opening’; χηραμός ‘hole’, χηραμύς ‘a large shell’, from χαραμός•ἡ τῆς γῆς διάστασις Hesychius, χηλός f. ‘box, chest’; χήμη ‘yawning, gaping shell’. From ĝhēi-: Old Church Slavonic zějǫ ‘yawn’ (ĝhēi̯ō).

From ĝhii̯-ā-:

Latin hiō, -āre (ĝhiḭa-i̯ō) ‘to yawn, gape, be open’, Oscan eehianasúm ‘ēmittendārum (hostiārum)’, Umbrian ehiato ‘ēmissōs’;

Lithuanian žió-ju, -ti ‘to open’, reflexive žiótis ‘to yawn’ (žiótys pl. f. ‘tear, deep gap; mouth, throat’), and Lithuanian žióvauti, Latvian žãvâtiês ‘to yawn’ (žāvas f. pl. ‘yawning’).

With p: Lithuanian žiopsaũ, -sóti ‘to stand or sit with mouth open’.

Serbo-Croatian zjâm, zjàti ‘to open the mouth’, Iterative Old Church Slavonic zijają, zijati, Russian zijáju, -átь and Slovenian zẹ́vati ‘to keep the mouth open’, Czech zívati, Russian zěvátь ‘to yawn’ (Slovenian zẹ̀v, Polish ziew, Russian zěv ‘throat’);
with p (cf. below the reference to ĝheip-): Bulgarian zĕ́pam, Polish ziepać ‘to breathe laboriously’, Little Russian zḯpaty ‘to gasp for breath’, Czech zípati ‘to wheeze’.

Similarly, but following the ē-verbs, Old High German gīēn ‘to yawn’ (would be Gothic gijan, -aida); alongside with a still unclear (but hardly derived from the reference to ĝhēu-) w in hiatus, Old High German anagiwēn ‘to inhale’, gēwōn ‘to open the mouth, yawn’ (Middle High German gewen, giwen), Anglo-Saxon giwian, giowian ‘to desire, demand’ (from ‘to crave with open mouth’).

Also, Old Icelandic gjā f. (giwō) on one hand ‘crack, chasm in the earth’, and on the other hand (from ‘to crave’) ‘luxurious life’; Middle High German giude (giwiþō) ‘noisy joy’, giuden ‘to boast, show off (to open the mouth wide); to be in noisy joy, to live extravagantly’; New High German vergeuden. Old High German inginnan ‘to open, cut open, split’ from ginu̯an is probably a causative form of Old High German ginēn (see below) with formal association to the similarly sounding biginnan.

sko-Present: Latin hīscō, -ere (ĝhī-sk̂ō) ‘to yawn, gape, be open’; similarly, Anglo-Saxon giscian, Middle High German gischen ‘to sob’ and Norwegian dialectal geiska ‘to spread the legs’ (see Persson Beitr. 318).

n-Presents and related nouns: Old Icelandic gīna st. V., Anglo-Saxon tō-gīnan st. V. ‘to gape, yawn’; with ĭ Old Icelandic gine, Old High German ginēn, Middle High German ginēn, genēn, New High German gähnen = Anglo-Saxon ginian, gionian ‘to be wide open’, Old Icelandic gina ‘to yawn’, gin n. ‘throat’, Anglo-Saxon gin n. same; with Germanic ai (Indo-European ĝhəi- or rather the preterital ablaut of the st. V. gīnan) Old High German geinōn, Swiss German gäine, Gothic

gainon, Anglo-Saxon gānian; but English yawn, ‘to yawn’ for yone from Anglo-Saxon gionian; Old Church Slavonic zinǫ, -ǫti (ĝhīnō) ‘to gape’.

Other nominal formations:

With u̯: Anglo-Saxon giw, gēow m. ‘vulture’ (gīwaz ‘the greedy one’);

With m: Old Icelandic gīma f. ‘opening’, Swiss German gīm same; Old Icelandic geimi m. ‘sea gulf’; New Icelandic geimr ‘large, empty space’.

With r: Germanic gīr(i)a- 'greedy' (literally 'thirsting'), in Norwegian dialectal gīr m. 'desire, passion', Old High German gīri 'greedy', gīr 'vulture'.

With l: Old Icelandic Norwegian gil n. 'cleft', Swedish dialectal gilja f. 'hollow path', Old High German Middle High German gil 'rupture, hernia'; Old Icelandic geil f. 'hollow path, narrow pass'; Middle Dutch gīlen 'to desire, to beg' (from gīla- adj. 'desirous', compare with the meaning above Anglo-Saxon gīwaz).

With the semantic development from ‘to gape’ to ‘to protrude obliquely (initially, for example, from woods and similar things)’, it is likely to be related to Low German Dutch gillen ‘to cut obliquely’, Dutch gillinghout ‘wood cut obliquely’, further Icelandic geila ‘to separate’ (‘to make gape’), Anglo-Saxon gǣlan (gailjan) ‘to hinder, to delay’; from r-forms, North Germanic gīren, Dutch (and from it New High German) gieren, Norwegian dialectal gīra ‘to deviate from course’; Dutch geeren with the same meaning, Norwegian dialectal geira ‘to go awry’.

Extensions with i-vocalism: ĝhei-gh-: Old Icelandic Norwegian dialect, geiga ‘to turn sideways’, Old Icelandic geigr m. ‘damage’ (originally the notion of ‘to stand obliquely, to gape’, for example, from woods); compare New High German Swiss Geigle ‘a double branch on a tree that diverges at any angle; pl. the thighs’, New High German Heugeige ‘a stick with sideways protruding branches used for stacking hay’.

New High German dialectal geigen ‘to move back and forth’, Old Icelandic gīgja, derived from Middle Dutch Middle High German gīge, New High German Geige as a musical instrument; Anglo-Saxon for-, of-gǣgan ‘to deviate from, to surpass’, gǣgl and gāgol ‘wanton, extravagant’, Old Frisian gēia ‘to transgress, to neglect, to atone for, to repent’; Norwegian dialectal giga, gigla, gigra ‘to stand loosely, to wobble’, English gig (nordic loan) ‘light carriage, small boat’, whirligig, Danish gig ‘top as a toy’; Low German giggelen, English to giggle ‘to laugh quietly or mockingly’.

As ‘freely protruding, movable sail pole’ related here Dutch gei ‘yardarm’ (basic form geig(j)a), Low German gīk, Dutch gijk similarly, and Middle Dutch geck referring to rotating things (e.g., lids, shutters, pump rods), also ‘fool’ (New High German Geck); related here (according to Wissmann Nom. postverb. 41) Gothic geigō f. ‘greed’, ga-geigan ‘to gain’, faíhu-geigan ‘to desire’; see p. 427.

Similar is (from ĝhiia̯- derived) with gh formed Lithuanian ziógauti ‘to yawn’, žiógas ‘grasshopper’, žiõgris ‘palisade’.

ĝhei-p- (in Germanic perhaps also partly ĝhei-bh-):

Latin (Gloss.) hippitāre, exippitāre (hīpitāre) ‘to yawn, to gape’ (Spanish hipar ‘to sob’); Czech zípati ‘to pant’ (and so on, see above).

Anglo-Saxon gīfer ‘glutton’, Old Icelandic gīfr m. ‘monster’; New High German dialectal geifen, geiben, geipen ‘to yawn, to gape, to desire greedily’; from ‘to protrude obliquely, to stand loosely’ Norwegian dialectal geivla ‘to turn sideways; to shiver’, also geivra; from the distortion of the mouth Low German gib(b)elen ‘to laugh mockingly’, New High German geifeln ‘to laugh mockingly’, English to gibe, jibe ‘to mock’.

In Germanic also: ĝhei-b-, Germanic gīp̆-: Old Icelandic gīpr m. ‘jaw, throat’, Finnish for Gipa, Norwegian dialectal gipa ‘to gape, to gasp for air’ = Anglo-Saxon gīpian ‘to gasp for air’; Middle Dutch gippelt ‘foolish, stupid’; Swedish dialectal gippa ‘tear, split’; with ī Swedish dialectal gipa ‘to distort the mouth’, Low German gīpen ‘to gasp for air, to reach for’; New High German Bavarian gaif(f)en for a loose, wobbly shoe; with the meaning ‘to mockingly distort the mouth and similar’.

With Germanic ai: Old Icelandic geipa ‘to chatter’, Norwegian dialectal geipa ‘to chatter; to gape widely; to sit or walk with legs spread apart’, and similar;

Old Icelandic geispa ‘to gasp for air’, Middle English gaspen: Anglo-Saxon gāspian, likely from gaipsōn (through the conflation of gaip- and gais).

gheis-:

Icelandic gisinn ‘cracked, leaky due to dryness’ (participle of gīsa =) Norwegian dialect gīsa ‘to grin, to squint’; Norwegian dialect gista ‘to open, to become thin, from the forest’; Swedish gistinn ‘cracked due to dryness’; from this meaning further Middle Dutch gēst, Old Frisian gēst, gāst ‘the higher dry land in contrast to

the marshy lowland’ (related u-forms New Dutch güste, Dutch gust ‘barren, dry, sterile’ from the base ĝhēu- S. Persson Beitr. 318).

Extensions with ē- : ə-Vocalism (almost exclusively Germanic):

ĝhəgh- (: ĝhēgh-):

Old English gēagl m. n. ‘jawbone, throat’, plural ‘molars’, Middle Dutch gāgel, gēgel m. n. ‘palate, gums’ (gāgula-, -ila);

New High German dialect gagen, gageln, gagern ‘to spread (one's legs, fingers), wiggle, gesture, to deceive’, gackelicht ‘foolish’, Middle High German gagen, gageren ‘to move back and forth, fidget’, Old Icelandic gagr ‘curved, bent back’, gaghals ‘with a retracted, bent neck’, Norwegian dialect gag ‘bent backward (e.g., of misaligned parts of a tool)’, English gag-toothed (northern dialect) ‘with protruding teeth’: ablautend Old Icelandic gægjask ‘to stretch forward in order to look’, and (simultaneously with consonantal sharpening) Middle Dutch gāken ‘to gape’.

Old Icelandic gjǫgrar plural ‘fissure’ (gegura-) is compared by Lidén in Armen. Stud. 70 f. more correctly with Armenian gez ‘cleft, crack, notch’.

ĝhēp-:

Sanskrit hāphikā ‘the palate’ (with young ph instead of p, Persson Beitr. 565).

ĝhəb-: Old Icelandic gap ‘wide opening, hole, chaos; call, cry’, gapa ‘to open the mouth, to shout’, Anglo-Saxon gapian, Low German gāpen, Middle High German, and New High German gaffen ‘to gape with the mouth open’.

ĝhəbh-:

Old English geaflas plural ‘molars’ (in the sense related to ceafl ‘jaw’, see under ĝeph-), earlier Danish paa gafle ‘wide open’, Swedish på gavel ‘wide open’.

Old Icelandic gabba ‘to jest or make fun’, Anglo-Saxon gabbian ‘to chatter; to mock, deride’, gaffetung ‘mockery’, gafsprǣc ‘foolish talk’, Dutch gabberen ‘to jest, joke’, and similar forms (likely originating from Low German) Lithuanian gabl(i)ó-ju, -ti ‘to tease, vex’, gablỹs ‘one who teases, vexes’, see Berneker 287 f. - also related to Polish gabać ‘to irritate, tease’.

Ref : WP. I 548 ff., WH. I 647 ff., Trautmann 368, Schwyzer Gr. Gr. I 694.

See also : Also compare ĝhē-1 ‘to be empty, to lack’; Specht (Dekl. 282) posits a root aĝh-ē- and so on; see above under ĝhan-.

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PIET : 1641

626. ghebh-el-, -$_e$l-, -lo-

English : ‘weathercock; head’

German : ‘Giebel, Kopf’

Material: Greek κεφαλή ‘head, end, summit’, Macedonian κεβλή, κεβαλή, personal name Κέβαλος; unclear γαβαλάν • ἐγκέφαλον or κεφαλήν Hesychius; cf. Schwyzer Gr. Gr. I 70 f., Pisani RIEtBalk. 1937, 15 ff.

Gothic gibla m. ‘gable, pinnacle’, with ablaut Old Norse gafl m. ‘gable side; tip of an island’; Old High German gibil m. ‘gable, pole of the earth’; gibilla f., gebal m., Middle High German gebel ‘skull’;

Tocharian A śpāl- ‘head’ (: Greek κεφαλή), Instr. śpālyo-.

Ref : WP. I 571, Feist 214, W. Schulze Kl. Schr. 252, 261.

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PIET : 369

627. ghed-

English : ‘to defecate; hole’

German : ‘scheißen; Loch’

Material: Sanskrit hadati, hadate ‘shits’, Avestan zaðah- m. ‘coccyx’; Armenian jet (o-stem) ‘tail (of animals)’;

Greek χέζω ‘to shit’, Perf. κέχοδα; χόδανος ‘coccyx’;

Phrygian ζέτνα • πύλη (unless to be read πύγη).

Albanian dhjes ‘shit’, ndjete ‘disgusting’, fem. ‘disgust’; ndotem ‘to disgust’, geg. ndishem ‘disgusting’;

Old Norse gat n. ‘hole, opening’, Anglo-Saxon geat ‘door, opening’ (from which New Irish gead ‘the rear’), Old Frisian jet n. ‘hole, opening’, Old Saxon gat ‘hole’, Middle Dutch also ‘anus’, Low German Kattegat ‘cat hole’.

Ref : WP. I 571 f.

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PIET : 1657

628. ghedh-, ghodh-

English : ‘to join, make a bond’

German : ‘vereinigen, eng verbunden sein, zusammenpassen’; älter ‘umklammern, fest- und zusammenhalten’

Material: Sanskrit gádhya-ḥ ‘holding fast’; ā́-gadhita-ḥ ‘clamped on’, pári-gadhita-ḥ ‘enclosed’ (in the context of sexual union).

Old Frisian gadia ‘to unite’, Middle Dutch gaden (gadōn) ‘to fit, to please, to pair’, Old High German bigatōn, Middle High German gaten, gegaten intransitive ‘to come together, to fit together’, transitive ‘to bring together, to match’, refl. ‘to adapt’, Old High German gi-gat ‘suitable’, Old Saxon gi-gado ‘like one’s own’, Anglo-Saxon (ge)gada ‘companion, spouse’, New High German Gatte.

Note by Andi Zeneli:

Greek Illyrian (χάτιος) zot ‘husband, companion, spouse’ : χᾰ́ος • (kháos) m or f (neuter χᾰ́ον); second declension, Alternative spelling of χάϊος (kháïos, “genuine,

true”). Ησύχ. χάσιος, χαῖον (khaîon) αγαθός ‘good, brave, noble, moral, gentle, fortunate, lucky, useful’ a translation of Greek κῡ́ριος ‘power, having power, ruling, authoritative; Lord’.

Hence the name Mount Chaon derived from χάσιος (khásios), χαῖον (khaîon) ‘good, brave, noble, moral, gentle, fortunate, lucky, useful’and it requires the adjuctant noun to be in Accusative just like oros Albanon, oros Arbanon. All mountain names in Illyrian are in the Accusative.

Gothic gadiliggs ‘cousin’, Old Saxon gaduling ‘relative’, Anglo-Saxon gædeling ‘companion’, Old High German gatulinc, gatilinc ‘relative, cousin, companion’; Anglo-Saxon geador, tō gædere (English together) ‘together’, Old Frisian gadur, Middle Dutch gader, Middle High German gater ‘together’, Anglo-Saxon gadrian, gæd(e)rian (English gather) ‘to collect’, Old Frisian gaderia, Middle Dutch gad(d)eren ‘to gather’, Middle High German vergatern ‘to unite’, New High German vergattern ‘to unite’; also likely related are Old High German gataro, New High German Gatter (umlauted from Middle High German geter, New High German Gitter), as well as Swedish gadder, Middle Dutch gaddere ‘grid’.

With lengthening: Gothic gōþs, Old Icelandic gōðr, Anglo-Saxon gōd, Old High German guot, New High German gut (from Proto-Germanic gōða- ‘suitable’); Old Icelandic gōða ‘to make good’ and so on.

Old Church Slavonic godъ ‘time, right time’, godina ‘ὥρα’, godьnъ ‘pleasing’, Russian gódnyj ‘suitable’, Old Church Slavonic u-goditi ‘to please’, Russian-Church Slavonic goditi ‘to please’, Church Slavonic ugoda ‘favor’, Russian výgoda ‘advantage’, Old Church Slavonic negodovati ‘to be displeased’, iterative Old Church Slavonic ugoždǫ, ugoždіti ‘to make someone pleased, to please’ (and so on, Berneker 317 f., including Polish loanwords Lithuanian gãdas ‘union’, gãdytis ‘to happen, meet’, and others).

Also possibly related are Lithuanian dialect guõdas, Latvian gùods ‘honor, fame; propriety, courtesy; festivity, feast’; whereas Latvian gāds, sagāds ‘store, acquired possessions’, gādāt ‘to care for’ are likely borrowed from Russian; see also Van Windekens Lexique 32.

Tocharian AB kātk-, softened A kāck-, B kācc- ‘to rejoice’ (cf. above Middle Dutch gaden ‘to please’); different according to Pedersen Tocharian 172.

Note:

χάϊος

English (LSJ)

[ᾱ], α, ον, genuine, true, good, Lacon. word in Ar.*Lys.*91; Comparative χαϊώτερος ib.1157; Ἀναξαγόρου τρόφιμος χαΐου Alex.Aet.7 (Valck. for ἀρχαίου); cf. βαθυχάϊος:—also χαός, όν, χαοὶ οἱ ἐπάνωθεν the good men of olden time, Theoc.7.5, ubi v. Sch., cf. χάσιος.

⇢ Abbreviations: ALL | General | Authors & Works

German (Pape)

[Seite 1324] ϊα, ϊον, echt, edel, gut, lakonisches Wort bei Ar. Lys. 90, χαϊώτερος 1157, aber mit zweideutiger Anspielung auf χάω, χαίνω, aufklaffend. Die Gramm. erwähnen noch χαός, χαιός, χάσιος, vgl. Lob. Phryn. 404.

French (Bailly abrégé)

α, ον :
respectable, noble, bon.
Étymologie: DELG rien de clair.

Russian (Dvoretsky)

χάϊος: (ᾱ) лак. хороший, главный, благородный Arph.

Greek (Liddell-Scott)

χάϊος: [ᾱ], -α, -ον, γνήσιος, ἀληθής, ἀγαθός, Λάκων. λέξις ἐν Ἀριστοφ. Λυσ. 91· Συγκρ. χαϊώτερος, αὐτόθι 1157· Ἀναξαγόρου τρόφιμος χαΐου Ἀλέξανδρ. Αἰτωλ. παρὰ τῷ Gell. 15. 20 (ὡς ὁ Valck. ἀντὶ ἀρχαίου)· πρβλ. βαθυχάϊος· — φέρεται καὶ χαός, όν· χαοὶ οἱ ἐπάνωθεν, οἱ ἀγαθοὶ ἄνθρωποι τῶν παλαιῶν χρόνων, Θεόκρ. 7. 5, ἔνθα ἴδε Σχολ.· ὁ Ἡσύχ. ὡσαύτως μνημονεύει χάσιος, ἐπὶ τῆς αὐτῆς σημασίας, ἴδε Λοβέκ. εἰς Φρύν. 401·

English (Slater)

χᾱ̈ϊος, v. γάιος, Gow ad Theocr. 7. 5.

Greek Monolingual

-ΐα, -ον, και χαός, -όν, Α
αληθινός, γνήσιος.
[ΕΤΥΜΟΛ. Λακων. επίθ. που έχει σχηματιστεί πιθανότατα ως εξής: *χά(h)ϊος* < χάσιος (πρβλ. και τον τ. που παραδίδει ο Ησύχ. χάσιος αγαθός, χρηστός) με απώλεια του ενδοφωνηεντικού *-σ-* < *χάτιος* με συριστικοποίηση του οδοντικού < θ. *χατο-* (πρβλ. την γλώσσα του Ησύχ. *εύ-χατότερον- πλουσιώτερον*). Κατά μία άποψη, η λ. ανάγεται σε μια υποτιθέμενη ρίζα *ghă* με οδοντικό χαρακτήρα *-t- / -d-* και συνδέεται με τα γερμ. *gut*, γοτθ. *gops* (< *gōda-*) με σημ. «καλός, αγαθός», τα οποία βέβαια πρέπει να διαχωριστούν από την οικογένεια λ. που ανάγεται στην ΙΕ ρίζα *ghedh-* «συνδέω, ενώνω» με την οποία συνήθως συνδέονται].

⇢ Αναζήτηση
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Greek Monotonic

χάϊος: [ᾱ], -α, -ον, γνήσιος, αληθινός, καλός, Λακων. λέξη σε Αριστοφ.· ομοίως, *χᾱ́ός*, *-όν*, χαοὶ οἱ ἐπάνωθεν, οι καλοί άνθρωποι των παλιών χρόνων, σε Θεόκρ.

Frisk Etymology German

χάϊος: (-α-)
{kháïos}
Grammar: lakon. Adj.,
Meaning: etwa von guter Herkunft, edel, gut (Ar. *Lys*. 91)
Composita: mit Comparative χαϊώτερος (ebd. 1157); auch χαός ib. (Theok. 7, 5); βαθυχάϊος Bedeutung unbek. (A. *Supp*. 858 [lyr.], Text unsicher).
Etymology: Wohl zu χάσιος· ἀγαθός, χρηστός H. mit lakon. Schwund des -σ-. Sonst isoliert. Von Legerlotz KZ 8, 416 u. Lagercrantz KZ 35, 287f. (WP. 1, 532) als Pre-Greek χάτιος mit Germanic, z.B. got. *gops*, nhd. *gut*,

Albanian *zot* tüchtig verglichen.
Page 2,1062

Ref : WP. I 531 ff., Trautmann 74, Feist 218.

See also : S. auch unter ghend-.

Pages : 423-424

PIET : 1630

629. ghegh-

English : ‘to curve, bend’

German : ‘krümmen, biegen’

Material: Armenian gog 'cavity, lap, bosom, belly,' etc., as an adjective 'hollow, concave,' gogem 'to hollow out'; gugem (ghōgh-) 'to embrace, to care for'; Norwegian gagr 'bent back,' Old Icelandic gag-hals 'with bent neck,' ablautend gǣgiask 'to stretch,' etc.; Lithuanian gõgas m. 'withers of a horse.'

Ref : WP. I 570, Lidén Armen. Stud. 93 f.

Page : 424

PIET : 0

630. ĝ(h)eĝh-

English : ‘ferret’

German : ‘Iltis’

Material: Sanskrit jáhakā 'ferret' (or 'hedgehog'), Lithuanian šẽškas 'ferret' (formed through double assimilation from žežkas); compare Lithuanian oškà 'goat' with Sanskrit ajikā.

Ref : WP. I 570, W. Schulze Kl. Schr. 630; anders Mühlenbach-Endzelin III 820.

Page : 424

PIET : 0

631. ĝhei-1, ĝhēi-

English : ‘to drive; to throw; to wound’

German : ‘antreiben, lebhaft bewegen (schleudern) oder bewegt sein’; ‘(geschleudertes) Geschoß’

Comments: The meaning 'projectile' or possibly verbal 'to throw, to strike' might have evolved into 'wounded' (Group B) (root ĝhei-s-).

Material: A. ĝhei- ‘to drive on’:

Sanskrit hinṓti, hínvati (participle háyant-) ‘drives on, hurls’, participle hitá-ḥ; hēmán- n. ‘zeal’; hētí-ḥ m. ‘projectile’ (compare with Germanic gaidā);

Avestan zaēni- ‘ruler, eager’, zaēman- ‘active, vigilant’, n. ‘vigilance, alertness, wakefulness’, zaēnahvant- (from zaēnah- n.) ‘watchful, alert’; zaēna- m. ‘weapon’, zaya- m. ‘(weapon), tool, equipment’, zayan- ‘armed’.

Also Sanskrit háya-ḥ ‘horse’ = Armenian ji, Gen. jioy as ‘the lively one’;

Langobardic gaida f. ‘spear’, Anglo-Saxon gād f. ‘point, spear, stake’, Proto-Norse Old High German Gaido; plus Old Icelandic gedda f. ‘pike’: geiðida, compare with Lappish kaito;

Gothic Langobardic gain- ‘weapon’ in personal names (Gainhard, Gainwald), Anglo-Saxon gæn- in personal names.

Gothic gails m. ‘spear’ in personal names Gēl-mīrus, Anglo-Saxon Gāl-frið, Old High German Geil-muot.

B. ĝheis- ‘wounded’:

Sanskrit hḗṣas- n. ‘projectile’ (might also be Indo-European ĝhaiso-s, see there); probably related to hṛ́sati (later hinásti) ‘damages, injures’;

Old Irish gōite ‘wounded’, Middle Irish gāetas ‘one who kills’ (ĝhoizd-);

Lithuanian žeidžiù, žeidžiaũ, žeĩsti ‘to wound’, žaizdà ‘wound’. The same d-extension in ĝheis: ĝheizd- ‘agitated’.

Ref : WP. I 546, Pokorny Urillyrier 64, Holthausen Gothic etym. Wb. 34.

See also : Compare also ĝheis-, ĝheizd- ‘to be agitated’, as well as ĝhaiso-.

Pages : 424-425

PIET : 257

632. ĝhei-2 : ĝhi-

English : ‘winter; snow’

German : ‘Winter, Schnee’

Comments: according to Specht Decl. 14, 330 f., the old -men- stem, with an already Indo-European change from mn to m.

Material: A. ĝhei-men-, ĝheimn-:

The r-extension is analogous to semero- ‘summer-like’.

Sanskrit hḗman (Local.) ‘in winter’, hēmantá-ḥ m. ‘winter’ (: Hittite gimmanza the same);

Greek χεῖμα n. ‘winter, winter storm, cold’, χειμών m. ‘winter storm, winter weather, winter’ (also χείμαρος ‘plug’, which was removed when the ship was brought ashore).

Albanian geg. dimën m., tosk. dimër(ë) ‘winter’ (from the old accusative ĝhei-men-om);

Balto-Slavic žeimā (from žeimnā) in Lithuanian žiemà, Latvian zìma, Old Prussian semo ‘winter’ and

Old Church Slavonic zima, Gen. zimy, Russian zimá, Bulgarian zíma, Serbo-Croatian zíma, Slovenian zíma, Czech zima, Polish zima ‘winter’.

Hittite gi-im-ma-an-za ‘winter’ as mentioned above.

Additionally, ĝheim(e)rinos and ĝheiminos ‘wintry’.

In Greek χειμερινός, Latin hibernus (: gheimrinos), Lithuanian žiemìnis, Old Church Slavonic zimьnъ, Russian zímnij, Serbo-Croatian zîmnî, Czech zimní (Czech zimný ‘cold’), Polish zimny ‘cold, wintry’ (compare with the ablaut i in the root syllable Armenian jmeṙn ‘winter’).

Regarding ghei- alone: Avestan zayan-, zaēn- m. ‘winter’, New Persian dai; Avestan zayana- ‘wintry’ and with vriddhi Sanskrit hā́yana- ‘annual’, hāyaná- m. n. ‘year’ (rhyming with Avestan hamana ‘summer-like’).

B. ĝhi̯ōm, ghii̯ōm, Gen. ĝhiemós, ĝhimós, also ĝhi̯omós (m from mn).

Avestan zyå̊ f. ‘winter’ (Accusative zyąm, Gen. zimō);

Armenian jiun ‘snow’ (: ghii̯ōm), Gen. jean (: ĝhii̯on-, cf. Meillet Esquisse 45);

Greek χιών (χιώμ), χιόνος ‘snow’;

Ligurian mōns Berigiema (‘snow-bearing’), with altered ending;

Latin hiems, -is ‘winter’.

Middle Irish gem-adaig ‘winter night’ (gam ‘winter’ is reshaped from sam ‘summer’, cf. Thurneysen KZ. 59, 2, 8; 61, 253); Old Welsh gaem, New Welsh gauaf, Old Cornish goyf, Breton goañv, Gaulish winter month Giamon[ios], personal name Giamillus, further developed into Middle Irish gem-rad n., Middle Welsh gaeaf-rawd ‘winter’ (ĝhii̯emo-rōto-, from ret- ‘to run’); also Irish gamuin ‘yearling calf’.

Old Icelandic gōi f. and gǣ f., gōi-mānaðr ‘the month from mid-February to mid-March’, Icelandic gōa, and f., Norwegian gjø f., Swedish göjemånad (gō- : gi̯ō- according to Bugge Arcadia f. nord. Fil. 4, 123 ff.).

The association of Old Norse gamall ‘old’, gemlingr ‘yearling’, Anglo-Saxon gamol ‘old’, gamelian ‘to age’, Old Saxon gigamalod ‘aged’, and Old High German only in proper names like Gamalbold, Gamalberht, Gamalberga, etc., as ‘aged’, is questionable, especially in comparison with Latin annōsus.

C. ĝhimo- (from ĝhi-mn-o-):

Sanskrit himá-ḥ m. ‘cold, frost, snow’, hímā f. ‘winter’, Avestan zəmaka- m. ‘winter storm’ (compare with the Genitive of zyå̊ : zimō in section B).

Greek δύσχιμος ‘wintry, stormy’, ὁ χίμαρος ‘billy goat’, ἡ χίμαρος ‘the one-year-old (goat)’, χίμαιρα ‘goat’, Latin bīmus (: bihimos), trīmus, quadrīmus ‘two- etc. years old’ (cf. Vedic śatá-hima- ‘hundred years old’), Norwegian dialect gimber, Swedish dialect gimber, Danish gimmerlam ‘female lamb’, dialect aber ‘one-year-old lamb’ (Pedersen KZ. 32, 248), Old Frankish (Lex Salica) ingimus ‘one-year-old pig’. Forms with y: Old Icelandic gymbr ‘one-year-old sow’, Norwegian gymber, Swedish gymmer ‘lamb’ are probably influenced by the unrelated—indeed unexplained—Old Icelandic gymbill, personal name Gumbull, Swedish gummerlamb ‘ram’, Icelandic gummarr, Norwegian gumse, Swedish gumse ‘ram’, see Hellquist SvEO. 210.

Ref : WP. 1 546 ff., WH. I 106, 645 f., Trautmann 367, Specht KZ. 53, 307 f.

Pages : 425-426

PIET : 370

633. gheidh-

English : ‘to yearn for’

German : ‘begehren, gierig sein’

Derivative: gheidh-tlo- ‘guarantee, pledge’

Material: Old Irish gīall = Welsh gwystl, Old Cornish guistel ‘hostage’, Breton goestl ‘pledge, caution’, Gaulish in Congeistlus MN. (Welsh cyngwystl ‘obligation’) = Old High German gīsal, New High German Geisel, Anglo-Saxon gīsel, Old Icelandic gīsl.

The exact match between Germanic and Celtic might suggest borrowing from the Germanic side; Gothic personal name Gīsla-mun-dus; alongside forms without l: Gothic personal name Anda-gīs, Anglo-Saxon Gīs-wulf, Old High German Gīsi-ulf, cf. Middle Dutch gīse ‘hostage’.

With ablaut, related is Old Irish gell ‘stake, pledge’ (ghistlo-), from which the verb Old Irish gell-, gill- ‘to pledge, promise’ (3rd sg. subj. gellaid, 3rd pl. fut. gillfit) derives, with ad- ‘to swear, promise’, etc.; from gīall ‘hostage’ comes the verb giall-, gēill- ‘to serve, obey’, e.g., 3rd sg. giallaid, fut. 3rd pl. gēillfit.

Old High German *gīt* ‘greediness, avarice, miserliness’, Old High German *gītag* ‘greedy, avaricious, miserly’, Middle High German *gīten* and *gīt(e)sen* ‘to be greedy, avaricious’ (from the latter, the z of Middle High German *gīze*, German *Geiz*), Anglo-Saxon *gītsian* ‘to desire’, *gītsung* ‘avarice’.

Lithuanian geidžiù geĩsti ‘to desire, to long for, to wish’, geidáuju, -ti ‘to wish, to desire’, gaĩdas ‘intense desire, longing’, dialect gìdis ‘greedy’; Latvian gàidu, gàidît ‘to wait’ (originally iterative), gaida ‘expectation’, dzīdris ‘thirst’; Old Prussian gēidi, giēide ‘they wait’, sengijdi ‘he obtains’, sengidaut ‘to obtain’;

Old Church Slavonic židǫ, žьdati (later also žьdǫ) ‘to wait’; Russian ždu, ždátь ‘to wait’.

Ref : WP. I 553, Trautmann 82, Pokorny Urillyrier 56[1] WH. I 576, 632, 641.

See also : vgl. gheiĝh-

Pages : 426-427

PIET : 371

634. gheiĝh-

English : ‘to yearn for’

German : ‘begehren, gierig sein’

Comments: (see also the similar gheidh-)

Material: Sanskrit jēh- appears only in jḗhamāna-ḥ ‘gaping, with mouth open, craving, yearning’; possibly secondary to jíhītē, p. 418;

Gothic faihu-geigan ‘to desire’, ga-geigan ‘to gain’, nasalized Old High German gingēn ‘to desire for something’, gingo ‘desire’; according to Wissmann, Nom. postverb. 41, however, related to ĝhei-gh-, see p. 421 above.

Lithuanian ãpmaudą giẽžti ‘to harbor resentment’, giežiúos ‘to desire intensely’, pagiẽžti ‘to seek revenge’, pagiežà ‘revengeful desire’; if Lithuanian giẽžti, pa-giẽžti intransitive ‘to scratch in the throat’ is identical with these, the above assembly would have to be discarded.

Ref : WP. I 552; anders Feist 136 f.

Page : 427

PIET : 1642

635. gheis- und ĝheiz-d-

English : ‘confused, shocked’

German : ‘aufgebracht, bestürzt, erschreckt (sein)’

Comments: Original similarity to ĝhei-, ĝhei-s- in Sanskrit hinṓti etc. is very likely.

Derivative: ĝheizdho-s ‘Excitement’

Material: Avestan zaēša- ‘horrible’, zōišnu- ‘shuddering, trembling (from frost)’, zōizdištō ‘most horrible, loathsome’ (superlative of a verb zōižda- ‘to cause to shudder’; see below ĝheiz-d-);

Gothic us-geisnan ‘to be frightened (intransitive), to lose composure’, causative us-gaisjan ‘to frighten (tr.), to unsettle’ (but Old Icelandic geisa ‘to rush forth, to storm’ from ga-eisa);

Old Icelandic geiski n. ‘fear, terror’.

Root form ĝheiz-dh-: Sanskrit hēḍ- ‘to be angry’ (áhēḍant-, áhēḍamāna-ḥ, Perf. jihīḍa), héḍa-ḥ m., héḍaḥ n. ‘anger’ (also related to hēlatē ‘is frivolous’, hēlayati ‘mocks’, see under ĝhēi- ‘yawn’), hīḍati ‘excites, offends’, Med. ‘is agitated, is angry’; Avestan zōižišta- (see above).

Old High German geist (= Sanskrit héḍa-ḥ) m., Old Saxon gēst, Anglo-Saxon gāst (gæst) m. ‘spirit (as opposed to the body); supernatural ghostly being’ (hence

especially English ghost ‘ghost’), Anglo-Saxon gæstan (gaistjan) ‘to frighten’ (tr.), English aghast ‘agitated, angry’, ghastly ‘horrible, dreadful, terrible’.

The meaning-matching Old Church Slavonic žasnǫti ‘to be frightened (intransitive), stupefieri’, žasiti ‘to frighten’ (tr.), užasъ ‘terror’ from g(h)ōs- matches neither in vowel nor in guttural.

Ref : WP. I 553 f., Feist 531 f.

Page : 427

PIET : 1648

636. ghel-

English : ‘to call, cry’

German : ‘rufen, schreien’

Comments: Also found in bird names, with extensions -b-, -bh-, and -d-. Compare similar sound roots gal-, qel-.

Material: Sanskrit pra-galbhá-ḥ ‘brave, resolute’ (cf. Old High German gelbōn);

Greek χελιδών ‘swallow’, older χελῑδϜών; the bright sound-evoking -ī- is reminiscent of Middle High German glīen ‘to cry out, especially of birds of prey’, reduplicated Greek κίχλη, Syracusan κιχήλᾱ ‘thrush’.

Old Icelandic gjalla (verb) ‘to resound’, Anglo-Saxon giellan (verb) ‘to shout’, Old High German gellan ‘to sound, to ring, to shout’, New High German gellen (where -ll- comes from -ln- or is rather a pure sound-emphasizing consonantal sharpening);

Old Norse gala (past tense gōl) ‘to shout, to crow, to sing’, Anglo-Saxon, Old Saxon, Old High German galan ‘to sing; also to enchant, to bewitch’ (Germanic present with -a- due to a perfect form with Indo-European ō); Gothic gōljan ‘to greet’ (actually ‘to call out’, as Old Frisian gēla ‘to hunt’ actually means ‘to drive the game away with shouting’; an extended iterative, presumably denominative)

Old Norse gǿla ‘to make happy, to comfort’, Old Saxon gōlian ‘to delight’; Old High German guol-līh ‘boastful’, ur-guol ‘famous’.

Old High German Old Saxon galm, Middle High German galm, gelm m. ‘sound, noise’, Old High German nahti-gala f. ‘nightingale’, Old Icelandic galdr m. ‘singing, magic song’, Anglo-Saxon gealdor n. ‘magic song’, Old High German galdar, kalter and galstar n. (terms for) ‘spell’; Old Icelandic gallr, gjallr ‘resounding’.

ō-long grade (as in Gothic gōljan) Russian galitь-sja ‘to mock’, dialectal galúcha, galь f. ‘fun, laughter’, nagálitь ‘to shout rhythmically, to sing, to call out during work’, etc.

b- and bh-extension: Anglo-Saxon gielpan (verb) ‘to boast’, Middle High German gelpfen, gelfen ‘to shout, to sing, to boast’, Old Icelandic gjalp n. ‘boasting’, Anglo-Saxon gielp (same), Old Saxon gelp ‘boastful speech, mockery’, Old High German gelph ‘boastful speech, boasting’, adjective ‘joyful, exuberant’, Old High German gelbōn ‘to deceive someone’, Old Saxon galpōn (weak verb) ‘to shout loudly, to boast’, Danish gylpe, gulpe ‘to sob, to cry out like a raven’ (with Germanic þ), Old Icelandic gjalfr ‘sea noise’, gylfi ‘king, prince’, gylfin n. ‘demon’, gylfra f. ‘witch’, gylfringr m. ‘sword’, Middle Dutch gelve ‘wave’, Dutch golf ‘wave’, dialectal galveren, golveren ‘to resound, to howl’.

Lithuanian gulÎbinti 'to boast, to praise'; related to gulÎbas 'swan' on p. 431; possibly connected with Machek (Slavia 16, 198) with expressive ch- Slavic chъlbiti sę 'to boast', chъlba 'boasting' in Czech chlubiti se, chlouba (formerly chlúba), etc.; possibly also Slavic chorbrъ (from gholbh-lo-) 'brave' in Old Bulgarian chrabьrъ, chrabъrъ 'warrior-like' etc. (compare above Sanskrit pra-galbhá-ḥ).

Dental extension of Germanic gelt- : Icelandic gelta (galtjan) 'to bark', Old High German gelzōn 'to make a sound, to cry out'.

Ref : WP. I 628.

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PIET : 262

637. ĝhel-1 (und ghel-), auch als i-, u- oder n-Stamm; ĝhelə- : ĝhlē-, ĝhlō- : ĝhlə-

English : ‘to shine; green, gold, blue’

German : ‘glänzen, schimmern’; als Farbadjektiv: ‘gelb, grün, grau oder blau’

Material: Considering the frequent cases where the Indo-European palatal is represented by velars in Balto-Slavic, I would prefer, instead of a juxtaposition of ĝel-, ĝhel-, and ghel-, to follow Persson (Beitr. 790) and Kretschmer (Gl. 21, 115) in explaining the Balto-Slavic gel- as a borrowing from a centum language (Venetic-Illyrian).

Sanskrit hári- 'blond, yellow, golden-yellow, greenish-yellow, tawny', hariṇá-ḥ 'gazelle', harít- 'tawny', hárita- 'yellow, green', híraṇya- n. 'gold, money', hiranyáya- 'golden, gilded'; related to haṭaka- n. 'gold' see Kuiper Proto-Munda 30; also based on a velar root Sanskrit ghoṭa- 'horse' as originally 'fox' (Sommer IF. 31, 364 and A. 3).

Avestan zari- 'yellow, yellowish, golden', zairita- 'yellow, pale yellow', zaranya-; Old Persian daraniya- n. 'gold', zaranaēna 'of gold, golden', zāra- m. 'gall' (compare Greek χολή), named after the color like Greek χόλος, Latin fel, Old Norse gall, etc.; with velar root onset gərəðō-kərəta- 'cutting out the gall' (see Bartholomae Old Iranian Wb. 523 with Lithuanian).

Thracian ζηλτα 'gold', Phrygian ζέλκια • λάχανα Hesychius; Phrygian γλουρός • χρυσός and γλούρεα • χρύσεα Hesychius (borrowed from Greek χλωρός).

Albanian dhelpërë, dhelpnë, dhelbun(e) 'fox', literally 'the yellow one' (see Jokl Linguist. kulturhist. Stud. 297 ff.).

Greek χόλος 'gall, bile, anger', χολή 'gall, bile, anger', χολ-έρα 'stomach illness', χλωρός 'pale green, greenish-yellow, fresh, vigorous' (compare Old Icelandic glōr 'shine').

Latin fel, fellis (fel-n-is) n. 'gall' (an old n-stem like Old High German galla), with the f likely being dialectal; WH. I 474, EM2 342 propose a root $g^{w}$hel- for fel and Lithuanian geĨtas 'yellow', etc. (see below).

The normal development in Latin helvus 'honey-yellow' (ĝhelu̯os) = Gallo-Latin gilvus 'light yellow' (with dialectal i from Gallo-Latin gelvos);

also Latin (h)olus, -eris (from holos, heleris) n., dialectal folus, old helus, helusa 'greens, vegetables, cabbage'.

Also related are Latin galbus 'yellow bird', galbinus 'greenish-yellow', if Celtic or Illyrian lexical items (ghel-bho- or ghol-bho-, further connected to Lithuanian gul̃bis, see below).

Old Irish gel 'bright, white', New Irish gealach f. 'moon'; Welsh gell 'yellow', Breton gell 'brown' (ĝhel-no-); also ghlə- in Irish, Welsh corn, Breton glan 'clean', Celtic River name Glanis, Glanā, Irish glain 'glass, crystal' (ghləni-), Welsh glain 'gemstone, jewel' (ghlənḭo-).

Also in Icelandic glana 'to become clear', glan 'shine', Norwegian dialect glana 'to gleam, shine, become clear', Swedish dialect glana 'to faintly shine, stare, look', Old Saxon River name Glana (see also under s-extensions). Old Icelandic gall n. 'gall, poison' (gallōn-, Indo-European ghol-n-), Anglo-Saxon gealla m., Old Saxon galla, strong f., Old High German galla, weak f. 'gall'.

Old Icelandic gulr 'yellow', alongside full grade Anglo-Saxon geolo, Old Saxon gelo, Old High German gelo, Gen. gelwes (: gelu̯a-); Gothic gulþ n., Old Icelandic gull, goll n., Anglo-Saxon Old Frisian Old Saxon Old High German gold n. 'gold'; Ablaut grade ghlē- in Old Icelandic glāmr 'moon', glāmsȳni 'optical illusion', Swedish glåmig 'dull yellow in the face, with sunken eyes', Old Icelandic glær 'bright' (glēḭa = Lithuanian žlėjà below).

ĝhlō- (as in Greek χλωρός) appears in Anglo-Saxon glōm 'twilight, dusk' (though ō before m is ambiguous), Old Saxon glōian, Old High German gluoen 'to burn, glow, shine', Old Icelandic glōð 'ember, glowing coal', Anglo-Saxon glæd f. 'ember, flame, glowing coal, coal', Old Frisian glēd 'ember, blaze', Old High German gluot 'ember, glowing coals'; Old Icelandic -glōr n. 'shine' (: χλωρός), Old Icelandic glōra 'to sparkle'; see also below p. 433 ĝhlōu-.

Lithuanian želiù, žélіau, žélti, Latvian zel'u, zeÎt 'to be green'; ablautend Lithuanian žãlias, Latvian zal'š, Old Prussian saligan 'green', Lithuanian žolẽ, Latvian zâle f. 'grass, herb', Old Prussian sālin Accusative 'herb', Lithuanian žãlas 'red' (of cattle); Lithuanian žìlas 'gray', Latvian zils 'blue', Lithuanian žeĨvas 'greenish', Latvian zèlts (old neuter) 'gold', East Lithuanian žeĨtas 'golden'; Lithuanian žlėjà 'twilight, dimness' (ĝhlēḭā), Trautmann Balto-Slavic Wb. 364 f., 368, 372; Lithuanian tulžìs 'gall', from žultìs through metathesis; Latvian žults the same (ĝhl̥t-); for the u-grade in Lithuanian žaĨvas, žeĨvas (= Latin helvus) 'green', žaliũkė 'green frog', etc., see Specht Decl. 120.

Old Church Slavonic zelenъ ‘green’, Serbo-Croatian zèlen, Czech zelený; Russian zelёnyj, Polish zielony; compare Sanskrit híraṇya- ‘gold’; also Old Church Slavonic zelije n. ‘vegetables’, Russian zelje ‘cabbage, medicinal herb’, Serbo-Croatian zêlje ‘greens’, Czech zelí n. ‘cabbage’.

Also Russian zołá ‘ashes’, Bulgarian zolá ‘wood ash, lye made from it’; Old Church Slavonic zlakъ ‘herb’, Russian zlak ‘grass’, Bulgarian zlakove ‘grasses, herbs’; Slavic zolto in Old Church Slavonic zlato ‘gold’, Russian zółoto, Serbo-Croatian zlâto, Czech zlato, Polish złoto.

Additionally, Slavic zoltъ ‘golden’ in Russian zołotój, Slovenian zlât, Czech zlatý, Polish zloty ‘golden’; Old Church Slavonic zlъčъ ‘gall’ (ĝhl̥-ki-s); Bulgarian zlъčka ‘chicory’ (connected in folk etymology to zelenъ, etc.); compare with Old Church Slavonic žlъtъ with a velar initial.

Also, the initial balto-Slavic g- in: Balto-Slavic gelta- and gilta- ‘yellow’ in: Lithuanian geĨltas ‘yellow’ (from which geĨsvas ‘yellowish’).

Latvian dzęlts ‘yellow’, dzeltêt ‘to turn yellow’; derived from this Old Prussian geltaynan (Hs. gelatynan); Lithuanian geltónas; Latvian dzeltains and dzèltãns ‘yellow’; Serbo-Croatian žût (f. žúta); Czech žlutý; Russian žółt (f. żełtá).

To this Old Church Slavonic žlъtъ, žlъčь ‘gall’, Russian žolčь, Bulgarian žlъčka ‘chicory’, Serbo-Croatian žûč, Czech žluč, Polish żółć; compare above with the mil palatal initial Old Church Slavonic zlъčь.

Alongside the t-suffix in color adjectives, an n-suffix in animal names, Baltic Slavic gilnā- f. ‘woodpecker’ in Lithuanian giĨna ‘wheatear’, Latvian dziÎna ‘woodpecker’; Slavic žьlna in Russian-Church Slavonic žlъna, Serbo-Croatian dialect žlná ‘black woodpecker’, Polish żółna ‘bee-eater’, Russian żełná ‘black woodpecker’.

With a different suffix, Czech žluva f. ‘oriole’ (from Slavic žьlva; compare above Latin helvus and with palatal initial Lithuanian želvas ‘greenish’, also žalvė f. ‘reed grass’, želvỹs m. ‘greenish trunk’).

Probably also here (compare, however, without S. 428 under ĝel-) Old Prussian gulbis, Lithuanian guĨbis m. (golbhi̯o-) gulbė f., Latvian gùĨbis ‘swan’ and ‘white cow’ (thus not related to ghel- ‘to call’).

Further with unexplained k-: Slavic kъlpь, kъlpъ in Ossetian kołṗ, Kashubian kôłp, Russian kółpik m. ‘spoonbill’;

Further, Russian gołubój, Old Prussian golimban 'blue,' Lithuanian gelumbẽ̃ f. 'blue cloth,' Old Bulgarian golǫbь 'dove,' Serbo-Croatian gȍlūb m. 'dove,' Czech holub 'dove,' etc.; for comparison, see Latin columba, palumbēs 'dove.'

Root extensions with dental: ĝhləd- in Anglo-Saxon glæterian 'to grow bright,' participle 'yellow'; Middle Dutch glate, Middle High German glaz m. 'bald spot.'

ĝhlend(h)- 'to shine, look, gaze' in: Old Irish as-gleinn 'he instructs,' in-glennat 'they investigate,' fo-gliunn 'I learn,' Breton goulenn 'to demand'; Old Irish do-gliunn 'I gather' (verbal noun díglaimm), Breton dilenn 'to select,' Gaulish glennāre 'to glean' (glenn- : glendn- see Pedersen Celtic Greek I 157, II 539), glése 'shining' (: glendtio-); Breton glein 'clear' (glandi̯o-, Indo-European ghlm̥dhi̯o-).

Norwegian dialect gletta 'to look,' glett 'clear spot in the sky,' Swedish dialect glänta 'to shine through, to open a little,' Middle High German glinzen 'to shimmer, to shine,' Old High German and Middle High German glanz 'shining,' Middle High German glanz, glunz 'shine,' Old High German and Middle High German glenzen 'to shine'; Swedish glindra 'to sparkle,' Middle High German glander 'shining, shimmering,' glander m. n. 'shine, shimmer'; compare with a different meaning below ĝhlend(h)-.

"Balto-Slavic glendi̯ō 'to look' (with initial velar) in: Latvian (Curonian) glendi 'search'; Slavic ględjǫ, ględěti in: Russian gljadéть 'to look, to gaze,' Serbo-Croatian glédîm, Czech hledím, hleděti 'to look' and originally iterative in Old Church Slavonic ględati 'to see,' Bulgarian glédam, Serbo-Croatian glèdâm, glèdati, Czech hladati, Polish glądać 'to see, to look' (Trautmann 92 f)."

Here, ghlādh-, ĝhlədh- means 'shiny, smooth.' In Latin, glaber means 'smooth, hairless, bald' (ghlədh-ro-).

Old Icelandic glaðr means 'smooth, shiny, joyful'; gleðia, glaða means 'to delight, entertain'; Anglo-Saxon glǣd means 'shiny, shimmering, joyful, pleasant, agreeable'; gladian means 'to shine, shimmer, make shine, stroke, comfort, delight'; Old Frisian gled means 'smooth'; Old Saxon gladmōd (similar to Anglo-Saxon glædmōd) means 'joyful'; Old High German glat means 'shiny'; Middle High German glat means 'shiny, smooth'; with intensive gemination, Middle High German glatz means 'bald head, baldness' (compare Middle High German glitze meaning 'shine; bald head').

Lithuanian glodùs, glõdnas means 'smooth, gentle'; glódžiu, glósti means 'to polish, smooth'; Latvian glaštu, glãstît means 'to stroke'; Old Prussian glosto means 'whetstone'; Old Church Slavonic gladъ-kъ means 'smooth, even'; Russian gládkij means 'smooth'; Bulgarian gladъkъ means 'smooth, polished'; Serbo-Croatian gladak, Czech hladký, Polish gładki 'smooth, beautiful, cute'; in causative forms, Russian gláditь means 'to smooth, flatten, stroke'; Bulgarian gládja, Serbo-Croatian glȁditi, Czech hladiti, Polish gładzić 'to smooth, flatten, stroke' (Trautmann 91).

The nasal infix ĝhlend(h)- means 'to glide.' In Low German, glandern means 'to slide,' and glander refers to 'ice floe' (possibly also related to Anglo-Saxon glendrian, glentrian meaning 'to engulf, to tumble down' as 'to let slide'); Norwegian gletta and Swedish (Middle) glinta both mean 'to glide' (compare above gletta meaning 'to look').

Lithuanian galándu, galąsti means 'to sharpen, to grind'; Latvian galuods means 'whetstone'; Old Prussian glandint means 'to comfort,' and glands means 'comfort' (compare with Anglo-Saxon gladian meaning 'to stroke, to comfort'; and above ghlend(h)- meaning 'to shine'). For Lithuanian glembù, glèbti meaning 'to become smooth, soft,' see under gel- 'to ball.'

s- and st- extensions:

Irish glass 'green, gray, blue', Welsh glas 'blue', Breton glaz 'green', Gallic glastum n. 1. 'woad, Isatis tinctoria', 2. 'blueberry'; with simple -s- Gallic-Roman glasina 'blueberry'; related to Irish glass also Old Irish glaiss f. 'river', Middle Irish glaisīn 'woad', and Cornish glesin 'sand'.

Middle High German glast ‘shine’, glanst ‘shines’, glanster ‘spark’, glasten ‘to shine’, with ablaut glosten, glusten; Latin-Germanic glēsum ‘amber’ = Anglo-Saxon glær m. ‘amber, resin’, Old High German glās ‘amber’, Old Icelandic glæsa ‘to make shine, to adorn’, with ablaut Norwegian dialect glōsa ‘to sparkle, to shine, to glance’, Old Icelandic gløsi-ligr ‘shining’; Old Icelandic gler n. ‘glass’, Anglo-Saxon with s: glæs n. ‘glass’, Old Frisian gles, Old Saxon glas, gles n. ‘glass’, Old High German glas ‘glass’; Old Saxon glaso ‘gray mold’, Middle English glaren ‘to shine’, Middle Dutch glaren ‘to shine, to glow’.

ĝhlei- appears in Greek (poetic) χλίω ‘to become warm or soft, to luxuriate, to live in abundance’, χλιαίνω ‘to make warm, to soften’, χλιαρός ‘warm, tepid’; Irish glé, Welsh gloew ‘shining, clear’ (: ghlei-u̯o), gledd (ghliu̯ā) ‘green grass’, Middle Irish gléinech ‘clear’, Middle Welsh try-lwyn ‘very distinct’.

Old Norse gljā ‘to glitter’, Old Frisian glīa ‘to glow’, Anglo-Saxon glǣm ‘shine’, Old Saxon glīmo ‘shine’, Old High German glīmo, gleimo ‘firefly’, Middle High German glīmen ‘to shine, to gleam’, glimmen ‘to glow, to gleam’, Norwegian dialect glīna ‘to shine, to stare’, Swedish glina ‘to smile’, glena ‘to shine, to clear up, to laugh’.

ĝhleid-:

Greek χλιδή ‘softness, luxury, opulence’, χλιδᾶν ‘to be soft, luxurious’;

Gothic glitmunjan ‘to shine’, Old Icelandic glita, glitra ‘to glitter’: with full development, Old Saxon glītan ‘to gleam’, Old High German glīzzan ‘to shine’, glitzen as an intensification, Old Icelandic glit n., Old High German glīz ‘shine, flash’, glizemo in the same sense, Anglo-Saxon glitenian, Old High German glizinōn ‘to shimmer’.

Here, too, probably belongs ĝhleidh- ‘to glide’: Old English glīdan ‘to slide, fall’, glidder ‘slippery’, Old Frisian glīda ‘to glide’, Old Saxon glīdan ‘slippery’, Old High German glītan ‘to glide’; Anglo-Saxon ā-glǣdan ‘to make glide’, asäch. bi-glēdian the same, Old Icelandic gleiðr ‘spreading-legged’. Regarding Lithuanian glitùs ‘smooth’, see under glei- in gel- ‘to ball’.

ĝhleis-:

Gaulish glīso-marga f. ‘gleaming marl’, Galloromance glīso-, older glēso- (Indo-European ghlei-s-o-); compare Welsh glwys ‘beautiful’, Old Breton glois, gloes the same (ghlei-st-o); Old Icelandic glissa ‘to laugh scornfully’, Anglo-Saxon glīsian, glisnian ‘to shine’, Old Frisian glisia ‘to shimmer, blink’, Middle High German glistern ‘to sparkle’, Norwegian and Swedish glīsa ‘to shine, shimmer’; nasalized Middle High German glinsten ‘to shine’, glinster ‘shine’.

ĝhleu- and ĝhlōu-: ĝhlū- perhaps in Greek χλό(ϝ)ος, χλοῦς ‘green-yellow or light green color’, χλόη ‘young shoot, young grass’, χλο(ϝ)ερός ‘green, fresh, vigorous’;

also in Irish gluair (ghleu-ri-) ‘clear, pure’; Welsh glo ‘coal’, Cornish glow, Middle Breton glou, Old Breton glaou (see Pedersen Celtic Greek I 63).

Gothic glaggwō ‘exact’, glaggwaba ‘careful’, Old Icelandic glǫggr, gløggr ‘clear, distinct, careful, miserly’, Anglo-Saxon glēaw, Old Saxon glau, Old High German Low German glau ‘sharp-sighted, clever’, Old Icelandic gluggi ‘light opening, window’.

(For the connection of these words with Lithuanian žvelgiù, žveĨgti ‘to look’, see Trautmann 374.)

ĝhlōu- in Old Icelandic glōa ‘to glow, shine, illuminate’, Anglo-Saxon glōwan ‘to flare up’, Old Icelandic himinglæva ‘daughter of Ægir and Rán’ (embodiment of the wave); -glō- f. ‘sun’, -glōa f. ‘moon’; see also above p. 430 under ĝhlō-.

ĝhlŭ̆-: Norwegian dialect glȳma ‘to peer, to look threateningly or lurkingly’, Swedish glūna ‘to look askance’, East Frisian glūmen ‘to look covertly and secretly at something and lurk’; Old Icelandic glūmr m. ‘bear’.

To this, s-(st-) extensions:

Irish gluss (ĝhlustu-) ‘light, brightness’; Old Icelandic glys ‘shine, polish’, Modern Icelandic glosa ‘to radiate’, Middle High German glosen, glosten ‘to glow, to shine’, gloste ‘glow’, Middle Dutch glūren ‘to lurk’, English to glower ‘to scowl’, Styrian gloren ‘to stare’, Norwegian dialect glȳra ‘to look sideways, to squint, to blink’, Old Icelandic glyrna f. ‘eye’, Norwegian glōr.

ĝhlŭ̆d-: Middle English glouten, English to glout ‘to stare, to look sullen or sulky’, to gloat (: glotian) ‘to gloat, to stare maliciously’, Old Icelandic glotta ‘to grin’, Middle High German, New High German glotzen.

Ref : WP. I 623 f., 624 ff., WH. I 473 f., 514, 578 f., 600, 607 f., 639, 654, 868, Trautmann 83 f., 88, 364 f., 368, 372, Persson Beitr. 170 f., 790 ff., 876 f.

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638. ĝhel-2

English : ‘to cut’

German : ‘schneiden’

"Material: Sanskrit halá- m. n. ‘plow’ (originally ‘branch, twig’); huḍu-, huḍa- m. ‘ram’ (ghḷdu-);"

Armenian joł ‘stake, pole’ etc., jlem ‘furrow, plow’;

Greek γάλλος ‘priest of Cybele, castrated’ (from Phrygian, from which also Hittite iskalla- ‘to tear, to rip’, Iskallis, name of Attis), hence Latin gallus; Old Welsh gylym, Middle Welsh geleu, gelyf ‘knife, dagger’ (Vendryes Ét. celt. 4, 60) from ĝhel-mo- = Anglo-Saxon gielm.

Gothic gilþa f. ‘sickle’; Anglo-Saxon gielm m. ‘sheaf’; Old Icelandic gǫltr, galti ‘boar’, gylr, gylta ‘sow; axe’, Anglo-Saxon gielte ‘young sow’, Middle Dutch gelte ‘castrated sow’, Old High German galza, gelza f. ‘castrated pig’; Old High German Middle High German galt, Anglo-Saxon gielde, Old Norse geldr, Swedish galder ‘non-milking, barren’, Old Icelandic gelda ‘to castrate’; Swiss galt also ‘not yet giving milk’, galdvee = ‘young cattle’.

Lithuanian žúolis ‘piece of wood, log’ (ĝhōli-). The above equations are consistently uncertain.

Ref : WP. I 626 f., Petersson Heterokl. 155 f., WH. I 581.

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PIET : 1709

639. ĝhēlā

English : ‘wine’

German : ‘Wein’

Material: Sanskrit hālā ‘liquor’;

Greek χάλις, -ιος ‘unmixed wine’, χαλί-κρητος (thus);

Macedonian κάλιθος • οἶνος. Ἀμερίας Hesychius;

Thracian ζίλαι • ὁ οἶνος Hesychius (ĝhēl-).

Ref : WP. I 631. Sehr zweifelhaft.

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PIET : 0

640. gheidh-

English : ‘to wish for’

German : ‘begehren’

Comments: only Armenian and Slavic

Material: Sanskrit gŕ̥dhyati ‘is greedy, desires intensely’ (= Serbo-Croatian Church Slavonic žlъždǫ), gr̥dhnú-ḥ ‘greedy’, gŕ̥dhra-ḥ ‘greedy; vulture’, gardha-ḥ (= Old Church Slavonic gladъ) m. ‘desire’, Avestan gərəða- thus.

Slavic žildiō ‘to long for’ in:

Serbo-Croatian Church Slavonic žlъždǫ, žlъděti ‘to desire’, Serbo-Croatian žúdîm, žúdjeti ‘to long for, to yearn’.

In Slavic languages, galda- m. means 'Hunger' as seen in Old Church Slavonic gladъ, Serbo-Croatian glâd (Gen. glâda), Czech hlad, and Russian gółod (Gen. gółoda).

Ref : WP. I 633, Trautmann 87 f.

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PIET : 0

641. ghel(ĕ)ĝh-

English : ‘a k. of metal’

German : ‘Metallbezeichnung’ (‚Bronze, Kupfer, Eisen’)

In the material provided, Old Church Slavonic želězo is reflected in želez(ь)nъ meaning ‘iron,’ Serbo-Croatian žèljezo, and Russian želézo meaning ‘iron.’ Lithuanian has geležìs and Žemaitian gelžìs (as in geležìnis or gelžìnis meaning ‘iron’), Latvian dzèlzs, East Latvian dzelezs, and Old Prussian gelso f. meaning ‘iron.’

In connection with Greek χαλκός and Cretan καυχός meaning ‘copper, bronze,’ the κ in χαλκός does not hinder comparison, since καυχός points to χαλχός as a common predecessor. The word likely originates from an external cultural sphere. The unique gradation of the second syllable in Balto-Slavic may be due to a different substitution in loanwords. χαλκός (ἐρυθρός Ilias I 365) meaning ‘red metal’ could be related to χάλκη, χάλχη, κάλχη ‘murex,’ which is also borrowed. In Balto-Slavic, the term may have shifted from referring to bronze to iron.

Ref : WP. I 629, Specht Dekl. 27, Trautmann 83.

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PIET : 367

642. gheləd-

English : ‘ice’

German : ‘Eis’

The material includes New Persian žāla (žalda) meaning ‘hail, frost’;

Greek Homeric χάλαζα meaning ‘hail’;

Old Church Slavonic žlědica meaning ‘frozen rain’; Slovenian žlę̑d meaning ‘black ice’; Little Russian oželéda meaning ‘rain with snow, ice on trees’; and Polish żłódź meaning ‘sleet, black ice’.

Ref : WP. I 629 f., Specht Dekl. 17.

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PIET : 368

643. ghelĝh-

English : ‘gland’

German : ‘Drüse’

The material includes Armenian gełj-kh meaning ‘glands’ (with the notable initial sound explained by dissimilation, see Meillet MSL. 13, 244f., Lidén Armenian Stud. 71 and A. 1. 2); East Lithuanian gẽležuones, gẽležaunēs, gẽležūnes meaning ‘glands, goiter’; Slavic želza as seen in Church Slavonic žlěza, Russian železá, Slovenian žlẹ́za, Czech žléza (now žláza, with reference to Czech hlíza ‘abscess’, see Meillet op. cit.), and Polish zołza meaning ‘gland’.

Ref : WP. I 612, 632, Trautmann 84.

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PIET : 373

644. ghel-ond-, ghol-n̥d-

English : ‘stomach; bowels’

German : ‘Magen, Gedärm’

Comments: (A hypothesis about the old paradigm in Petersson Heteroklisie 2281)

Material: Greek χολάδες f. Pl. ‘intestines, entrails’, χόλικες similarly;

Old Church Slavonic želǫdъkъ ‘stomach’, Russian-Church Slavonic želúdъkъ, Serbo-Croatian žèludac, Czech žaludek, Polish żołądek similarly.

Ref : WP. I 631 f., Trautmann 82.

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PIET : 374

645. ghel-ōu-, ghelū-

English : ‘tortoise’

German : ‘Schildkröte’

Material: Greek χέλῡς ‘turtle, lyre’, χελώνη similarly, Aeolic χελύννα, χελεύς • lyre Hesychius (Kuiper Notes 48);

Slavic želū- f. ‘turtle’ in:

Church Slavonic želъvь, Russian-Church Slavonic želva, Serbo-Croatian žȅlva, Czech želva, Russian žolvь f., Polish żółw.

Ref : WP. I 631, Trautmann 84, Specht Indo-European Dekl. 120.

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646. ghel-tō (Germanic) und ghel-dhō (Slavic)

English : ‘to cost, pay’

German : ‘gelte, zahle’

Material: Gothic fra-gildan ‘to repay, to recompense’, us-gildan ‘to repay’, Old Icelandic gjalda ‘to pay, to settle, to repay, to be worth’, Anglo-Saxon gieldan, Old High German geltan ‘to pay, to repay, to serve, to offer’ (Proto Germanic ʒelðṓ), Swedish gjalla similarly (ʒélþō).

Gothic gild n. ‘tax, tribute’, Old Icelandic gjald ‘payment, wage, penalty’, Anglo-Saxon gield ‘payment, contribution, sacrifice, fellowship’, Old Icelandic gildi ‘membership’, Anglo-Saxon gilde n. similarly, gilda m. ‘guild member’ (from which Middle Irish gilda ‘squire’), Middle Dutch gilde, from which New High German Gilde.

Old High German gelt ‘payment, recompense, sacrifice, etc.’, New High German Geld; Gothic gilstr n. ‘tax’, Old High German gelstar (geld-tra-) ‘sacrifice, tax’; Lithuanian geliúoti ‘to be worth’ derives from Low German gellen = gelten;

Old Church Slavonic žlědǫ žlěsti (žladǫ žlasti) ‘to repay, to pay, to atone’ would be, if related, a d(h)o-present form alongside the Germanic -to-present.

Ref : WP. I 632, Trautmann 82 f.

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PIET : 1713

647. ghelunā

English : ‘pine-tree’

German : ‘Kiefer’

Material: Armenian jełun ‘palate, roof’;

Greek χελῦνη ‘lip, jawbone’, perhaps also χεῖλος ‘lip’, Aeolic χέλλος, if from χελϝος (Solmsen KZ. 29, 352);

Old Icelandic giǫlnar ‘jaw’, Swedish gäl ‘gill, jaw’, Danish gjælle similarly.

Ref : WP. I 632.

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PIET : 375

648. ghen-

English : ‘to crack open, grind, scratch’

German : ‘zernagen, zerreiben, kratzen’, auch ‘Kleines, Bißchen’

Material: Only in the extensions ghnēgh-: ghnəgh-, ghnəd(h)-, ghnei-, ghneu-. Guttural extension ghnēgh-:

Avestan aiwi-ɣnixta- 'gnawed at, eaten away'; Old Norse gnaga 'gnaw', Anglo-Saxon gnagan, ginagan (with anaptyctic vowel), late nagan the same - Additionally with Indo-European g in the initial position, Franconian cnagan, Dutch knagen the same; Latvian gńẽga 'one who eats with long teeth' (the mouillation according to Endzelin Latvian Greek 136 f. characteristic of contemptuous expressions). Also see Mühlenbach-Endzelin Latvian-D. Wb. I 634.

Dental extension ghnəd(h)-: with intense consonant prolongation, Anglo-Saxon gnætt m. ‘gnat’, English gnat ‘gnat’, Low German gnatte ‘small gnat’, Danish dialect gnat ‘small piece’, Middle High German gnaz, -tzes ‘scab, petty annoyance’, New High German Gnatz, Gnätze ‘scab, skin rash’; Old Icelandic gnǫtra ‘to rattle, clatter (of bones)’, English dialect to gnatter, Swedish gnat ‘grumbling, quarrel’, gnatig ‘irritable, always sulky’, New High German gnatzig ‘ill-tempered’ (cf. kratzig in the same sense).

Continuing with dd:

Old Norse gnaddr ‘young of animals or humans’, Old Icelandic gnadda ‘to murmur, to torment with ill-tempered words’, Norwegian dialect gnaddra ‘to grumble, to growl’, Low German gnadderig ‘ill-tempered, sulky’. Persson Beitr. 95 f., 811.

i-extensions ghnei-, ghneid(h)-: Greek χνίει • ψακάζει, θρύττει (or θρύπτει), χνιαρωτέρα • χνοω[δεσ]τέρα Hesychius;

Anglo-Saxon gnīdan ‘to rub, to grind’, Old High German gnītan, Middle Dutch gnīden, from which likely come Swedish gnīdha, Swedish gnida, Danish gnide; also compare (similarly borrowed) the rare Old Icelandic gniða. Old Icelandic gnīsta tönnum ‘to clatter with the teeth’, Middle High German gnīst ‘ground’, Tyrolean Gneist ‘small cut or scraped material’; Norwegian dialect gnita ‘small detached piece’, Middle Dutch gnitte ‘small gnat’, East Frisian gnid, gnit ‘various small things; a type of small gnat’, New High German Gnitze ‘small gnat’.

Latvian gnīde ‘sharp, shabby, dirty skin’; Old Church Slavonic gnijǫ, gniti ‘rotten’, Russian gnitь, Bulgarian gnija, Serbo-Croatian gnjìti and gnjíliti, Czech hníti, Polish gnić etc.; Old Church Slavonic gnilъ ‘rotten’, Russian gnil, Serbo-Croatian gnjìo, Czech hnilý, Polish gniły etc., Old Church Slavonic gnojь ‘manure’, Russian gnoj ‘pus’, Serbo-Croatian gnôj ‘etc.’, Czech hnůj ‘manure, danger’, Polish gnój etc.

Regarding ghnĭ̆dā ‘nit, lice’:

Old Icelandic, Norwegian dialect gnit f., Swedish gnether, Swedish gnet, Danish gnid; Latvian gnīda ‘nit, lice, avaricious, miserly person’ (Mühlenbach-Endzelin I 633), Lithuanian glìnda (from gnìnda dissimilated); Russian gnída, Slovenian gnjìda, Czech hnída, Polish gnida; compared to Latin lēns, -dis f. similar, see WH. I 783f. and Specht Decl. 44.

u-expansions ghnĕu-, ghneudh-, ghneus-:

Greek χναύω ‘scrape, scratch, gnaw off’, χναῦμα ‘delicacy’, χναυρός ‘delicious’, χνόος, χνοῦς ‘what can be scraped off, dust, foam, fluff’;

Old Icelandic g-nūa ‘to rub’ (also gnȳia ‘to make a noise, to roar’, gnȳr ‘noise’), Old Icelandic gnauð ‘noise, rattling’, gnyðr ‘complaining, growling’, Anglo-Saxon gnēaþ ‘miserly, stingy’, Middle Dutch gnauwen ‘to growl’;

Lithuanian gniũsai ‘vermin, pests’, Old Church Slavonic gnusьnъ ‘disgusting’, gnǫšati, gnušati sę ‘to feel disgust’, Russian gnus ‘vermin, pests’, Serbo-Croatian gnûs ‘disgust, filth’, Czech hnus ‘disgust, filth’, hnusný ‘disgusting’, Polish gnuśny ‘lazy, sluggish’.

Ref : WP. I 584 f., WH. I 783, Trautmann 93.

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PIET : 275

649. ghend- und ghed-

English : ‘to grab, grip’

German : ‘fassen, anfassen, ergreifen’, z. T. auch ‘geistig erfassen’

Comments: For the coexistence of the non-nasalized and nasalized root forms, see Brugmann II2 3, 293f., IF. 32, 321.

Material: Greek χανδάνω (ghend-) ‘to grasp’, Aorist ἔχαδον (ghn̥d-), Future χείσομαι (ghend-s-), Perfect with present meaning κέχονδα.

Albanian gjëndem 'I am found,' gjënj, gjenj, geg. gjëj 'find' (G. Meyer BB. 8, 187, Albanian Wb. 140, Albanian St. III 10; gjet 'find, recover,' see Schmidt KZ. 57, 20ff.); Latin praehendō, -ere, -ī, -sum 'to grasp, to seize,' praeda 'booty.' Ablative form old praidad (prai-hedā); hedera 'ivy' ('clinging'; from ghedes-ā);

Old Irish ro-geinn 'finds place in' (ghn̥d-ne-t), Welsh 1st sg. gannaf, verbal noun genni (from gannim, Indo-European ghn̥d-n-) 'to be contained, to have space'; also

Middle Irish geind f. (Old Irish gend) 'wedge,' Breton genn m. (with secondary -ng), and Cornish Pl. genow, Cornish gedn, New Welsh gaing (with secondary -ng);

Gothic bi-gitan 'find,' Old Icelandic geta 'to reach; to produce, to guess,' Anglo-Saxon be-gietan 'to obtain, to beget,' for-gietan 'to forget' (English get, beget, forget Scandinavian loanwords), Old High German pi-gezzan 'to attain,' fir-gezzan 'to forget' (including as a factitive Middle High German ergetzen 'to cause to forget, to compensate'), New High German ergötzen, Old Saxon bi-getan 'to seize,' far-getan 'to forget'; Middle Dutch gissen, Swedish Norwegian gissa 'to guess, to suppose' (English guess Low German or Northern loanwords);

Perhaps related here (as with Welsh genni, a derivative of ghend-nō): Gothic du-ginnan, Anglo-Saxon on-, bi-ginnan, Old Saxon, Old High German biginnan 'to begin, to commence' (other interpretations see Feist3 s. v.; noteworthy is the interpretation by Wiedemann BB. 27, 193 as ĝhen-u̯ō related to Albanian zë, Geg. zâ 'to touch, catch, begin, receive [from a woman], rent' from Proto-Albanian zenō); perhaps also Old Church Slavonic gadati 'to guess, to think' ('to mentally grasp'), Russian gadátь 'to guess, to conjecture,' Czech hadati 'to guess, to think,' etc.

Ref : WP. I 589 f., WH. I 638, Thurneysen Greek 353, Berneker 288 f.

Pages : 437-438

PIET : 1673

650. ghendh- ($gh_o ndh$-)

English : ‘boil’

German : ‘Geschwür’

Material: Greek κανθύλη 'ulcer, swelling,' κονθηλαί • αἱ ἀνοιδήσεις Hesychius;

Gothic gund n. 'cancerous ulcer,' Norwegian dialect gund m. 'scab,' Anglo-Saxon gund m. 'pus,' Old High German gund m. 'pus, suppurating ulcer.'

Ref : WP. I 588.

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PIET : 281

651. ĝhengh-

English : ‘to march, step’

German : ‘schreiten; Schritt, Schenkelspreize, Schamgegend’

Material: Sanskrit jáṁhas- n. 'step, wingbeat,' jáŋghā 'shin,' Avestan zangəm 'ankle,' -zangra- (in compounds) 'ankle' or 'foot'; with reduction Sanskrit jaghána- m. n. 'buttock, pubic area': Greek κοχώνη 'place between the thighs' (assimilated from καχώνᾱ).

Anglo-Saxon -gīht 'gang,' Middle High German gīht 'gang, journey' (from Proto-Germanic ginxti- from ĝheng-ti-), with a variation of o: Gothic gagg n., Old Icelandic gangr, Anglo-Saxon Old High German gang 'gang' and Proto-Germanic gangjan iterative (Gothic past tense gaggida 'went,' Anglo-Saxon gengan, Middle High German gengen, gancte 'to set out') and also gangan, Gothic gaggan 'to go' = Old Icelandic ganga (gekk), Old Saxon gangan (geng), Old High German gangan (giang), Anglo-Saxon gongan similarly, to which Old High German gengi, Anglo-Saxon genge, Old Icelandic gengr 'passable,' Gothic framgāhts 'progress,' Old Icelandic gātt 'cut on the doorpost,' gætti 'door frame'; reduced Old Frisian gunga 'to go,' Danish gynge, older gunge 'to swing'.

Lithuanian žengiù, žeñgti 'to stride,' pražangà 'transgression,' žiñgsnis 'step.' An initial doublet (due to dissimilation) possibly in Old Irish cingim 'I stride' (3rd plural cengait, perfect cechaing), Welsh rhy-gyngu 'to pass through,' Old Irish cing, genitive cinged 'warrior,' Gallic Cingeto-rīx, with a reduced Proto-Celtic kn̥gsmn̥ in Old Irish céimm (kenksmen), Welsh Cornish cam, Breton camm 'step' (kanksman). Another variant ghenk- is considered (under ōkú-s 'quickly') for Old High German gāhi 'quick, hasty, sudden.'

Ref : WP. I 588, WH. I 217, Trautmann 370.

Pages : 438-439

PIET : 1671

652. gher-1

English : expr. root

German : in Schallworten

Comments: mostly just more recent parallel coinages, often with expressive vowel changes and gemination.

Material: Sanskrit gharghara-ḥ 'rustling, gurgling,' masculine 'rustling, laughter,' ghargharita- n. 'grunting,' ghurghura-ḥ 'a gurgling sound,' ghurghurī 'cricket,' ghurghurāyatē 'roars, hums'; Latin hirrīre 'to whine, to growl' ('rr' vocalized with i as a representation of the high tone).

Anglo-Saxon gierran st. V. 'to sound, creak, chatter,' New High German girren (Middle High German also garren, gurren), Swedish, Norwegian garpa 'to make noise, to boast,' Old Icelandic garpr 'undaunted, combative person'; Norwegian dialect garta 'to joke, chat, grunt'; Anglo-Saxon gierman, Norwegian garma 'to roar,' Old Norse garmr 'hound'; also Anglo-Saxon gryllan 'to creak, rage,' Middle High German grellen st. V. 'piercing, to scream with rage,' grel 'rough, glaring, angry,' Dutch grollen 'to grumble, be angry,' Middle High German grüllen 'to mock,' New High German grollen.

Russian-Church Slavonic gъrkati 'to girr,' Czech hrčeti 'to rattle, purr, trickle,' hrkati 'to crash, rattle'; Slovene gŕgati 'to gurgle, to girr'; possibly related is ghrē-d- in Gothic grētan, Old Norse grāta, Old Saxon grātan, Anglo-Saxon grætan (gréotan in variant forms), New High German Alemannic grātsə 'to weep, to lament'; with ablaut, Old Icelandic greta 'to cause to weep,' Anglo-Saxon grætan 'to attack, to greet,' Old Saxon grōtian 'to call out,' Old High German gruozen, New High German grüßen; Old Norse grātr m. 'weeping,' Old High German grāz 'rage'; ghrē-dh- in Anglo-Saxon grædan 'to call, to cry out.'

Ref : WP. I 605.

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PIET : 0

653. gher-2

English : ‘to stroke roughly, rub’

German : ‘hart worüber streichen, reiben’

Comments: Also compare the extensions ghrēi-, ghrēu-, ghrem-, ghren-, as well as the previously mentioned grōd-.

Material: Greek κέγχρος ‘millet, dung,’ κάχρυς ‘roasted barley’ (derived from gher-ghro- and ghn̥-ghru-); χέραδος n. and χεράς, -άδος f. ‘gravel, pebbles’ (gherəd- or gher̥d-); χερμάς, -άδος f. ‘pebble, slingstone’; Latin furfur, -uris m. ‘the husk, the shell of grains and legumes; bran’ (for-for); vowel grade as in Lithuanian gurùs ‘crumbly,’ gùrti ‘to crumble.’

s-Extension:

Sanskrit gharṣati ‘to rub,’ ghr̥ṣṭa-ḥ ‘rubbed’; Russian goróchъ ‘pea,’ Serbo-Croatian grȁh ‘bean, pea’ (the Slavic intonation likely developed from a lengthened base ghōrso-s or from ghorəsos).

Ref : WP. I 605 f., WH. I 545 f., 570.

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PIET : 305

654. gher-3, ghrē- : ghrō- : ghrə-

English : ‘to come out, stick out’

German : ‘hervorstechen’, von Pflanzentrieben oder -stacheln, Borsten, von Erderhebungen, Kanten usw.

Comments: (likely identical with ghrē- : ghrō- : ghrə- ‘to grow, to be green,’ see there); also see under ĝhers-.

Material: a. Greek χαρία • βουνός Hesychius, χάρμη ‘upper lance point’, ἄγ-χαρμον • ἀνωφερῆ τήν αἰχμήν Hesychius, χοιράς ‘projecting, prominent; prominent cliff in the sea’ (ghori̯o-);

possibly (though quite uncertainly) related to Norwegian dialect gare ‘point’, gara ‘to stab, thrust’; from the heavy base: Middle High German grāt, Pl. græte m. ‘fishbone, ear spike, mountain peak, mountain ridge’, New High German Grat, Gräte (ghrē-tí-);

With the -d suffix: Polish grot, Czech hrot ‘arrowhead, spear’;

b. with -d suffix: Old High German and Middle High German graz n. ‘shoot, twig of conifers’ (also possibly applied to the emotional realm, Old High German grazzo Adv. ‘fiercely, severely’, Middle High German graz, grāz ‘rage’, graz ‘angry, furious’);

c. With the -n suffix:

Gothic granō (Isidor Orig. XIX 23, 7), Old High German grana, Anglo-Saxon granu, Old Icelandic grǫn f. ‘mustache; mouth, spruce’, Middle High German gran, grane ‘hair tip, beard hair, fishbone’, New High German Granne ‘ear spike’, dialectally ‘pig’s back bristle’, and ‘fishbone’; Slavic granь ‘sharp corner, edge’, e.g., in Russian granь f. ‘border; milestone; facet’, Czech hrana ‘corner, edge’, etc.; also Russian gránka ‘bunch’, Little Russian hránok ‘branch, twig’, Bulgarian and Serbo-Croatian grána ‘branch’.

d. With the -en-dh suffix:

Albanian krande ‘straw, splinter, twig’, Tosk Albanian krende ‘branch’ (ghrondh- or ghrendh-), etc.; Gaulish grennos ‘beard’ (Wartburg), Middle Irish grenn ‘beard’ (ghrendh-no-s); Welsh grann ‘eyelid, cheek’, Breton grann ‘eyebrow’ (with unclear a; or should ghr̥̄dh-no-s be considered).

Ref : WP. I 606, WH. I 413 f.

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PIET : 388

655. ĝher-1

English : ‘to yearn for’

German : ‘begehren, gern haben’

Comments: Sometimes with forms from a base ĝherē(i)- : ĝheri- (see Persson Beitr. 728).

Material: Sanskrit háryati ‘takes pleasure, desires’; Avestan zara- m. ‘striving, goal’;

Greek χαίρω (χαρι-ω), χαρῆναι ‘to rejoice’, χάρις f. ‘grace, favor’, χαρᾱ́ ‘joy’, χαροπός ‘blazing with joy of battle’, χάρμα n. ‘joy, pleasure’; also χάρμη ‘battle’, originally ‘joy of battle’; χαρτός ‘pleasant’; according to Pedersen 5e declension Latin 73 related, χρή etc. See below ĝher-6; also according to Leumann Homeric Words 318109f, δυσχερής ‘unfriendly, unpleasant’, εὐχερής ‘carefree, undisturbed, easy’ (later applied to χείρ ‘hand’).

Oscan herest (bantinisch, for heriest), Umbrian heriest ‘wants’, heris-heris ‘again and again’, Oscan heriam ‘judgment, power’, Herentateís ‘of Venus’, Paelignian Herentas, Sabine hiretum ‘decree’; Latin horior, -īrī ‘to urge, to encourage’, horitor, syncope form of hortor, -ārī with the same meaning.

Old Irish gor ‘piety’, goire ‘piety, reverence’; Middle Irish do-gar ‘unfortunate’, so-gar ‘very fortunate’ (compare Greek χαρᾱ́); Welsh dyar ‘sad’, hyar ‘pleasant’ (I. Williams RC 40, 487).

Old High German ger ‘desirous’, gerōn ‘to desire’, Old High German girīg, Old Saxon gerag ‘greedy’; Gothic faíhu-gaírns ‘money-greedy’, Old Icelandic gjarn, Anglo-Saxon georn ‘eager, desirous of something’, Old High German and Old Saxon gern ‘eager, enthusiastic for something’, Adv. Old High German gerno, New High German gern, Denom. Gothic gaírnjan, Old Icelandic girna, Anglo-Saxon giernan, Old Saxon girnean ‘to desire’.

Perhaps related here as a dh-formation from the base ĝh(e)rē-: Gothic grēdus ‘hunger’, grēdags ‘hungry’, Old Icelandic grāðr, grāði m. ‘greed, hunger’, Anglo-Saxon gnǣd ‘greed’, New High German jrāt ‘hunger’ (Berlin), Anglo-Saxon grǣdig, Old High German grātag ‘greedy’.

Thus, as ghrədh- in Germanic graða- ‘eager, lustful’ in Old Icelandic graðr ‘untrimmed’, graðungr ‘bull’. In Middle High German grīt m. ‘desire’, grītec ‘eager’, Old Icelandic grīð f. ‘fury’, griðjungr m. ‘bull’ it is plausible to look for an ablautend Indo-European ĝh[e]rēi-dh- or ĝh[e]rī-dh- might be considered.

Middle Irish grād n. ‘love’ is borrowed from Latin grātum facere alicui and similar expressions (d instead of th after grad ‘gradus’).

Ref : WP. I 600 f., WH. I 657 f.

Pages : 440-441

PIET : 1690

656. ĝher-2

English : ‘to scratch, scrape’

German : ‘kratzen, ritzen, scharren’

Material: Greek χαράδρᾱ ‘earth fissure, chasm’; χαράσσω, Attic -ττω ‘to sharpen, to engrave, to notch, to cut’; χάραξ, -ακος ‘stake, pointed stake, vine stake; cutting from the olive tree’; χαρακτήρ ‘engraver’, then ‘stamp, imprint, character’ (Kretschmer Gl. 20, 254).

Lithuanian žeriù, žeřti ‘to scratch, to rake’, žarstýti ‘to scratch or rake frequently’.

Ref : WP. I 602.

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PIET : 0

657. ĝher-3 und ĝherə-, ĝhrē-

English : ‘to shine, shimmer’

German : ‘strahlen, glänzen, schimmern’

Material: Old Icelandic grár (ĝhrē-u̯o-s), Anglo-Saxon grǣg (ĝhrē-u̯i̯o-s), English gray, Old Frisian grē, Old Saxon grā, grē, Old High German grāo (Gen. grāwes) ‘gray’;

Lithuanian žeriù, žeŕéti ‘to shine with radiance’, žėruóti ‘to glow, to sparkle’, with ablautend žarijà f. ‘glowing coal’, Old Prussian sari f. ‘glow’.

Old Church Slavonic zьrjǫ, zьrěti ‘to see, to look’, Russian zrětь, Slovenian zŕ̥ęti, Czech zřiti, Polish źrzeć; Old Church Slavonic zorja ‘shine, radiance’, zarja ‘ray’; Little Russian zórja ‘star, celestial body, dawn’, Russian zaŕá ‘dawn’, Serbo-Croatian zòra ‘dawn’, Czech zoře ‘dawn’, záře ‘shine, radiance, ray’, Polish zorza ‘dawn’.

Old Church Slavonic pozorъ ‘contemplation’, Russian pozór ‘sight, shame’, nadzór ‘supervision’, Czech pozor ‘attention, care’, názor ‘view, opinion’; also related are Old Church Slavonic zrakъ ‘sight, form, kind’, Russian dialect zórok ‘view, face’, Serbo-Croatian zrâk ‘light’, Czech zrak ‘sight, face, vision’, Polish wzrok ‘vision, sight’; with ablaut: Old Church Slavonic zrьcalo n., Serbo-Croatian dialect zr̂calo, Czech zrcadlo ‘mirror’; related to Latin grāvastellus s. WH. I 620.

Root extension ĝhrēi-:

Old Irish grían f. ‘sun’ (ghrĕ̄inā);

Old Frisian, Old Saxon, Old High German, Middle High German grīs ‘gray’; New High German greis ‘gray, old’; possibly related is Old Icelandic grīss ‘piglet’; as well as Swedish grīs and Danish gris ‘piglet, pig’.

Root expansion (gherēu-) : ghrū-. In Old Icelandic, grȳiandi f. 'dawn', in Swedish gry 'dawning', Danish gry 'dawning', gry n. 'the horror'; also Old Icelandic grey n. 'bitch, coward', greyhundr 'greyhound', Anglo-Saxon grīeghund 'greyhound'.

Ref : WP. I 602 f., Persson Beitr. 300 ff., Trautmann 366.

Pages : 441-442

PIET : 1692

658. ĝher-4

English : ‘to gripe, grab, enclose’

German : ‘greifen, fassen, umfassen, einfassen’

Comments: expanded ĝherdh- (see below)

Derivative: ĝhor-to-s 'enclosed place'

Material: Sanskrit hárati 'brings, carries, fetches, takes', háraṇa- n. 'bringing, taking, giving', háras- n. 'taking, grasping, grip, power, force';

Greek χόρτος m. 'enclosed place, courtyard, pasture'; uncertain if χορός 'dance place, choral dance' originally meant 'enclosed place'; see also χόριον 'afterbirth', etc., under ĝher-5, and χείρ 'hand' under ĝhes-.

Oscan heriiad 'wants', [h]erríns 'they might seize', Latin cohors 'enclosed courtyard, cattle pen, band, retinue', from co + Indo-European ĝhr̥tís 'gathering', in ablaut with hortus 'garden as an enclosed place' (also villa in early Latin), Oscan húrz 'garden grove'; Latin hīr, īr 'thrush, hand', is questionable, see WH. I 649.

Irish gort 'field', Gaulish gorto- and gortiā 'hedge' (from Wartburg), Welsh garth 'enclosure, paddock, hedge' (the 'a' follows the Old Icelandic word gardd), Breton garz 'hedge, fence', and also Irish lub-gort 'garden', Old Welsh plural luird, New Welsh lluarth, Old Cornish luworch-guit 'wild garden', Middle Cornish lowarth 'garden', Breton liorz 'garden'.

It is undecidable whether Gothic garda 'enclosure, cattle pen', Old Frisian garda, Old Saxon gardo, Old High German garto 'garden' are based on Indo-European ĝhor-tó- or ĝhordho- (see below ĝherdh-). It is unlikely that Norwegian gaare 'annual ring in wood', Swedish gåra, New Icelandic gāri 'crack in wood' are an ablaut form of χορός meaning 'dance' or 'chorus'.

Uncertain if Lithuanian žãras 'course, path, turn' (Wackernagel AIGr. 251) belongs here; compare Greek χορός above. Hittite gurtas 'fortress' (Benveniste Balto-Slavic 33, 139); see also ĝherdh-.

Ref : WP. I 603 f., WH. I 242 f., 660, 857.

Pages : 442-443

PIET : 394

659. ĝher-5, ĝhor-nā

English : ‘bowels’

German : ‘Darm’

Material: Sanskrit híra-ḥ m. ‘Band’, hirā́ f. ‘Vein’;

Greek χορδή f. ‘Gut, sausage’; dubious χόριον ‘Afterbirth, food made from milk and honey, skin, leather’;

Latin haru-spex ‘Soothsayer’ literally ‘Guts-watcher’, hīra ‘Empty gut’, Pl. ‘Entrails’, hillae ‘the smaller anterior guts’ (ī Sabine for ē), hernia ‘Hernia’.

Albanian zorrë ‘bowels’ by Andi Zeneli

Old Icelandic gǫrn f., Pl. garnar ‘Gut’, Pl. ‘Entrails’ (ĝhornā); Anglo-Saxon micgern n. ‘Intestine’, Old Saxon midgarni, Old High German mitti(la)-garni the same; Old Icelandic garn n. ‘Yarn, warp (in weaving)’, Anglo-Saxon gearn the same, Middle Dutch garn, Old High German garn ‘Yarn’.

Lithuanian žarnà, Accusative žárną ‘Gut, Small intestine’; Latvian zarn̂a f. ‘Gut’, Pl. ‘Entrails’. If Armenian jaṙ ‘twisted’ belongs here, the original meaning of the root would need to be adjusted accordingly.

Ref : WP. I 604, WH. I 635 f., 869, Trautmann 367.

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PIET : 393

660. ĝher-6 (ĝherə- : ĝhrē-)

English : ‘short, small’

German : ‘kurz, klein, gering’ (auch ‘knapp werden, fehlen, nötig sein’)

Material: Greek χείρων (Aeolic χέρρων) from χερι̯ων ‘worse’, with the Superlative χείριστος and the Homeric Comparative χερείων, χέρηες, etc. (see Leumann Mus. Helv. 2, 2 ff., different from Schwyzer Gr. Gr. I 538), χειρόω, -όομαι ‘overpower’. Possibly related are χρή ‘it is necessary’, χρεώ ‘need, necessity, want, demand’, χρῆος, χρεῖος, χρέος, χρέως ‘need, demand, debt’, χρῆσθαι ‘to use, employ, etc.’ (: χρηι̯εσθαι), and dialectal χρη-εῖσθαι, χρῆμα ‘thing (that one uses), event’, Pl. ‘wealth, money, possessions’; see differently under ĝher-1.

Old Irish gair ‘short’ (ĝheri-s), gaire ‘shortness of life’, Old Irish garait, New Irish goirid ‘short’.

Root expansion ĝheres-, ĝhres-, ĝhers-:

Sanskrit hrasvá- ‘less, short, small’, Comparative hrásīyaṁs-, Superlative hrásiṣṭha-, hrasati ‘diminishes, becomes shorter’, Caus. hrāsayati ‘reduces’, Avestan zara-hehīš ‘the lesser, weaker’ (for zra . .);

Middle Irish gerr ‘short’, gerraim ‘I shorten, cut off’, gerrān ‘(cut) horse’.

Ref : WP. I 604f., Schwyzer Gr. Gr. I 538 u. Anm. 10, 539, 675 u. Anm. 8.

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PIET : 2977

661. ĝher-7

German : ‘starren’

See also : s. ĝhers-.

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PIET : 0

662. ĝherdh- und gherdh-

English : ‘to encircle, enclose’

German : ‘umfassen, umzäunen, umgürten’

Comments: due to Latin hortus (see ĝher-4) expansion of ĝher-4 'to grasp';

Derivative: ghordho-s 'enclosure'

Material: A. gherdh- (also here the words from the Kentum languages that are not crucial for the original onset): Sanskrit gr̥há- (gr̥dhá-) 'house, dwelling', Pl. 'chambers', Avestan gərəða- m. 'cave as dwelling place of divine beings' (an older

meaning 'house, dwelling' is confirmed by borrowings from other languages, such as wotj. gurt 'dwelling place, village', syrjän. gort 'house, dwelling' and 'underground dwelling, crypt, grave').

Albanian garth, -dhi ‘hedge’ (ghordhos, Jokl Slavia 13, 297ff.);

Phrygian -gordum ‘city’ in Manegordum ‘Man’s city’ (also Manezordum);

Greek (according to Hesychius) κορθίς • σωρός, κορθέλαι • σύστροφοι, σωροί.

Gothic bigaírdan ‘to surround’, Old Icelandic gyrða, Anglo-Saxon gyrdan, Old Frisian gerda, Old High German gurten (all 'to gird'); Gothic gaírda f., Old Icelandic gjǫrð ‘belt’, ablaut; Old Icelandic gyrðell, Anglo-Saxon gyrdel, Old Frisian gerdel, Old High German gurtil(a) (Middle High German gurt is a post-verbal noun).

Gothic gards m. ‘house’, Old Icelandic garðr m. ‘fence, enclosure, courtyard, homestead’, Anglo-Saxon geard, Old Saxon gard ‘enclosed property’, Plur. ‘dwelling’, Old High German gart m. ‘circle’ in mittilgart ‘orb’, heimgart ‘forum’, etc.; Gothic garda ‘barrier, cattle yard’, Old Frisian garda ‘garden’, Old Saxon gardo, Old High German garto (or from Indo-European ĝhor-tó-; cf. χόρτος under ĝher-4).

Lithuanian gařdas m. ‘cattle pen’, gardìs f. ‘gate, grid’; Slavic gordъ in Old Church Slavonic gradъ ‘fortress, city, garden’, Russian-Church Slavonic ogradъ ‘garden’ (whence Old Church Slavonic graždь m. ‘barn’), Russian górod ‘city’, Bulgarian gradъ, Serbo-Croatian grȁd, Slovenian grâd, Czech hrad ‘fortress, castle’, Polish gród; deeper-level Slavic žьrdь in Old Church Slavonic žrьdь ‘wood’, Russian žerdь ‘long, thin rod’, Polish żerdź, Slovenian žȓd ‘scaffold’.

Tocharian B kercīyen ‘palace’ remains distant (Pedersen Tocharian Sprachg. 34f.);

Hittite gurtas ‘fortress’ (Benveniste Balto-Slavic 33, 139); see also ĝher-4.

About Latin urbs ‘city’, supposedly from ghordhos, see Georgiev IF. 56, 200.

B. ĝherdh-:

Phrygian -zordum ‘city’ (as in Manezordum, see above);

Lithuanian žárdas ‘rack for drying grain or flax seed, cattle hurdle’, Latvian zãrds ‘rack for drying, wooden layer, stack of wood’, with intonation shift Lithuanian žařdis ‘horse pasture’ m., pr. sardis ‘fence’ (= ‘unenclosed horse pasture’);

Russian zoród ‘barn, stack’, White Russian azoród ‘threshing hurdle’.

Ref : WP. I 608 f., WH. I 242 f., Trautmann 78 f., 366.

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PIET : 359

663. ghers-1, ghres-

English : ‘disgust, horror’

German : ‘Widerwille, Abscheu, Ekel’

Material: Avestan grəhma- ‘sinner, transgressor’;

Armenian garšim ‘to be repelled by’;

[Middle Irish goirt ‘bitter’ (ghorstis), Old Irish gortae ‘hunger’; better aligned with $g^{w}$her-].

Middle High German, Middle Dutch garst, New High German garstig ‘rotten, rancid’; Old High German gerstī ‘bitterness’; Old Icelandic gersta ‘to provoke, to sour’; see also $g^{w}$her-;

Lithuanian grasà f. ‘threat, severity’, grasùs ‘threatening, disgusting’, gresiù, grẽsti ‘to threaten, to wean off’, gristù, grìsti ‘to become fed up’, grasinù, grasìnti ‘to threaten’, Latvian grasāt, grasīt ‘to threaten’.

Ref : WP. I 610 f., WH. I 461, Trautmann 95.

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PIET : 3024

664. ghers-2

English : ‘used in names of weeds’

German : in Unkrautbezeichnungen

Material: Old High German gers, giers, girst (Grassmann, German Pflanzennamen 100 ff., Björkmann ZfdWtf. 3, 268) ‘ground elder, Aegopodium Podagraria’;

Lithuanian gaŕšas m., garšvà f. Angelica Archangelica; gaŕšvė f. ‘ground elder’, Latvian gārsa, gārša, gārši the same; also Lithuanian gìrsa f. = dìrsė ‘brome grass’ (Bromus), Latvian dzirši ‘brome grass’ (this is according to Endzelin KZ. 44, 58, related to Latin hordeum [see under ĝherzd(h)] ‘barley’; cf. Mühlenbach-Endzelin I 555, 618 f.).

Ref : WP. I 611, Trautmann 79 f.

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PIET : 360

665. ĝhers- und z. T. ĝher-

English : ‘rigid’

German : ‘starren’

Comments : (see also gher-3)

Derivative: ĝhēr-s ‘porcupine’

Material :

Sanskrit hárṣatē, hr̥̄ṣyati ‘becomes stiff, bristles, shudders, is excited, rejoices’;

Avestan zaršayamna- ‘bristling the feathers’ (zarš- = zr̥̄š- = Latin horreō); zarštva- n. ‘stone’;

Armenian jar (-i, -iv) ‘mane of the horse’ (ĝheri-);

Greek χέρσος (Attic χέρρος) f. ‘mainland’, later also adjective ‘infertile, dry, firm’; perhaps a lengthened grade noun from the s-less root ĝher- (or gher-): χήρ, χηρός

‘hedgehog’ (= Latin ēr, ēris same, ērīcius, ērināceus, hērināceus same); Greek χοῖρος (: ĝhorḭos) ‘piglet’ (as a bristly animal), χοιράς ‘swollen gland on the neck; cliff’ (or to gher-3 ‘to stand out’, see there);

Albanian derr ‘pig’ (: ĝhōr-n- with lengthened grade as in χήρ), derk ‘piglet, sow’ (: ĝhōr-n̥-k);

Latin horreō, -ēre ‘to be rough, bristle; shudder, be horrified’ (= Avestan zaršaya-); based on gher-k$^{w}$o- with dialectal i from e before r + guttural (e.g., stircus : stercus) is Latin hircus, Sabine fircus ‘goat’ (hirquīnus, hircīnus ‘of the goat’) = Oscan-Sabine hirpus ‘wolf’ (from which the tribal name Hirpini); also related are hirtus ‘bristly’, hirsūtus ‘shaggy, rough’; based on the parallel ĝhers-k$^{w}$os is (as an Oscan-Umbrian loanword) hispidus ‘rough’; Marsian, Sabine herna n. pl. ‘stones’ (ĝhers-no-);

Old Irish garb, Welsh garw ‘rough’ (ghr̥-u̯o-);

Old English gorst ‘gorse’ and the etymologically related group ĝherzd- ‘barley’.

Compare generally Fick I4 219, 435, II4 107, III4 130 (and Falk-Torp and gjørs with literature on the fish name Norwegian gjørs ‘pike-perch, Sander’, Swedish gers ‘acerina, ruffe’, Prakrit jhaṣa- ‘a certain fish’).

Ref : WP. I 610, WH. I 413 f., 650, 659.

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PIET : 256

666. gherto-

English : ‘milk, butter’

German : ‘Milch, Butter’

Comments : nur Armenian und Celtic

Material: Sanskrit ghr̥tám ‘cream, butter, clarified butter’;

according to Uhlenbeck, from jígharti (gharati) ‘sprinkled, doused’, New Persian ā-ɣārdan ‘to mix, to soak’;

Middle Irish gert ‘milk’.

Ref : WP. I 607, II 166.

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PIET : 376

667. ĝherzd(h), Gen. ĝhr̥zd(h)-es; ĝherzdā

English : ‘barley, grain, spike’

German : ‘die Stachlige, das Grannenkorn, Gerste’

Material: Greek κρῖ n. (consonant stem, like Albanian drith) ‘barley’, probably from Proto-Indo-European ĝhr̥zdh, from which Proto-Greek kr̥̄th; κρῑθή, mostly plural ‘barley’, singular (later attested) ‘barley grain’; Albanian drith (ĝhr̥zdh), drithë m. n. ‘barley, grain’; Latin hordeum (dialect fordeum) n. ‘barley’ (from ĝhr̥zd(h)e̯om ‘awned grain’, substantivized material adjective);

Old High German gersta ‘barley’ (ĝherzdā). Perhaps related: Greek ἄ-χερδος f. ‘wild pear tree, hawthorn’, Macedonian ἀ-γέρδα, Greek ἀ-χράς ‘wild pear tree’ (ἀ : sm̥-), Albanian dardhë ‘pear, pear tree’ (ĝhor-d-) and the ancient proper name Δάρδανοι; only by assuming a guttural alternation (above p. 18, note 1) can Lithuanian gìrsa ‘brome grass’ be connected here (see under ghers-2).

Ref : WP. I 611, WH. I 414, 657, Specht Indog. Dekl.

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PIET : 269

668. ĝhéslo-

English : ‘thousand’

German : ‘tausend’

Material: Sanskrit sa-hásram n. ‘thousand’ (sm̥ -ĝhéslom, related to sem- ‘one’), sa-hasriya- ‘thousandfold’; Avestan hazanrəm n. ‘thousand’; New Persian hāzar, from which Armenian hazar is borrowed; Sogdian z’r (= zār), Afghan zạr.

Greek Ionic χείλιοι, Aeolic χέλλιοι (χελληστυς ‘thousandfold’), Attic χῖλιοι (χέσλιοι).

The root χεσλο- appears in Scythian ysāra and in loanwords in Finno-Ugric languages (Jacobsohn Arier und Ugrofinnen 105 ff.).

Possibly also Latin mīlle ‘thousand; one thousand’, if derived from smī ĝzhlī (ĝhslī) ‘one thousand part’; smī : Greek μία.

Ref : WP. I 633, II 488, 491, WH. II 88 f., Schwyzer Gr. Gr. I 593.

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PIET : 306

669. ĝhesor-1, ĝhesr-

English : ‘hand’

German : ‘Hand’

Material : Armenian jeŕn (ĝhes-r-m̥), Pl. jeŕ-kʿ ‘hand’ (Meillet Esquisse 83);

Greek χείρ f. ‘hand’, Gen. χειρός, Doric χηρός, Dat. Pl. χερσί (then the form χερ-);

Tocharian A tsar, B ṣar ‘hand’ (according to Pedersen Tochar. 236 from kesar =)

Hittite ki-es-sar (kessar) n. and ki-es-si-ra-as (kesseras) m., f., Dat. Sg. ki-is-sa-ri (kesri = Greek χειρί);

about Latin īr, hīr ‘cupped hand’ (from Oscan-Umbrian hēr : ghēsrā) s. WH. I 649.

Albanian dorë ‘hand’ typical Albanian ĝh- : d- phonetic mutation by Andi Zeneli

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PIET : 0

670. ĝhesto-2

English : ‘hand, arm’

German : ‘Hand, Arm’

Material: Sanskrit hástaḥ m. 'hand', Avestan zasta-, Old Persian dasta- the same;

Latin praestō 'at hand' from prae-hestod (EM 805f.); otherwise see under stā-;

Lith. pa-žastẽ, pa-žastìs f. 'space under the arm, armpit'.

Since Armenian jeŕn (ĝhes-r-m̥), Pl. jeŕ-kʿ ‘hand’ could also go back to ĝher-m̥ and the Greek forms can also be better explained from ĝher-s, and since Albanian dorë f. 'hand', pl. conson. duar requires a base form ĝhēr- (ĝhēsr- would have yielded dostrë), it should be considered, along with Belardi (Riv. Studi Orient. 23, 69 ff.), whether for Hittite and Tocharian a metathesis of -rs- to -sr- should be assumed, and whether the group 1 should be separated from 2 and assigned to ĝher- 'to grasp'.

The plural form of Albanian dorë (‘hand’), duar, is consonantal, meaning that it does not have any vowels in its root. This is important because it helps to support the reconstruction of the Proto-Indo-European root form as ĝhēr- (‘to grasp’).

If the root form had been ĝhēsr-, as some scholars have proposed, then the Albanian plural form would have been dostrë. However, the actual form, duar, suggests that the vowel -e- was lost, leaving behind a consonantal cluster. This is consistent with the proposed root form ĝhēr-.

Ref : WP. I 541, 603, WH. I 243, Trautmann 367, Duchesne-Guillemin Balto-Slavic 39, 211, Schwyzer Gr. Gr. I 446, 569, Specht Indo-European Dekl. 75.

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PIET : 379

671. ĝheu-

English : ‘to pour’

German : ‘gießen’

Derivative: ĝheu-mn̥ ‘Opferguß’

Material: Sanskrit juhṓti, juhutḗ ‘pours into the fire, sacrifices’, Passive hūyátē, hutá-ḥ ‘sacrificed’, hṓman- n. ‘sacrificial libation, offering’ (= Greek χεῦμα), hṓma-ḥ m. same, hṓtar- ‘offerer, priest’, hṓtrā f. ‘sacrifice’, havís- n. same, hávanam n. ‘sacrifice’;

Avestan zaotar, zaoϑr- m. ‘priest, sacrificial priest’, Middle Persian zōt, Avestan zaoϑra n., zaoϑrā f. ‘liquid sacrifice, sacrificial drink, libation’, New Persian zōr ‘holy water’, Avestan āzŭ̊tay- f. ‘fat, lard, abundance, overflowing fullness’;

Armenian joyl ‘poured’ (: ĝheulo-), jew ‘form, shape’; also jor ‘valley’ (: ĝhou̯er-o).

The Phrygian word ζευμάν translates to "source" as per Hesychius, similar to the Greek χεῦμα. In Thracian, ζετραία translates to "vessel" or "container" from the root ĝheutr-, and in Finnish, it corresponds to Γεῦδις or -ος.

The Greek verb χέ(ϝ)ω means 'to pour,' with its aorist form being ἔχευα (from ἔχευσα) and its perfect form κέχῠκα, with χυτός meaning 'poured.' The term χεῦμα refers to 'pouring,' 'flow,' or 'drink offering,' while χόανος and χῶνος denote 'mold' or 'casting form.' χοή represents a 'drink offering for the dead,' and χοεύς (both masculine and feminine) is a 'measure for liquids.' The word χοῦς (genitive χοός) or older dialectal χοῦ (both masculine and feminine) means 'heaped earth,' and χῶμα refers to an 'earth embankment,' with χόω meaning 'to heap up earth.'

The Greek words χύτρος and χύτρᾱ 'earthen pot,' while χύτλον refers to 'wash water.' The adjective χύδην means 'abundantly' or 'poured out,' which corresponds to the root extension gheud-. The verb κοχυδεῖν means 'to flow forth in quantity,' and κοχύ, as noted by Hesychius, means 'abundant' or 'full.' χύσις signifies 'pouring,' and χῡλός means 'juice' (from ĝhuslo-, as noted by W. Schulze), with χῡμός being another form related to juice (from ĝhu-smo). Additionally, the verb χώομαι means 'to be angry' or 'displeased,' with χωόμενος referring to being 'confused' or 'disturbed' (as used by Aristarchus).

In Latin, the word fū-tis refers to a 'watering can,' while fū-tilis or futtilis describes something 'easily poured out, fragile, vain, or useless.' The term exfūti is derived from effūsī, and effūtiō means 'to talk excessively' or 'to chatter.'

The connection of Middle High German gūl, meaning 'male animal, boar, horse,' and its modern descendant Gaul (in Bavarian meaning 'stallion,' and in Swiss

German gūl meaning 'rooster') to the concept of 'pourer' or 'semen pourer' is highly questionable. Similarly, Dutch guil, meaning 'mare that has not yet foaled,' does not seem to align with the idea of 'semen pourer' (as noted in Sommer IF. 31, 362 ff.).

The root ĝheud- extends into Latin as fundō, -ere, fūdī, fūsum, meaning 'to pour, let flow, or pour out' (with fūsus also meaning 'spindle,' as noted in WH. I 474).

The Gothic word giutan means 'to pour,' and in Old Icelandic, gjóta means 'to throw (young).' The Anglo-Saxon gēotan also means 'to pour, flow, or shed,' and in Old Frisian, jāta and Old Saxon giotan have the same meaning. Old High German giozzan corresponds to 'to pour out' as well.

In New Icelandic, gjóta 'a narrow passage' or 'gully,' while in Swedish, giuta refers to 'a mold.' Old High German giozo denotes 'flowing water,' and Anglo-Saxon gyte means 'pouring' or 'flood.' Old High German guz refers to 'pouring' or 'fusion.'

In Low German, gēte means 'a low waterway,' and in Norwegian, gota refers to 'a cut channel.' Old Saxon gota means 'canal,' and in Dutch, goot refers to 'gutter' or 'trench.' In New High German, Gosse means 'gutter,' while Anglo-Saxon gutt and English gut 'intestine' or 'gut.'

The term "gheus-" is translated as "strength, intensity, wrath" based on its Middle Irish equivalent "guss" (from ghus-tu-s).

The term "gheus-" relates to meanings associated with eruption, bubbling, and intense movement. It appears in Old Icelandic as "gjósa" and "gaus," which mean "to erupt" or "to bubble." The term "geysa" means "to bring into violent motion" or "to incite." "Geysir" refers to the famous hot spring in Iceland. In New Icelandic, "gusa" means "to bubble." Old Icelandic also has "gustr," meaning "a gust of wind." The English word "gush," Middle Dutch "guysen" (to flow out), Old High German "gussa" (flood), and "urgusi" (abundance) are related, reflecting the theme of flowing, bubbling, or flooding.

Despite the differing initial sound (cf. above p. 18 n.), it might relate to Lithuanian gausùs, gausìngas ‘abundant, fruitful’, gausìnga ùpė ‘river with abundant water flow’, gausė́ti ‘to be abundant with’, gausakal̃bis ‘eloquent person’ (cf. Norwegian dialect gausta ‘to speak quickly and indistinctly, as when hurrying to tell something’), Latvian gaũss ‘lasting a long time’.

Ref : WP. I 563 ff., WH. I 563 f.

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PIET : 1650

672. ĝheu-, ĝheu-d-

English : ‘to disappear, get away’

German : ‘verschwinden, umkommen’

Material: Middle Irish gūass f. (ĝhoud-tā) ‘danger’, guss the same = Welsh gwst ‘evil, illness’ (ĝhud-tu-s); Anglo-Saxon gíetan, ā-gíetan ‘to injure, to kill’; Lithuanian žūvù, žū́ti ‘to perish’, žudaũ, žudýti ‘to kill’; Latvian zùdu, zust ‘to disappear, to be lost’, zaudêt ‘to lose’.

Ref : WP. I 564, WH. I 568, Loth RC 45, 193 ff.

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PIET : 1651

673. ĝhēu- : ĝhō(u)- : ĝhəu-

English : ‘to yawn, gape’

German : ‘gähnen, klaffen’

Comments : (s. oben ĝhēi-)

Material: Greek χάος n. ‘the empty space, air space’ (later also ‘chasm’; probably from χαϜος), χαῦνος ‘gaping, loose’, χαυλι-όδοντ- ‘with gaping teeth’;

whether Gothic gawi ‘land, region’, Old High German gawi, New High German Gau, Anglo-Saxon gē, etc., derive from ĝhəu̯iom with a similar meaning development as Greek χώρος, χῶρα (cf. ĝhēi̯- ‘to lack; to abandon’) and Armenian gavar ‘district, region’, or from a Germanic ga-awja (from ak$^{w}$ā, cf. above p. 23) ‘landscape by the water’.

Old High German goumo m. (ĝhəu-men-), giumo (ĝhēu-men-) ‘palate’, ablautend Old Norse gōmr ‘gum, palate’, Anglo-Saxon gōma (English gums ‘gums’), Old High German guomo (ĝhō[u]-m-) ‘palate’; see below for Lithuanian gomurỹs.

Also related might be Old Icelandic geyja ‘to bark, to scold, to mock’, Anglo-Saxon gíegan ‘to shout’, Old Icelandic goð-gā ‘blasphemy’, hund-gā ‘barking’ and derivatives such as Old Icelandic gauta ‘to chatter, to boast’, Middle Dutch guiten ‘to scold, to mock’, New High German dialectal gauzen, gäuzen ‘to bark, to shout’, Gothic gaunōn ‘to lament, to mourn’, Old Icelandic gaula ‘to howl’; see below for Lithuanian gaũsti ‘to call, to shout’. Despite the non-palatal root sound (cf. above on Lithuanian gomurỹs), it could be related, as many originally palatal gutturals appear as g, k in Lithuanian.

Further, in the meaning ‘to yawn’, with an l-formant (: Greek χαυλι-), might belong here Middle High German giel m. ‘throat, gullet’, Old Norwegian -gjōl in place names, as well as Norwegian dialectal gyl ‘cleft, rock fissure’ (gulja-; similarly Swedish göl ‘puddle, pool’, Middle High German gülle ‘puddle, pool’, Middle Dutch göle, goel ‘swamp’ as ‘depression where water has accumulated’).

That New High German Gosche, Gusche, Low German goske, guske ‘big mouth’ belongs here as an sk-formation or is related to Sanskrit ghṓṣati ‘calls, shouts’ (cf. Persson Beitr. 116 f.) is not likely for a trivial expression without a traceable history.

Baltic gāmuri̯a- m. ‘palate’ in Lithuanian gomurỹs, Gen. gómurio m., also gomerẽ (Accusative gómerę) f.; Latvian gāmurs m. ‘trachea, larynx’ (only in Miežinis is the doubtful guomurs); a phonological correspondence to New High German Gaumen would be Lithuanian Latvian úo (Baltic ō); possibly influenced by the vowel system of Germanic; compare the g- above p. 18, note.

An extension ĝheubh- in Old Icelandic gaupa f. ‘lynx’ (probably meaning ‘the greedy, voracious one,’ like Anglo-Saxon earn-géap ‘noble falcon’), ablautend Norwegian dialect gǭp ‘gorge, abyss’; Anglo-Saxon gēap ‘wide, spacious’; gēopan ‘to devour,’ Old Icelandic gaupn f. ‘the hollow hand,’ Old High German goufana n., related to Lithuanian žiùpsnis ‘a little less than a handful’; cf. also Persson Beitr. 835 m. A. 2.

Ref : WP. I 465 f., WH. I 470, Trautmann 77.

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PIET : 362

674. gheub(h)-

English : ‘to bend, move’

German : ‘biegen, bücken, bewegen’

Material: Norwegian dialect gūva ‘to sit slumped,’ Swedish jordgubbe ‘garden strawberry,’ Old Danish gubbe ‘larynx, chest,’ Low German (Estonian) gubbe ‘small haystack’;

Anglo-Saxon géap ‘crooked, cunning’ (but also géap ‘wide, spacious, open,’ Old Icelandic gaupn ‘hollow hand,’ see under ĝhēu- ‘yawn, gape’), Old Icelandic gumpr (from Old Swedish gumper), Swedish gump, Danish gump ‘buttocks,’ Middle High German guffe, goffe (but see Middle High German gupf ‘peak of a mountain’ under geu- ‘to bend’), Anglo-Saxon gupan Pl. ‘buttocks, cloxae,’ Old High German goffa ‘buttocks,’ and further the intensive formation Icelandic goppa, Swedish guppa, New High German gupfen ‘to hop up and down, to bounce’.

Latvian gubstu, gubt ‘to bend, to sink in,’ guba f. ‘heap,’ Lithuanian gubúotis ‘to interweave,’ gaubiù, gaũbti ‘to cover, to envelop, to arch,’ gaũbtis ‘to bend,’ gubà ‘haystack, pile of sheaves,’ gubùs ‘skilled, adept, knowledgeable’ (compare the meaning of Anglo-Saxon géap), Lithuanian dvìgubas ‘double,’ Old Prussian Gen. Sg. f. dvigubbus ‘double’ (same meaning).

Old Church Slavonic gъnǫti ‘to fold’, Russian gnutь ‘to bend, to curve’, Little Russian hnúty ‘to bend’, Serbo-Croatian nàgnêm, nàgnuti ‘to incline’, Slovenian gánem, gániti ‘to move, to stir’, Czech hnouti ‘to move’, and additionally Old Church Slavonic negъbljь ‘immovable’ (from gubja-), Russian Church Slavonic gъbežь ‘bend’, Czech příheb m. ‘bending point, joint’ (from -gъbъ, compare Lithuanian -gubas) and ablaut Old Church Slavonic sugubъ, dvogubъ ‘double’, Russian gubá ‘bay’, Slovenian gúba ‘fold’, Polish przegub ‘joint, curvature’.

Iterative Old Church Slavonic gybljǫ gybati ‘to go to ruin’, prěgybajǫ, prěgybati ‘to bend’, Russian gíbnutь, gínutь ‘to perish, to die’, gibátь ‘to bend’, Serbo-Croatian gîbljêm (gibâm) gíbati ‘to move, to sway’, Czech hynouti ‘to perish, to decay’, hýbati ‘to move, to drive’; Causative Old Church Slavonic pogubljǫ

pogubiti ‘to ruin’, Russian gubítь ‘to ruin’, Serbo-Croatian gùbîm, gùbiti ‘to ruin’, Czech hubiti ‘to ruin, to exterminate’, Polish gubię, gubić ‘to lose, to ruin’, Old Church Slavonic paguba ‘ruin’.

Ref : WP. I 567 f., Trautmann 100 f.

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PIET : 1653

675. gheuĝh-, ghŭĝh-

English : ‘to conceal’

German : ‘heimlich tun, hehlen, verbergen’

Material : Sanskrit gū́hati, guhati ‘to hide’ (Aorist aghukṣat), gúhā ‘hideout, cave’, gṓha-ḥ ‘hideout, storage’;

Avestan guz- (guzaēta, fra-guzayanta) ‘to hide, to conceal’, Old Persian yadiy apa-gaudayāhi ‘when you hide’.

Old Icelandic gȳgr f. ‘ogre, giant’ (gūgī-z, compare formally with Lithuanian gùže), older Danish gyg ‘an underground being’, gyger ‘murderer, thief’;

Lithuanian gū̃žti ‘to protect’, also ‘to brood, to cover warmly’, gūžỹnė ‘a game of blind man’s bluff’, gū́žis, gūžtà ‘nest’, gùžė ‘pagan travel goddess’; and also gùžas, gužùtis ‘stork’ (as ‘the nesting one’).

Ref : WP. I 566 f.

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PIET : 263

676. gheu̯eu̯ā (ĝheu̯eu̯ā)

English : ‘pit, hollow’

German : ‘Grube, Höhle’

Comments : Nur griech. und Latin

Material : Greek χεῖα, Homeric χείη ‘cave, hiding place’ = Latin fovea ‘pit, hole’; favissae ‘underground chambers’, with an Etruscan suffix, possibly a hybrid formation.

Ref : WP. I 564, WH. I 467 f., 538.

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PIET : 115

677. ghlādh-

German : ‘glänzend, glatt’

See also : s. unter ghel- ‘glänzen’

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PIET : 0

678. ĝhlād-

English : ‘to sound, call’

German : ‘schallen, rufen’

Material : Sanskrit hrādatē ‘resounds’, hrāda- m. ‘sound, noise’, Avestan zrāda- m. ‘chainmail’ (‘rattling, clinking’), New Persian zirih ‘armor’.

Greek κέχλαδα (Pindar) ‘rushing, roaring’, καχλάζω ‘to splash, to babble’;

Old Irish ad-glādur ‘I speak at’.

The related words might equally connect with Indo-European gher-1, as seen in Gothic grētan ‘to greet’; see under gher-1.

Ref : WP. I 659 f.

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PIET : 1738

679. ghleu-

English : ‘to be joyful, to joke’

German : ‘fröhlich sein, scherzen’

Comments: Extension of ghel- ‘to yell’ or ghel- ‘to shine’.

Material: Greek χλεύη f. ‘mockery, jest’;

Old Icelandic glȳ n. ‘joy’; Anglo-Saxon glēo, glieg, glīw n. ‘play, joy’.

With dental extension:

Old Lithuanian glaudas m., glauda f. ‘amusement’, gláudoti ‘to jest’, Latvian glaudât the same [glaudas ‘caresses’ originally belongs to glaũsti, Latvian glaũst ‘to snuggle, to stroke, to caress’, Lithuanian glaudùs ‘snuggling, flattering’; see under gel-1, extension gl-eu-].

With m-derivation (nominal formation ghloumos): Old Icelandic glaumr ‘loud rejoicing’, gleyma ‘to forget, to make a joyful noise’, Anglo-Saxon glēam ‘rejoicing, joy’; ablautend Old Icelandic glymr ‘noise, clamor’, glymja ‘to resound’, Middle High German glumen ‘to roar’.

Old Church Slavonic bezъ gluma ‘constant’, glamiti se ‘to be idle, to talk idly’; Russian głum ‘jest, mockery’, głumitь sja ‘to mock, to make fun of’; Bulgarian glúma ‘fun, joke, mockery’, glumjá se ‘to jest, to joke’; Serbo-Croatian glúma f. ‘joke, farce’; Czech (archaic) hluma ‘histrio’; Polish dialect w głum ‘into nothing’, essentially ‘in jest’.

With p-derivation: Slavic glupъ, Russian głúpyj ‘dumb, foolish’, Specht KZ. 68, 123.

Ref : WP. I 660 f., Trautmann 91.

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PIET : 1740

680. ĝhō

English : ‘behind, towards’

German : ‘hinter, nach, wegen’

Grammar: Prepositions and Particles

Material: Armenian z Prepos. and Preverb ‘with reference to’ etc. (Meillet Esquisse2 166);

In Lithuanian dialects, Baltic a-žō appears as ažúo, ažu, až, meaning 'behind, for' (compare ažúot 'instead', East Lithuanian ažuomarša 'forgetfulness'); in Latvian it appears as az (compare azuots 'bosom' = East Lithuanian ažuñtis, related to Latvian uots = Lithuanian añtis 'bosom'), and the younger form aiz (not explained) means 'behind, after, due to, instead', also used as a verbal prefix meaning 'behind, from, to, to-, away-'.

In Slavic, za means 'behind; at; for, because of, during, at', and is also used as a verbal prefix. It appears in Old Church Slavonic as zadъ, meaning 'the rear, back part', compare na-dъ. It might be the instrumental form of a pronoun stem ĝho- related to ghe, gho (see above on page 417) with the initial ĝh-. Also see under ŭd.

Ref : WP. I 533 f., Trautmann 336, Endzelin Latvian Greek 485 f.

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PIET : 0

681. ghoilo-s

English : ‘foaming; turbulent; roaming’

German : ‘aufschäumen(d); heftig; übermütig, ausgelassen, lustig’

Material: Perhaps Middle Irish gāel meaning ‘kinship’, and New Irish gaol also meaning ‘friendship, love’.

Old High German geil, Old Saxon gēl meaning ‘overconfident, lush, vigorous’; New High German geil (Middle Dutch geile meaning ‘testicles’, New High German Biber-geil); Middle Dutch geile, New High German Geile meaning ‘manure, dung’; Anglo-Saxon gāl meaning ‘merry, lecherous, proud’; Middle High German geilen meaning ‘to make merry’ = Gothic gailjan meaning ‘to delight’; Old High German keilī f. meaning ‘lecherousness’.

Ablaut-forming and partly meaning ‘foaming up’, Old Icelandic gil-ker meaning ‘fermentation vat’, Norwegian gĭl, gīl n. meaning ‘beer in fermentation’, Dutch gijl (same meaning), gijlen meaning ‘to ferment’, also, like Middle Dutch gīlen, meaning ‘desirous’.

Old Lithuanian gailas meaning 'intense', Lithuanian gailùs meaning 'fierce; sharp, biting (as of vinegar, lye); bitter (as of tears); pitiable, compassionate' (with a deviation in meaning to gilùs ‘painful’, gélti ‘to sting, to hurt’ according to Trautmann's Balto-Slavic Dictionary, p. 75); Old Church Slavonic dzělo (zělo), Czech zielo, White Russian do zěła meaning 'very'.

Ref : WP. I 634, Feist 185, Trautmann 75.

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PIET : 366

682. ghom-

English : ‘stall’

German : ‘Stall’

Material: Armenian gom meaning ‘cave barn’; Danish gamme meaning ‘sheepfold’; Swedish dialect gamme meaning ‘crib’; Old Norse gammi m. meaning ‘earth hut’; Swiss German gämmeli meaning ‘cattle shed’; Pommeranian gamm meaning ‘heap of bricks set out to dry’.

Ref : WP. I 637, Holthausen Awn. Wb. 80.

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PIET : 384

683. ghŏs-

English : ‘to eat’

German : ‘essen, fressen, verzehren’

Material: Sanskrit ghas- meaning ‘to eat, consume’ with 2nd and 3rd singular aorist ághas, 3rd plural ákṣan, perfect jaghā́sa, jakṣuḥ, from which, according to Wackernagel (KZ 41, 309), the present jakṣiti, participle perfect gdha- in agdhā́d ‘not yet eaten’, later jagdhá-, ságdhi- f. ‘commensal meal’, later jagdhi- (see Wackernagel, same source), ghasmara- ‘greedy’, ghasana- n. ‘consumption’, ghăsí- m. ‘food’; Avestan gah- meaning ‘to eat, devour (by daēvic beings)’.

Derived from Latin hostia meaning ‘sacrificial animal, offering’, and hostīre meaning ‘to repay’ (see WH I 661 ff.); and from the apparently related Latvian gōste meaning ‘feast’ (see WH I 637).

Ref : WP. I 640.

Page : 452

PIET : 1719

684. ghosti-s

English : ‘stranger; guest’

German : ‘Fremder, Gast’

Material:
Latin *hostis* m. f. 'stranger (Old Latin), enemy, especially enemy in war' (also *hospes, -pitis* 'guest, host', Palaic *hospus* 'guest-friend' from *hosti-pot-s* 'host'); Gothic *gasts*, Old Icelandic *gestr* (Proto-Norse *-gastik*) 'guest', Old High German, Old Saxon *gast*, Anglo-Saxon *giest* 'stranger, guest';

Old Bulgarian *gostь* 'guest' (considered a borrowing from Germanic according to Solmsen Unt. 203);

Likely related to *gostь* is also Old Bulgarian *gospodь* 'lord,' etc., as a shortening from *gostьpot-*.
Hardly believable is the connection to Greek Attic *ξένος*, Ionic *ξεῖνος*, Corinthian *ξένϝος* 'stranger, guest-friend' based on a present form ghs-enu̯-ō, with the lengthened Albanian (h)uai, Gheg Albanian *(h)uj* 'foreign' (from ghsēn-; see Jokl IF. 37, 93); completely improbable according to Schwyzer, Gr. Gr. I 329; concerning New Phrygian *ξευνε* vocative (*ghs-enu̯e*), see v. Blumenthal Gl. 20, 288.

Note:

ξεῖνοι: Θεσσαλοί Hesychius By Andi Zeneli

Ref : WP. I 640, WH. I 660 f., 662 f.

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PIET : 386

685. ghou̯(ē)-

English : ‘to notice, pay attention’

German : ‘wahrnehmen, Rücksicht nehmen auf’

Material: Latin faveō, -ēre, fāvī, fautum 'I am favorably disposed, I am favorable, I remain silent during worship'; favḗre from fovḗre due to Umbrian fons 'favēns', foner 'faventēs' from fou̯enis;

Old Icelandic gā (gawōn) 'to pay attention, to care for', Gothic gaumjan 'to notice, to see, to direct one's attention to', Old Norse geyma 'to observe, to care for, to guard', Anglo-Saxon gīeman, Old Saxon gōmian, Old High German goumen 'to take care of', Old Icelandic gaumr m. and gaum f. 'attention', Old High German gouma 'attention, feast', Swiss German gaume 'to look after small children' (from Proto-Germanic Latvian gaũme 'taste', gaũmêt 'to remember, observe, taste'), Old Saxon gōma 'meal, banquet', from which Old Saxon gṓmian 'to entertain'. (The

exact meaning relations are still to be clarified; see Slotty IF. 46, 369.) Additionally, with ablaut, Anglo-Saxon ofergumian 'to neglect', Old Saxon fargumōn 'to miss', Icelandic guma 'to pay attention to'.

Old Church Slavonic govějǫ, gověti 'to revere', Russian govét̀ь 'to fasten', Slovenian dialect goveti 'to be sullenly silent', Serbo-Croatian gòvijêm, gòvjeti 'to obey', Czech hověti 'to favor, to spare, to overlook'; from Russian comes Lithuanian gavét̀i 'to fasten', Latvian gavêt, and so on.

Ref : WP. I 635 f., WH. I 465.

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PIET : 1717

686. ghou-ro-s

English : ‘frightened’

German : ‘furchtbar’ und ‘voller Furcht’

Material: Sanskrit ghōrá-ḥ 'terrible, awe-inspiring', neuter 'uncanny power, magical force';

Gothic gaurs 'sorrowful', gauriþa 'sorrow', qaurjan 'to grieve', Old High German gōrag 'miserable, poor, insignificant'; Old Icelandic gaurr m. 'wretched person' (Johansson KZ. 67, 221); possibly related with ablaut and n-formation: Anglo-Saxon gyrn, gryn n. 'grief', also gnorn, grorn m., gnyrn f. 'grief', gryre m. 'terror', with various assimilations and dissimilations, along with Old Saxon gornōn, gnornōn, grornōn 'to mourn', gruri m. 'terror'; Little Russian žuryty 'to grieve', žurba 'sorrow', Russian žurít̀ь 'to scold'.

Ref : WP. I 636, Feist 208.

Pages : 453-454

PIET : 365

687. ghous-

English : ‘to sound; hear’

German : ‘tönen, hören’

Comments : Nur indoiranisch.

Material: Sanskrit ghṓṣati 'resounds, announces loudly, hears', ghōṣáyati 'finds favor with (Accusative)' (Geldner Rigveda in Auswahl I 58), ghṓṣa-ḥ m. 'sound, noise, call, clamor', Aśvaghōṣa proper noun 'horse-eared', Harighōṣa proper noun 'yellow-eared' (= Avestan zairigaoša).

Avestan gaoš- 'to hear', Causative in gūšayaT̃-uxδa- 'bringing one's word to hearing', New Persian niyōšīdan 'to hear, listen, eavesdrop', Baluchi gōšaɣ 'to hear', niɣōšaɣ 'to hear, listen, eavesdrop', Afghan ngvałạl 'to listen, obey', Old Persian gauša-, Avestan gaoša- m. 'ear', New Persian gōš 'ear', Scythian proper noun Ῥαθαγωσος 'rattling with a war chariot', Avestan zairi-gaoša- 'with yellow ears'; regarding Latin heus 'hey, holla, listen', see rather WH. I 643 f.

Ref : WP. I 569, WH. I 643 f.

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PIET : 0

688. (ghrē- :) ghrō- : ghrə-

English : ‘to grow, be green’

German : ‘wachsen, grünen’

Comments: only Germanic (and Slavic)

Derivative: ghrōs- : ghrəs- 'grass, plant shoot'

Material: Gothic gras n. ‘grass, herb’; Old Icelandic gras, Old Saxon gras, Anglo-Saxon græs, gærs (all meaning ‘grass’); Old High German gras, New High German Gras; fully developed Middle High German gruose f. ‘young plant shoot, plant

juice’; Middle Dutch grōse f. ‘plant juice’, Middle Dutch groese ‘young green, young grass’.

Without the s-derivation: Old Icelandic grōa ‘to grow, be healed’, Anglo-Saxon grōwan ‘to green, to bloom’, English grow, Old High German gruoen, gruowan, Middle High German grüejen ‘to grow, thrive, green’; Old Icelandic grōði m. ‘growth’, Middle High German gruot f. ‘greening, fresh growth’; Old High German gruoni, Middle High German grüene, Anglo-Saxon grǣne, Old Icelandic grønn ‘green, new, good’; Grønaland ‘Greenland’.

With dental expansion: Anglo-Saxon grǣd m. ‘grass’, Middle High German graz, -zzes ‘young shoots of coniferous wood’ from ghrē-t-, ghrə-t-.

Probably related to ghrē-: ghrō-: ghrə- ‘to stand out, e.g., from plant shoots, plant thorns, beard hairs’ and its lighter base gher- (see there); the latter would relate to Latin herba ‘plant, stalk, herb’, if from a suffixal similar ĝherz-dhā ‘barley’ with gher-dhā. Berneker 355 tentatively considers Old Church Slavonic grozdъ ‘grape’, groznъ as related to a ghras-dho-, -nu- base; the meaning might be justified by Russian gránka ‘bunch’ : Bulgarian Serbo-Croatian grána ‘branch’.

Ref : WP. I 645 f., WH. I 616 f., 639 f.

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PIET : 1724

689. ghrebh-1, gherbh-; Wurzelweiterung ghrebhā-

English : ‘to grab’

German : ‘ergreifen, erraffen, rechen’

Comments : Vgl. auch ghreibh-.

Material: Sanskrit grabh-, grab- ‘to seize, grasp, attain, capture’, Aorist agrabham, Perfect jagrā́bha, Passive gr̥hyáte, gr̥bháyant; grábha- m. ‘the act of seizing’, gráha- ‘a cupful’; grápsa- ‘bush, bunch’, gŕ̥bh- ‘grasping, grip’, gr̥h- (as a second component) ‘grasping’, gr̥bhá- m. ‘grip’, gŕ̥bhi- ‘enclosing, containing’, grābhá- m. ‘seizer, handful’.

Avestan grab- ‘to seize’ in hāngrabəm (časmainī) ‘I grasped (with the eye)’, Perfect jigaurva, gəurvayeiti (cf. Sanskrit gr̥bháyant) ‘grasps, holds fast, obtains, perceives’, Participle Perfect Passive gərəpta-, grab- ‘grasping of words, sentence’; Accusative gərəbąm ‘the act of holding on’; New Persian giriftan ‘to seize’, gīrad ‘seizes’.

Old Norse grāpa ‘to grasp, to seize’ (with the p influenced by grīpa), Anglo-Saxon græppian ‘to seize’, English grapple ‘to hold fast, to grasp firmly’; alongside, Swedish grabba ‘to grab’, Middle Dutch grabben, grabbelen ‘to grab quickly, to snatch’ (leading to English grab, grabble), Middle High German grappeln ‘to grope’, Norwegian dialect grafsa, grapsa ‘to scratch, to scrape’, German grapsen; also nasalized Swedish dialect gramma ‘to seize’, Swiss German grame ‘to crawl’, Swedish gramsa ‘to take with both hands’, Swiss German gramse; Anglo-Saxon garva ‘sheaf’, Old High German garba ‘manipulus’, Middle High German and New High German Garbe ‘sheaf’.

Lithuanian grabùs, grabnùs ‘dexterous, skilled in stealing’, grabinė́ti, grabalióti, grabóti ‘to grope for something, to grasp’, grabstýti ‘to seize, to grab’, with the long vowel form gré́biu, gré́bti ‘to rake, to seize, to plunder’; old Iterative gróbiu, gróbti ‘to seize, to snatch, to plunder’, grõbis m. ‘loot, prey’; Latvian grebju, grebt also ‘to grasp’, grabas f. Pl. ‘gathered together’, greblis ‘small rake’, grâbju, grâbt ‘to grasp, to seize, to rake’, with grãbât Iterative ‘to grasp, to rake together’.

In Old Church Slavonic, "grebǫ" and "greti" 'to row'; in Russian, "grebú" and "grestí" 'to seize, rake, row'; in Bulgarian, "grebá" means 'to scrape, scratch, comb, row, scoop (water)', and "grebló" means 'rake, harrow, oar'. The iterative form in Old Church Slavonic "grabljǫ" and "grabiti" means 'to rob'; in Serbo-Croatian, "grȁbiti" means 'to grab, seize'; in Czech, "hrabati" means 'to scratch, dig, rake', and so on.

The root expansion of ghrebhā- includes Sanskrit gr̥bhnáti, gr̥bhāyáti meaning 'grasps, holds fast, obtains'; innovations are: ágrabhīt 'grasped', infinitive gráhītum, participle gr̥bhītá- 'ruled, captured, held fast', grábhītr̥, grahītr̥ 'grasped'; Avestan gərəwnāiti, gāurvāyeiti, Old Persian garbāyaiti meaning 'grasps, conquers, obtains, perceives, understands'.

Ref : WP. I 652 f., Trautmann 95 f.; anders Kuiper Nasalpräs. 232.

PIET : 1731

690. ghrebh-2

English : ‘to scratch, dig’

German : ‘kratzen, scharren, graben’

Comments: (It is not always certain to distinguish ghrebh- ‘to grasp, seize’ from it; they may be identical; see Persson Contributions 728 A. 1).

Material: Gothic graban ‘to dig’, Old Icelandic grafa ‘to carve ornaments, dig, stab’ (plural past tense Old Icelandic grǫfum pointing to a present grefa, which is actually attested in Old Norwegian and Swedish (græva)), Anglo-Saxon grafan ‘to dig’, Old Saxon bigraƀan ‘to bury’, Old High German graban ‘to dig, bury, engrave’.

Old Frisian "grēva" is a strong verb meaning the same as in Dutch "groeven" which means 'to trickle, to hollow out'. It is iterative to "graban-", with Old High German "grubilōn" meaning 'to dig deeply, to search through, to investigate', and Middle High German "grübeln" having the same meaning. In Gothic, "grōba" is a noun meaning 'ditch', and in Anglo-Saxon, "grafu" and Old Icelandic "grǫf" both mean 'pit, grave'. The Germanic root grabō is reflected in Gothic "grōba" meaning 'pit, cave', and Old Icelandic "grōf" having the same meaning. Old High German "gruoba" means 'pit, cave, abyss'. Anglo-Saxon "græf" means 'ditch, grave', and Old Frisian "gref", Old Saxon "graf", and Old High German "grab" all mean 'grave'.

Old Icelandic grǫptr m. 'engraving, grave, burial', Anglo-Saxon græft m. 'sculpture, carving' (Germanic graftu), Old Frisian greft f. 'ditch, trench' (Germanic grafti), Dutch gracht the same, Old High German graft f. 'monument, sculpture, carving' (but Old High German gruft is a folk-etymological transformation from Greek Latin crypta).

Latvian grebju, grebt 'to hollow out, to engrave with a gravestone chisel', greblis m. 'gouge, scraper' (also rake, see under ghrebh- 'to seize').

Old Church Slavonic pogrebǫ, pogreti 'to bury', Serbo-Croatian grèbêm, grèbsti 'to claw, scratch', with po- 'to bury', Czech (old) hřebu, hřébsti 'to dig, to bury', Polish grzebę, grzésć 'to scratch, to dig, to bury'.

The Slavic grьběti in Czech hřbieti 'to lie buried', today pohřbiti 'to bury'; Iterative Old Church Slavonic pogrěbati, gribati 'to bury', Russian pogrebátь 'to bury', Serbo-Croatian (old) zagribati 'to bury', Czech hrěbati 'to reproach, to admonish', Polish grzebię, grzebać 'to scratch, to rake, to dig', with po- 'to bury'.

Church Slavonic grebenь 'comb', Russian grébenь 'comb', Serbo-Croatian grȅbên 'spine, ridge, crest', Czech hřeben 'comb, hackle', Polish grzebień 'comb'; Old Church Slavonic grobъ 'grave', Serbo-Croatian grȍb (Gen. grôba), Czech hrob, Russian grob (Gen. gróba).

Ref : WP. I 653 f., Trautmann 96.

Pages : 455-456

PIET : 0

691. ghredh-

English : ‘to march’

German : ‘schreiten’

Material: Avestan aiwi-gərəδmahi ‘we begin, we enter upon’, gərəzdi- f. ‘the (beginning =) taking possession, receiving’; but at least (Ashoka inscriptions) adhigicya ‘beginning’ = Sanskrit adhi-kr̥tya-, S. LéviGA 1912; Latin gradior, -ī ‘to step’, gradus, -ūs ‘step, stage’, grallae ‘stilts’ (Latin grad- from ghredh-, ablaut stage as in Lithuanian grìdiju);

Gothic griþs (only Accusative Sg. grid) ‘step, stage’ (but Middle High German grit ‘step’, griten ‘to spread the legs’, New High German Bavarian gritt, gritten, and - clearly belonging to the i-series - graiteln ‘to spread the fingers or legs’ and similar forms are related to Germanic grī̆- ‘spread out, gaping’, which has so far lacked external connections); Lithuanian grìdiju, -yti (Juškevicz) ‘to go, wander, roam’.

Nasal present:

Old Irish in-grenn-, to-grenn- ‘to pursue’ (-enn- from -n̥dh-n-, thematic n-present, 3rd Sg. ghrn̥-dh-ne-t), cf. Thurneysen KZ. 63, 114f., Kuiper Nasal Present 170 f.;

Old Church Slavonic grędǫ, gręsti ‘to come’, Russian grjadú, grjastí ‘to go, to stride’, etc.

Ref : WP. I 651 f., WH. I 615 f., Trautmann 98.

Pages : 456-457

PIET : 1730

692. ghrēi- : ghrəi- : ghrī- und (lit.) ghrei-

English : ‘to smear’, etc.

German : ‘darüberstreichen, hart darüberstreifen, bestreichen (auch z. T. beschmieren, Schmutzstreifen)’

Comments: Extension of gher- ‘to rub’; much less productive than the u-extension ghrēu-.

Material: Greek χρῖω ‘anoint, apply, dye, scrape, pierce’ (χρῑσ-ι̯ω or χρῑ-ι̯ω, cf. ἐχρῖσθην, χρῑστός), χρῖσις ‘anointing, application, dyeing’, χρῖμα, later χρῖσμα ‘ointment; application’, ἐγχρῖω ‘apply; anoint, smear’; χρίμπτω ‘rub over the surface, scratch’ etc.; Medical ‘apply harshly to something, approach’.

Old Icelandic grīma ‘mask, helmet; riddle’, English grime ‘soot, dirt’, Anglo-Saxon and Old Saxon grīma, -o m. ‘mask, helmet; ghost’, Middle Dutch grīmet ‘striped black’, ablaut form grēme f. ‘dirt’;

Lithuanian griejù, griẽti ‘to skim the cream’ (older present form grejù), graĩmas ‘cream’; with a transfer to the mental realm (cf. similar forms under ghrēu-) leading to Germanic grī̆s- in Anglo-Saxon ā-grīsan ‘to shudder, to fear’, grīslīc, Old High German grīsenlīh ‘terrible, dreadful’, Middle Dutch grīsen, Middle Dutch grīsen, gresen ‘to shudder’, greselīk ‘ghastly’ (unlike Wood Mod. Phil. 5, 265: related to Sanskrit ji-hrēti ‘to be ashamed’, with Johansson IF. 2, 44 linking it under a basic meaning of ‘to cover’, Old Icelandic grīma, etc.); according to Kluge11 s. v. Griesgram, this also relates to Anglo-Saxon grist n. ‘grist’, Old Saxon grist-grimmo ‘gritting of teeth’, Old High German grist-grimmōn ‘same’, and also grus-gramōn ‘same’; leading to Middle High German grisgram ‘same’;

possibly also Anglo-Saxon gristle f. ‘cartilage’, Old Frisian Middle Dutch gristel ‘same’, and Anglo-Saxon grost, Middle High German gruschel ‘same’.

Ref : WP. I 646 f.

Page : 457

PIET : 1725

693. ghreib-

English : ‘to grab’

German : ‘greifen, ergreifen’

Comments : Vgl. auch ghrebh-.

Material: Gothic greipan ‘to grasp’, Old Icelandic grīpa ‘to grasp, to seize’, Anglo-Saxon and Old Saxon grīpan ‘to grasp’, Old Frisian grīpa, Old High German grīfan ‘to grasp’, with the iterative form Anglo-Saxon grāpian, Old High German greifōn ‘to stroke’, and the agent noun Old Icelandic greip f. ‘grip, span, hand’, Anglo-Saxon grāp ‘fist, grip’, Old High German greifa ‘fork’, Anglo-Saxon gripa m. ‘handful, bundle’; also Old Icelandic gripr m. ‘precious thing, valuable possession’, Anglo-Saxon gripe m. ‘grip, attack, jewel’, Old Frisian bi-grip m. ‘regulation; agreement’, Old High German ana-griff ‘the act of attacking, specifically of a free girl without agreement with her parents’, Middle High German grif ‘grasp, touch, grip’, Middle Dutch grīpe, grēpe ‘grip, fork’.

Lithuanian griebiù, griẽbti (also greibiù, greĩbti) ‘to grasp, to seize’, intensive forms graibaũ, graibýti, grìbšnis m. ‘quick grasp, grabbing’, Latvian griba f. ‘desire, will’, gribêt ‘to want’ (originally ‘to reach for something’).

Ref : WP. I 647, Trautmann 96.

Pages : 457-458

PIET : 0

694. ghrem-1

English : ‘to scratch, rub’

German : ‘scharf worüber reiben, zerreiben, abkratzen’

Comments : Extension von gher- the same

Material: Gothic gramsta Dat. Sg. ‘wood splinter’ (Persson Beitr. 99); East Frisian grum ‘sediment, dirt’ (such meanings also found with ghrēu- and ghrēi-), Middle Dutch and Dutch grom ‘entrails, dirt’, Northern Dutch groom ‘same’, Norwegian dialectal grumen ‘cloudy, mixed with sediment’, ablaut form West Frisian gram, grim ‘entrails, especially of fish’, New High German Bavarian gramel ‘crumble’, Old Icelandic grōm, grōmr ‘dirt’; New High German Swiss grummen ‘to rummage, to search’, grummelig ‘clumpy’ (Falk-Torp under grums).

Lithuanian grémžiu, grémžti ‘to scrape’, grámdau, -yti ‘to scratch, to scrape’, Latvian grem̃žu, grem̃žt ‘to gnaw, to bite’, gram̃stīt ‘to gather together’ (see a different classification of Baltic words under ger-, grem- ‘to grasp’); see also Mühlenbach-Endzelin I 637, 649. Compare Lithuanian gréndžiu, grę́sti under ghren-.

Ref : WP. I 655.

Page : 458

PIET : 0

695. ghrem-2

English : ‘heavy sound, thunder, grumble’

German : ‘laut und dumpf tönen, donnern, grollen, zornig sein’

Derivative: ghromo-s ‘Getöse’

Material: Avestan gram- ‘to be enraged, to harbor anger’ (only in the present participle grəməntąm ‘those who are angry with us’ and the perfect passive participle granta- from ghramita- ‘enraged’), New Persian ɣaram ‘anger’;

Greek χρεμίζω, χρεμετίζω ‘to neigh’, χρόμαδος m. ‘crunching’, χρόμος (= Old Church Slavonic gromъ) ‘noise, whinnying’ (Hesychius).

Old Icelandic gramr ‘angry, hostile’, Anglo-Saxon gram, Old Saxon gram, Old High German gram ‘angry, displeased’, Middle High German gram ‘angry, discontented’, Gothic gramjan ‘to provoke anger’, Icelandic gremja ‘to make angry’, Anglo-Saxon gremman ‘to irritate, to insult’, Old High German gremmen ‘to provoke anger, to irritate’, Middle High German gremen ‘to cause grief’, reflexive ‘to grieve’, Old High German gramiz ‘sad, angry, enraged’, Old Icelandic grimmr ‘fierce, hostile, agitated’, Anglo-Saxon, Old Frisian, Old Saxon, Old High German grimm ‘wild, cruel’.

Anglo-Saxon grimman ‘to rage’, Old Saxon grimman ‘to snort, to rage, to roar’, Middle High German grimmen ‘to rage with anger or pain’, Old High German umbegrummōn ‘to gnaw at’, Middle High German, Middle Dutch grummen ‘to grumble, to murmur’, New High German grummen, grummeln ‘to grumble, to scold, to sound muffled’, Norwegian grymta ‘to grunt’, Anglo-Saxon grymettan ‘to growl’.

Lithuanian gramù, graméti ‘to fall with a crash’, grumiù, gruméti ‘to thunder’, grumenù, gruménti ‘to drone muffledly, to grumble, to threaten’; with extension -zd- (see Persson Beitr. 349) grumzdžiù, gruñsti ‘to creak, to groan, to threaten’; Latvian gremju, gremt ‘to murmur, to speak in a fit, to threaten, to growl’, Old Prussian grumins m. ‘distant thunder’, grīmons ‘song’, grīmikan ‘little song’.

Old Church Slavonic vъzgrъmitь, -grъměti ‘to thunder’, Russian gremétь ‘to thunder, to clatter’, Serbo-Croatian gr̀mî, gr̀mljeti, Czech hřmíti, Polish grzmieć ‘to thunder’; the intensive form in Church Slavonic grimati ‘to sound’, Serbo-Croatian dialect grimȁt, Czech hřímati ‘to thunder, to rage’; Old Church Slavonic gromъ, Russian grom ‘thunder’, Serbo-Croatian grôm ‘thunder, lightning’, Czech hrom ‘thunder’, Polish grom ‘thunder, lightning strike’.

Ref : WP. I 655 f., Trautmann 97.

Pages : 458-459

PIET : 1735

696. ghren-

English : ‘to rub, stroke roughly’

German : ‘scharf worüber streifen, zerreiben’

Comments: Extension of gher-2, usually with dental extension (originally present tense).

Material: Greek χραίνω ‘to smear, to spread’; with the formative -tu- (-to-), Old Icelandic grunnr m. (from nþ) ‘ground, bottom’ (basic meaning ‘sand, sandy ground’ as ‘crushed’), grunn n. ‘shallow place in water’, grund f. (with grammatical variation) ‘field, earth’, Gothic grundu-waddjus ‘foundation wall’, Anglo-Saxon Old Saxon grund, Old High German grunt ‘ground, soil’.

ghren-d-:

Greek χόνδρος m. ‘grain, particle’ (derived from χρόνδ-ρος);

Albanian (-d- or -dh-) grundë, krundë ‘chaff’ (ghr̥n-d[h]ā);

Latin frendō, -ere ‘to crush, to gnash the teeth’.

Old Icelandic grotti m. ‘mill’.

ghren-dh-:

Old English grindan ‘to grind, to crush’, English to grind ‘to sharpen’ (Anglo-Saxon grindan with tōþum), English to grind one’s teeth ‘to gnash the teeth’; New High German (ndd.) Grand ‘sand’, Low German grand f. ‘coarse sand, coarse flour, chaff’, Old High German in grente ‘in clayey soil’, Old Icelandic grandi m. ‘sandbank, gravel’.

Low German grind f. ‘gravel; crust’, Dutch grind, grint ‘coarse flour, coarse sand’, Old High German Middle High German grint ‘grind, crust’, Gothic grinda-fraþjis ‘timid’ (from an adj. grinds ‘crushed’);

Lithuanian gréndu, grę́sti and gréndžiu, grę́sti ‘to rub, to scrub vigorously’ (intensive present), Iterative gránd-au. -yti (compare grémžti above under ghrem-1); Russian гряда (griada).

Ref : WP. I 656 f., WH. I 545 f., Trautmann 96 f.

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PIET : 1736

697. ghrendh-

English : ‘beam’

German : ‘Balken’

Material: Latin grunda f. ‘roof’, suggrunda f. ‘roof structure’ from ghrondhā; Old Icelandic grind f. ‘grating, lattice door, port’, Anglo-Saxon grindel, Old Saxon grindil ‘bar’, Old High German grintil ‘bar, plowbeam’, Middle Dutch grindel, grendel ‘crossbar, bar, plowbeam’.

Lithuanian grindìs, griñdas, grindà ‘floorboard’, Pl. griñdos ‘plank flooring, boarded floor’, grindóti, grindýti, grindžiù grĩsti ‘to board with planks’, grandà ‘bridge plank’, Latvian grìda, also grìds ‘floor, board’, gruõdi m. Pl. ‘planks, beams’, Old Prussian grandico f. ‘plank’, grandan (Accusative) ‘man’ (for the meaning, see E. Lewy IF. 32, 162 with Lithuanian).

Slavic gręda in Russian grjadá ‘bed, row’, Serbo-Croatian gréda ‘beam’, Czech hřada ‘pole, beam, scaffold’, Polish grzęda ‘pole, furrow, bed’; also Slavic grędь in Slovene grę̂d, Gen. gredî ‘pole’.

Ref : WP. I 657, WH. I 623 f., Trautmann 98.

Pages : 459-460

PIET : 389

698. ghrēu-1 : ghrəu- : ghrū-

English : ‘to fall down’

German : ‘zusammenstürzen, einstürzen, auf etwas stürzen’

Material: Homeric Aor. ἔχραον (ἔχραϝον) ‘attacked, besieged’, ζαχρηής ‘vehemently pressing, tumultuous’ (-χρᾱϝ-ής); Latin ingruō, -ere ‘to rush in violently, break in’, congruō, -ere ‘to fall together, meet together’.

Lithuanian griáuju, grióviau, griáuti ‘to break down (transitive intransitive); to thunder’ (iau from ēu; hence the ŕ from:) griūvù (griųvù, Trautmann 100), griuvaũ griū́ti ‘to collapse, fall into ruins’ (griūvù = Latin -gruō from ghruu̯ō); Latvian gŕauju, grāvu, gŕaut ‘to shatter’, gŕũstu, gŕuvu, gŕũt ‘to collapse’, gŕuveši m. Pl. ‘rubble’; initial doublet alongside qreu- (see there).

Russian dialect grúchnutь śa ‘to collapse with noise’, Little Russian hrúchnuty ‘to rumble; to crow’, Serbo-Croatian grûhām, grúhati ‘to crash’, Slovenian grûh ‘stone gravel’, grúša ‘coarse sand, gravel’, Polish gruchnąć ‘to resound; to fall with a crash; to hit hard’ (while gruchać ‘to coo like a pigeon’ certainly denotes the cooing sound).

Ref : WP. I 647 f., WH. I 700 f., Trautmann 100. Ob zum Folgenden

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699. ghrēu-2 : ghrəu- : ghrū-

English : ‘to rub’

German : ‘scharf darüber reiben, zerreiben’

Comments : Erweiterung von gher-‘reiben’

Material: Greek χραύω, Aorist subjunctive χραύσῃ ‘scratch, injure’, ἐγχραύω ‘strike in’, Cypriot χραύομαι, χραύζομαι ‘bump into, be adjacent’, ἀχραής ‘untouched, pure’; with nuance ghrō[u]-: χρώς ‘surface of a body (over which one brushes)’, hence ‘skin, skin color’ (Nom. χρώς from ghrō[u]-s, Gen. χροός from ghrəu-ós; later also χρωτός), χρῴζω and χροΐζω ‘touch or smear the surface of a body, dye, stain’, χρῶμα, -ατος ‘skin, skin color, color, makeup’, χροιά, Attic χρόα ‘surface of the body, skin, color’ (χρωϜ-ι̯ᾱ̆).

Gaulish grava ‘gravel’, Welsh gro, Old Cornish grow, Middle Cornish grow ‘sand’, Middle Breton grouanenn the same, New Breton gro(a) f. ‘sand strand’, groan, grouan ‘gravel’ (vowelism unclear); Old Icelandic grjōn n. ‘grit (crushed grain)’, Middle High German grien m. n. ‘gravelly sand, sandy shore’, Middle

Dutch grēn ‘grain of sand’ (ghrēuno-; also Norwegian Icelandic grugg n. ‘sediment’ from gruwwa- as ‘sand-like residue’).

Since the extended root ghreu-d- is repeatedly applied to the emotional sphere (‘touch harshly in the soul’), one also suspects a connection to Old High German ingrūēn, Middle High German grūen, grūwen ‘to shudder, fear’, Middle High German griul, griuwel ‘terror, horror’, Old High German grūsōn, grūwisōn ‘to feel terror’, New High German ‘gruesome, to shudder’ etc., Old High German grunn, -nnes ‘sorrow, misery’, griuna ‘desire, intensity, cruelty’, and similar terms.

Extension ghreu-d-:

Old High German firgrioʒan ‘to grind down’, participle firgrozzen, Middle High German ver-, durch-griezen ‘to grind into small pieces’; Old Icelandic grjōt n. (a-stem) ‘stone, gravel’, Anglo-Saxon grēot n. ‘sand, dust, earth’, Old Saxon griot n. ‘sand, shore’, Old High German grioz, Middle High German griez m., n. ‘grain of sand, sand, shore gravel’, New High German ‘grit’ (Germanic greuta- ‘rock, sand, gravel’ also in the proper name Greutungi ‘shore-dwellers’ and in Finnish riutta ‘sandbank, reef’).

Old Icelandic grautr m. ‘gruel’ (‘coarsely ground’); Anglo-Saxon grēat ‘coarse-grained, large, thick’ (English great), Old Frisian grāt, Old Saxon grōt, Old High German, Middle High German grōz ‘large’, Middle High German also ‘coarse, thick’ (Germanic grauta-); see under ghren- for Old Icelandic grotti ‘mill’.

Anglo-Saxon grytt ‘grits’ (English grits ‘a type of coarse sand’), Old High German gruzzi, Middle Dutch grütte ‘grits’ (from Germanic grutja-); Anglo-Saxon grūt (Dat. grȳt) f. ‘coarse flour, pomace’, Old Frisian grēt ‘sand’, Middle High German grūz m. ‘sand, grain’, New High German Graus ‘grain of sand, rubble, gravel’, Middle Dutch grūt ‘mash used as a fermenting agent’, Dutch gruit ‘malt, yeast, sediment’, Norwegian grūt n. ‘sediment’; Anglo-Saxon grot n. ‘coarse flour’ (from Germanic gruta-); with forms -to- or -so-: Middle Dutch grūs, grōs ‘crumbled stones, gravel’.

Balto-Slavic grūdiō ‘to pound’ in Lithuanian grū́džiu or grū́dau, grū́sti ‘to pound (barley for groats preparation); to strike; to stir’; ablautend graudùs meaning ‘crumbling’ as well as ‘moving, melancholic’, Old Prussian engraudīsnan Accusative Sg. ‘mercy’, grūdas ‘grain’; Latvian grûžu, grûdu, grûst ‘to strike, to pound’, grūdenes f. Pl. ‘groats’; ablautend graûds m. ‘grain’, graužu, graudu, graûst ‘to rumble, to thunder’, graudiens m. ‘thunderclap’, graušli Pl. ‘rubble, debris’.

Church Slavonic gruda ‘clod of earth’, collective form grudije and (derived from an already collective ghrōud-dhā) gruzdije; Serbo-Croatian grùda ‘lump’, etc. (ù indicates the original long diphthong ōu).

With -mēn: Serbo-Croatian grùmēn ‘clod’, Russian grum ‘a lump’; also extending to the emotional realm, Russian-Church Slavonic sъ-grustiti śa ‘to grieve’, Russian grustь f. ‘sorrow, sadness’, Slovenian grûst m. ‘disgust’ (û from a short diphthong, Indo-European əu; the original sensory meaning still present in grûšč m. ‘gravel, mountain debris’), with the weakest grade ŭ: Serbo-Croatian grst f. m. ‘disgust’ (originally grъstь), gr̀stiti-se ‘to feel disgust’, and grъdъ in Old Church Slavonic grъdъ ‘horrendous, terrible’, Serbo-Croatian gr̂d ‘disgusting, repulsive, vile’, which also leads to Old Church Slavonic grъdъ ‘proud’ (originally ‘disgusted, fastidious’), Russian górdyj ‘proud’, Serbo-Croatian gr̂d ‘proud, terrible’, etc.; about Latin gurdus, see WH. I 627.

Expansion of ghrēuĝ(h)-:

Lithuanian gráužas ‘gravel’, gružótas ‘uneven, bumpy’ (compare Latvian gruzis, Pl. gruži ‘rubble, groats’, and Low German loanword); Polish gruz ‘rubble, mortar’, Pl. ‘debris, ruins’; Little Russian kruź ‘debris’, Pl. ‘rubble’ (hardly derived from Middle High German grūs ‘groats’ because of the following:); Polish gruzla ‘lump’, Upper Sorbian hruzła ‘earth lump, clod, clump’.

Expansion of ghreu-bh-:

Presumably in the Germanic groups including New High German Griebe (Old High German griubo, griobo), Griebs, and possibly also grob; compare with Germanic p, Norwegian dialectal grūpa, graup ‘to grind coarsely, to crush’, gropa, grypja the same, grop n. ‘crushed grain, coarse flour’.

Ref : WP. I 648 ff., Trautmann 99.

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PIET : 1726

700. ghroud-

English : ‘a protruding body part’

German : von gewölbten Körperteilen

Comments: only Celtic and Germanic.

Material: Old Irish grūad (n. es-stem) ‘cheek’, Welsh grudd the same, Cornish grud ‘jaw’; Anglo-Saxon grēada m. ‘bosom’.

Ref : WP. I 658.

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PIET : 390

701. $g^{w}ā$-, $g^{w}em$-

English : ‘to go, come’

German : ‘gehen, kommen; zur Welt kommen, geboren werden’

Derivative: $g^{w}m̥$-ti-s f., $g^{w}em$-tu-s m. ‘Gang, Schritt’, Verbaladjektiv $g^{w}m̥$-to-s

Material: Sanskrit jí-gā-ti ‘goes’ (= Greek βίβησι, cf. Laconian 3rd sg. βίβαντι, Homeric participle βιβᾱ́ς ‘walking with large steps’, also Homeric βιβάσθων), Aorist á-gā-m ‘I came, went away’ (Avestan Injunctive gāt̃ ‘he will come’) = Armenian kam ‘stand’, Greek ἔβην, Doric ἔβᾱν ‘I set out, went’.

Sanskrit gā́tram ‘limb, body’; gātú-ḥ ‘way, path, space, place’; Avestan gātu-š ‘place, residence, seat, throne’; Old Persian gāϑu the same; Sanskrit ví-gāman- n. ‘step’ (pr̥thú-pra-gāman- ‘going far’, cf. gāmin- ‘going’, derived from o-stem gāma-ḥ), Avestan gā-man- n. ‘step’; Sanskrit gāya-m ‘step’ in uru-gāyá- ‘going far, extensive’ (from the path); Avestan gāya- (Accusative gāim) ‘step’ (with suffix -ya-);

Armenian kam ‘stand’ (: Greek ἔβην).

Greek βίβησι, βιβᾱ́ς, ἔβην as above; βηταρμός ‘dance’, βητάρμων ‘dancer’ (from βᾱτος or βᾱτᾱ ‘foot placement’ + ἄρμα ‘structure’); ἀμφισβητέω, Ionian ἀμφισβᾱτέω ‘to dispute’ (‘going apart in two directions’), βῆμα n. ‘step’ with ablaut βωμός m. ‘step, platform, altar’; Infinitive βήμεναι; βηλός m. ‘threshold’; βέβηλος, Doric βέβᾱλος, Kyrenean βάβᾱλος ‘passable, profane’ (opposite of

ἄβατος ‘inaccessible, sacred’); βέβαιος ‘secure’ (easily traversable); βάδην Adv. ‘at a step’; βάδος m. ‘path’, βαθμός m. ‘step, threshold, step’, βάθρον ‘foundation’, ἐμβάτης ‘shoe for men’;

Albanian ngā ‘I walk’ (ga-nḭ̄ō).

Albanian Gheg ngas ‘drive, walk’, i ngathët ‘(walking) slow’ by Andi Zeneli

Lithuanian dialect góti ‘to go’; Latvian gāju (past tense of iêt) ‘I went’ (assuming a present gāḭ̄ō, with j forming the present), from which further gâjums ‘walk, series’ and gàita ‘walk’ (with analogical ai, Endzelin Latvian Greek S. 678); gātis Pl. ‘bee flight holes’; Lithuanian próga ‘opportunity, term’ (prefix prŏ̄ + gā); Lithuanian gãtvė ‘street, cattle drive’, Latvian gatva ‘path, passage’ are Germanic loanwords.

Perhaps here too the Celtic words for ‘to die’ (as ‘to go away’, ἐκ βροτῶν βῆναι), such as Old Irish baíd ‘dies’ (bā-a-ti from $g^{w}$ā-), at-bath ‘died’ (-$g^{w}$ə-t . .), bath ‘death’ = Welsh bad ‘plague’, Breton bad ‘numbness’, Cornish bad-us ‘mad’; Old Irish bās ‘death’ is formed after gnās ‘custom’ etc. Despite Thurneysen Greek pp. 547, 728, a root bă̆s- cannot be demonstrated; see the correct Pedersen Litteris 2. 89 f.

2. $g^{w}$em-:

Unthematic (e)-$g^{w}$em-t (: e-$g^{w}$en-t), -$g^{w}$m̥-té, -$g^{w}$m-ent in Sanskrit Aorist ágan, gan (g for j after forms with original $g^{w}$m̥-, $g^{w}$m-; 1st Singular ágamam), ágata ($g^{w}$m̥-), ágman, ágmata; Gathic Avestan 3rd Singular Inj. uz-jən, 3rd Plural gəmən;

Armenian 3rd Singular ekn ‘I have come’ (= Sanskrit ágan); for the still unclear 1st Singular eki, 3rd Plural ekin see Meillet Esquisse 134 f.;

Greek βάτην 3rd Dual, ὑπέρβᾰσαν 3rd Plural likely related to the root $g^{w}$ā-;

Conjunctive $g^{w}$emeti in Sanskrit gám-at, -anti, Gathic Avestan jamaiti, jimaiti; Optative $g^{w}$m̥-i̯ēt in Sanskrit gamyāt, Avestan jamyāt̃, Old Persian jamjāh (j for g from forms with high-grade Indo-European $g^{w}$em-); Anglo-Saxon cyme see below;

Thematic: high-grade Sanskrit gámati, Avestan jamaiti ‘goes’ (Sanskrit gamáyati ‘brings, leads’, Avestan jāmayeiti ‘brings to a point’), low-grade Sanskrit (Optative Aorist) gamḗt, gamḗma, gamemahi, likely also Aorist ágamat; Perfect ja-gā́ma ‘I went’ (compare Gothic 1st Plural qemum); Avestan frā-ɣmaṯ̃ (Gathic Avestan -gəmaṯ̃) ‘he came to’, Old Persian a-gmatā.

Oscan kúmbened ‘he/she came’, cebnust (from ce-benust) ‘(to here) has arrived’, Umbrian benust, benurent ‘has arrived, they arrived’; Latin Conjunctive advenam (with n for m see below; possibly with analogical -en- after forms like Latin veniō, ventum, vēnī).

Gothic qiman (Preterite qam, 1st Plural qemum: Sanskrit 1st Singular Perfect ja-gāma), Old High German queman and (low-grade) coman = Anglo-Saxon cuman, Old Norse kōma ‘come’; Anglo-Saxon Conjunctive Preterite (old Optative) cyme (gʷem-ī-t);

Tocharian A käm-, kum-, B käm-, kam-, śem ‘come’.

Present gʷm-i̯ó̰ in Greek βαίνω 'go' (Future βήσομαι etc.), Latin veniō 'come' with very old change from -mi̯- to -ni̯-; according to Schwyzer Greek Grammar I 309, the n might also be related to forms like Avestan jantu (gʷem-tu-), Armenian ekn (e-gʷem-t); Gothic qemum corresponds to vēnimus.

Present gʷm̥-skó̰: Sanskrit gácchati, Avestan jasaiti 'he goes', Greek βάσκε 'go! come!'; Tocharian A kumnäš 'he comes', Middle Indic kumnästär, B känmasträ.

Verbal adjective: Sanskrit gatá-ḥ 'gone', Avestan gata- likewise, Greek βατός 'passable' (gʷm̥-to-s), Latin in-ventus.

Other nominal formations: Sanskrit gáti-ḥ f. 'way', Avestan aiwi-gati- 'arrival = entrance, beginning', Greek βάσις f. 'step; basis' (gʷm̥-ti-s), Latin con-venti-ō 'meeting', Gothic gaqumþs 'meeting' (-gʷm̥-tis), Old Norse samkund f. 'meeting', Old High German cumft, New High German Ankunft; Sanskrit gántu-ḥ m. 'way, path', Latin adventus, -ūs 'arrival'.

Gothic qums 'arrival' (gʷem-is), Anglo-Saxon cyme, Old High German cumi; Sanskrit gamya- 'where one can or should go', Oscan kúmbennieís Gen. 'of the gathering'; Old High German biquāmi 'comfortable' (cf. 'agreeable'), Anglo-Saxon gecwēme 'pleasant, fitting', Old Norse kvæmr 'suitable or able to come'; kvāma f. 'coming, visit', kōma likewise.

Tocharian A kum-, AB kam-, A käm-, B śem- 'come', A kumnəṣ, Middle Indic kumnəṣtər 'comes', A kakmu, B kekamu 'come'.

With a meaning development '(to come into the world)' = 'to be born':

Avestan ni-jāmayeinti 'they bring to birth' (ni-jāma- 'birth');

Greek ἐ-βάθη • ἐγεννέθη Hesychius;

Albanian pre-gjim 'feast at the first birth, feast of the the first born'.

Lithuanian gemù, giḿti 'to be born' = Latvian dzemu, dzìmt likewise, Lithuanian gìmstu (for accent see Schulze KZ. 45, 230) = Latvian dzìmstu likewise, Lithuanian giminẽ 'family', gỹmis 'birth', gãmas 'born', Causative gamìnti 'to produce children, to breed cattle', Latvian dzìmts 'born, hereditary, serf', dzìmša 'birth' = Old Prussian gimsenin Accusative Sg. 'birth', Old Prussian gemton 'to give birth', gemmons Participle Perf. 'born'.

Ref : WP. I 675 ff., Meillet Esquisse$^{2}$ 134 f., Schwyzer Gr. Gr. I 309, 689, 742$^{3}$, 707$^{2}$, Trautmann 76, Pedersen Tocharian 170 ff., 221, 234.

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PIET : 1753

## 702. $g^{w}ă dh$-

English : ‘to sink, submerge’

German : ‘eintauchen, untersinken’

Material: Sanskrit gā́hatē ‘dives, penetrates’, participle gāḍha-ḥ ‘deep, strong, firm’, gāhá-ḥ ‘depth, the inner part’; with a: gáhana-, gáhvara- ‘deep, dense’, n. ‘depth, abyss, thicket’, dur-gáha-m ‘bad place or way’;

the participle gāḍhá- is probably an analogy formation after roots with Sanskrit h = Indo-European ĝh; gādhá- ‘shallow’, m. n. ‘shallow place, ford’ might be explained from a Sanskrit root noun gā (to Indo-European $g^{w}ā$- ‘walking’) + dha as ‘granting passage’;

Albanian Gheg ngas ‘drive, walk’, i ngathët ‘(walking) slow’ by Andi Zeneli

Avestan accusative plural vi-gāϑō ‘gorges’ (: Sanskrit vi-gāhá-) ‘diving into’, reduced grade guδa- ‘depth’;

Greek βῆσσα, Doric βᾶσσα (βᾱθι̯α) f. ‘valley bottom, gorge’; βάσσος n. the same (βαθσος), reduced grade βυθός, βυσσός ‘depth, sea bottom’ with β instead of γ after βῆσσα; ἄβυσσος ‘where one cannot dive, bottomless, depth’, βάθος n. ‘depth’; βένθος ‘depth’ secondarily after πένθος: πάθος;

Illyrian tribe Bassania, Bessiana, Bessi, Albanian Badzana, B(ë)dhana, P(ë)dhana, Pllana, by Andi Zeneli

Old Irish bā(i)dim ‘submerge, drown’, Welsh boddi ‘drown, sink, flood’, Cornish bedhy, Breton beuziff ‘drown’; Welsh diffoddi ‘extinguish’ from di-spad- (dī-eks-bad-).

Ref : WP. I 665, Schwyzer Rhein. Mus. 81, 193 ff.

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PIET : 1743

703. $g^{w}ēbh$-1 (oder $g^{w}ābh$-), $g^{w}əbh$-

English : ‘to sink, submerge, plunge’

German : ‘eintauchen, versenken, versinken’

Material: Greek βάπτω ‘to dip in’, βαφῆναι, βαφή ‘the act of dipping, dyeing’ (Aeolic βύπτειν • βαπτίζειν Hesychius after δύπτω, which itself is a blend of βάπτω and δύω; βιπτάζω rearranged from βαπτίζω).

Macedonian βαβρήν ‘sediment of oil’ Hesychius; also possibly γυβᾷ ‘dips’ Hesychius.

Old Norse kafa ‘to dive’, kvefja (and kefja from the past tense kōf from kvōf) transitive ‘to submerge, to suffocate’, kvafna intransitive ‘to suffocate’, kaf n. ‘sea depth’, then ‘submersion, swimming underwater’; Swedish kvaf ‘depth’, Old Norse kvæfa (Indo-European ē!), kǿfa transitive ‘to suffocate’, Middle High German erqueben, ‘to suffocate’ (= Old Norse kvefja).

A possibly related root g(ʷ)embh-, g(ʷ)m̥bh- showing only the meaning ‘deep’ appears in Indo-Iranian (with Sanskrit exhibiting g for the deepest or o-grade, compared to Avestan j for the e-grade): Sanskrit gabhīrá-, gambhīrá- ‘deep’, gambha-, gámbhan-, gambhára- n. ‘depth, abyss’, gabhá- m. ‘vulva’, gabhi-ṣák Avestan adv. possibly ‘deep down or within’, Avestan jaiwi-vafra- adj. ‘with deep snow’, jafra- ‘deep’, jąfnu-š ‘depression, hollow’; cf. Frisk Nominalbildung 30.

Fick posits the root gʷābh-, which would suggest that Old Norse kvæfa is a result of ablaut formation.

Ref : WP. I 674, Wissmann Nom. postverb. 75.

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PIET : 313

704. gʷēb(h)-2

English : ‘slimy; toad’

German : ‘schleimig, schwabbelig, Quappe, Kröte’

Material: Probably onomatopoetic; however, it is possible that an old word for "frog" was only incorporated into the onomatopoeic group in the Germanic languages.

Old Saxon quappa, quappia, quappo 'burbot' (with frequent consonant gemination in onomatopoeic words), which evolved into Middle High German quappe, quape, kobe, and New High German Quappe. The Dutch equivalent is kwab(be) 'burbot, goiter, or flabby part,' while the Icelandic words kvap, kvapi refer to 'gelatinous or jelly-like things.' In Swedish dialect, kvabb 'something thick or fatty,' and kvebba 'fat woman.' The English words quab 'morass' and quaver 'to tremble or vibrate' are also related. Additionally, the Norwegian dialect verb kvapa 'to emit a liquid,' while the Swedish dialect kvabba and Low German quabbeln 'to tremble from fatness.'

Old Prussian gabawo ‘toad’ (gʷəb(h)-); Slavic gēbā ‘toad’: in Old Church Slavonic žaba, Russian žába, Serbo-Croatian žäba, etc.

Ref : WP. I 674, WH. I 121, Trautmann 8.

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PIET : 274

705. $g^{w}$edh-

English : ‘to push, hit, harm’

German : ‘stoßen, verletzen, zerstören’

Material: Sanskrit gandh- ‘to push, stab, injure, destroy’ (in grammarians), gandhá-ḥ m. ‘smell, fragrance’, Avestan gantay- ‘stench’, Middle Persian gand ‘stench’, Old Persian gasta- ‘disgusting, repulsive’, Afghan ɣandal ‘to feel disgust’, Baluchi gandag ‘bad’. (For the development of meaning from ‘to push, stab’ to ‘smell’ see, for example, Old High German stinkan ‘to smell, stink’ versus Gothic stigqan ‘to collide’ and Greek κνίση ‘fat vapor’ compared with Old Icelandic hníta ‘to push, stab’.)

Greek δέννος ‘abuse, disgrace’ ($g^{w}$endhno-); according to Kuiper Nasal Present 65, φθόνος m. ‘envy’ (present φθένω from $g^{w}$dh-en-);

regarding Middle High German quetsen, quetschen ‘to beat, push, crush’, see Kluge s. v. quetschen;

Lithuanian gendù, gésti ‘to suffer harm, spoil, perish’, gadinù, gadìnti ‘to spoil, damage, disturb’, pagadas ‘spoil’, Latvian ģinstu, ģint ‘to perish’.

Ref : WP. I 672 f., Benveniste Balto-Slavic 38, 143.

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PIET : 1750

706. $g^{w}$ei-1

English : ‘to cry, weep’

German : ‘klagen, jammern’

Comments: Outside of the Germanic, only uncertain comparisons; likely onomatopoeic.

Material: Gothic qainōn ‘to weep, mourn’, Old Norse kveina ‘to lament’, Anglo-Saxon cwānian ‘to complain, be sad’, Old Norse kveinka ‘to complain, lament’ and with a different derivation Old Icelandic st. verb kvīða ‘to be anxious’, kvīða f. ‘anxiety’, kvīði m. ‘anxiety’; Anglo-Saxon cwīðan, weak verb ‘to complain, lament’, Old Saxon quīðian ‘to lament’;

formally related is Lithuanian gíedu and gíestu, giedóti ‘to sing, crow’, etc., which belong to the root gēi- ‘to sing’ found only in the Satem languages (see there); the connection is doubtful due to the differing meanings.

Ref : WP. I 665 f.

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PIET : 0

707. $g^{w}$ei-2

English : ‘to put together, enclose’

German : ‘zusammendrängen, einschließen, einpferchen’

Derivative: $g^{w}$ī̯ā ‘enclosure’

Material: Umbrian bio, pälign. Accusative biam ‘enclosed area’;

Old Norse kvē f. ‘enclosure, narrow enclosed passage’, kvīa ‘to pen in’.

Ref : WP. I 666.

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PIET : 0

708. $g^{w}$eu̯-3 und $g^{w}$eu̯ə- : $g^{w}$(i)u̯ē- : $g^{w}$(i)u̯ō- : $g^{w}$ī-, häufig mit -u- erweitert

English : ‘to live’

German : ‘leben’

Derivative: Nominal: *gʷoi̯o-s* m., *gʷīti-s* f. ‘life’, *gʷĭ̯u̯o-s*, *gʷĭ̯go-s* ‘alive’, *gʷĭ̯u̯o-to-s*, -tā ‘life’.

Material: A. from *gʷei̯ō*: Sanskrit *jīvātu-ḥ* ‘life’ (see below), *gáya-ḥ* ‘house, courtyard, household’ (see below); Avestan *jiɣaēsa* ‘you shall live’ (2nd sg. pres. med., or thematic 2nd sg. opt. for *jigāyaēša*); *jījišənti* (originally desiderative) ‘they refresh, nourish’, *jaya-* m. ‘stimulation’; *gayō* m. ‘life, lifespan, way of life’ (= Sanskrit *gáya-ḥ* ‘house and courtyard, household’ = Russian *goj* ‘peace; hail!’); Avestan *gaēϑā*, Old Persian *gaiϑā* ‘being, house and courtyard’.

Armenian *keam* ‘to live’ (gʷiyā-ye-mi); Meillet Esquisse 110, 176.
Homeric Greek *béomai* ‘I will live’ (bei̯esomai; Schwyzer Gr. Gr. I 780, 7881); Lithuanian *gajùs* ‘healing easily’; Lithuanian *gyjù*, *gýti* (*gīti-*) ‘to come to life, to recover, to heal’ (related to *į-gýti-* ‘to obtain’, literally ‘to live into’), Latvian *dzît* ‘to heal; to become healed’, *gýdau* ‘I heal’, Latvian *dziêdêt* ‘to heal’ (Mühlenbach-Endzelin I 559), Old Church Slavonic *žiti* ‘to live’ (present *živǫ*, see below); related to Old Church Slavonic *žitь* ‘life’ (gʷītis), *pa-žitь* ‘pasture, grass, meadow’; Slavic *gojь* ‘life’ (gʷoi̯o-s) in Old Russian *goj* ‘peace’, Old Czech *hoj* ‘abundance’ (cf. Sanskrit *gáyaḥ*), causative Slavic *gojiti* ‘to make live’, Sanskrit *gòjiti* ‘to care for, to fatten’, etc.

Albanian gjella ‘life’ by Andi Zeneli

Tocharian B śai- ‘to live’, Van Windekens Lexique 127.

gʷĭ̯ō- in:

Avestan -jyāiti- f. (in compounds) ‘life’, jyātuš Gen., jyātum Accusative ‘life’ (in Sanskrit, this jyā-tu-ḥ evolved into jīvati to jīvā́tu-ḥ).

epic Ionic ζώω, Gothic δώω ‘live’ (from ζω-ι̯ω, Indo-European gʷĭ̯ō-i̯ō), Aorist ἐβίων (gʷiĭ̯ō-m with vowel i, probably supported by βιόω), Attic ζῶ, ζῇς, ζῇ (ζηι̯ει, Indo-European gʷĭ̯ē-), ζωός ‘living’, ζώη ‘life’, ζῷον ‘animal’; Greek ὑγιής ‘healthy’ (su-gʷiĭ̯ēs ‘well-living’);

$g^{w}ī$- (except in Baltic gīti-, see above) in Avestan yavaē-jī- ‘continuously living’, Avestan jīti- f. ‘life’, Sanskrit jīrá- ‘lively, swift’, Avestan jīra- ‘lively of mind, clever’; Old Prussian geits ‘bread’, Old Church Slavonic žito ‘grain’.

$g^{w}ĭ$- in Celtic bitu-, Old Irish bith (Gen. betho), Welsh byd, Breton bed ‘world’, Gallic Bitu-rīges, meaning ‘people of the world-king’ (compare the similar meaning in Avestan gaēϑā); alongside the higher-level Indo-European $g^{w}$eito- in Welsh bwyd ‘food’, Old Cornish buit ‘food’, Old Breton boitolion ‘flesh’, New Breton boed ‘nourishment’; the disyllabic Old Irish biad, Gen. biid ‘nourishment, food’ (from an old biveto-m).

With the Indo-European g-suffix ($g^{w}ĭ̆g$-): Old High German quëh and quëk, Gen. quëckes ‘living’, New High German keck, Swiss check ‘strong, firm’ (kk from a form with kw like Middle High German quicken ‘to revive’), Anglo-Saxon cwicu, cucu ‘living’, Old Norse kvikr, kykr (Accusative kykkvan) ‘living’, also New High German Quecke, Anglo-Saxon cwice ‘dog’s grass’ (referring to the extraordinary vitality and germination power of the plant); Latvian dzîga ‘life’ (like dzîve in the dative), dzîguôt ‘to live’ (like dzîvuôt in the dative).

Separating Latin vigēre ‘to be vigorous’ from vegēre seems unjustified. Wood KZ. 45, 68 includes many Germanic words for lively movement of all kinds alongside the Nordic kvikr, such as Old Norse kveikja ‘to revive, ignite’, with other derivatives like Anglo-Saxon cwiferlīce Adv. ‘eagerly’, English quiver ‘lively, swift’, Frisian kwistern ‘to wag, to twitch’, kwispeln ‘to move quickly and restlessly back and forth’, Swedish dialect kvīd ‘to throw’, Jutish kwīðər ‘lively’.

B. from $g^{w}i̯ōu$-, $g^{w}īu̯$-:

with ī: Sanskrit jīvá- ‘living, n. life’, Old Persian jīva-, Avestan jva- (i.e., jīva-) ‘living’ = Latin vīvus of the same meaning, Oscan bivus Pl. ‘living’, Welsh biw, Cornish biw ‘horned cattle’ (‘living cattle’), Lithuanian gývas, Latvian dzîvs, Old Church Slavonic živъ ‘living’;

With ĭ: Greek βίος 'life' ($g^{w}i$-u̯-os), Gothic qius 'living' (gaqiunan 'to revive'), air, biu, beo, Welsh byw, Breton beo, Cornish byw, bew 'living' (derived from Celtic bivo-tūt-s in Old Irish bethu, Gen. bethad = Welsh bywyd 'life').

With k-suffix: Latin vīvāx 'lively, long-lived', similarly formed with Lithuanian gyvókas 'living', and remotely related to Sanskrit jīvaka-.

With t-suffix: 1. With ī: Sanskrit jīvita-m 'life, living being, etc.', Lithuanian gyvatà 'life, livelihood, farmstead' = Latin vīta 'life' (gʷīu̯otā) and Old Church Slavonic životъ m. 'life', Sanskrit jīvatha-ḥ.

2. With ĭ: Greek βιοτή, masculine βίοτος; 'breath of life, etc.'

With oi: Lithuanian gaivùs 'lively, spirited.'

Verbal derivation: Sanskrit jī́vati, Avestan jvaiti (i.e., jīvaiti) 'lives', Old Persian jīvā 'live!' = Latin vivō, Old Church Slavonic živǫ 'live' (Inf. žiti as above), extended Lithuanian gyvenù 'live'; Sanskrit jinvati, prá-jinōṣi 'to be alive, to stir, to stimulate, to enliven, to refresh'.

Note by Andi Zeneli:

Latin Abii, Greek Abioi a Scythian nation (a-bios ‘no life’) (Homer calls them “Abii” more especially for this reason, that they live apart from women, since he thinks that a life which is bereft of woman is only half-complete)

Stefanus:

Ἄβιοι, ἔθνος Σκυθικόν. Ὅμηρος Γλακτοφάγων Ἀβίων τε, δικαιοτάτων ἀνθρώπων. Ἀλέξανδρος δὲ ἐν τῷ περὶ Εὐξείνου πόντου φησίν, ὡς Διόφαντος εἶπεν, οὕτω λέγεσθαι αὐτοὺς διὰ τὸ τὸν Ἀβιανὸν ποταμὸν κατοικεῖν. δικαίους δ΄ εἶπεν Ὅμηρος διὰ τὸ μὴ βουληθῆναι μετὰ τῶν Ἀμαζόνων ἐπὶ τὴν Ἀσίαν στρατεῦσαι. ἢ ὅτι βίῳ ἐδραίῳ οὐ χρῶνται οὕτω λέγονται, διὰ τὸ ἐφ΄ ἁμαξῶν φέρεσθαι. Δίδυμος δὲ Θρᾴκιον [ἔθνος] φησίν. Αἰσχύλος τε Γαβίους διὰ τοῦ 'γ' ἐν λυομένῳ Προμηθεῖ ἔπειτα δ΄ ἥξεις δῆμον ἐνδικώτατον [βροτῶν] ἁπάντων καὶ φιλοξενώτατον, Γαβίους, ἵν΄ οὔτ΄ ἄροτρον οὔτε γατόμος τέμνει δίκελλ΄ ἄρουραν, ἀλλ΄ αὐτοσπόροι γύαι φέρουσι βίοτον ἄφθονον βροτοῖς. ὁμοίως καὶ Φιλοστέφανός φησι καὶ ἄλλοι. εἰσὶ δὲ Σκύθαι. οἱ πλείους δὲ τῶν ὑπομνηματιστῶν ἐπίθετά φασι τῶν Ἀγαυῶν τὸ γλακτοφάγων καὶ τὸ ἀβίων, ἐκλαμβάνοντες οἱ μὲν τὸ μὴ βιαζομένων, διὸ καὶ δικαιότατοι· οἱ δὲ ἀοίκων, διὰ τὸ μὴ ἔχειν ἡμῖν ὅμοιον βίον· οἱ δὲ ὁμοβίων, τουτέστιν ὁμοτόξων. τοξόται γὰρ οἱ αὐτοί.

This fragment discusses the Abii, an ancient Scythian people, and provides various interpretations and descriptions of their society and customs based on historical texts.

"The Abii, a Scythian nation. Homer mentions them alongside the Glactophagoi as the most just of men. Alexander states in regard to the Euxine Sea, as Diophantus said, that they are named thus because they inhabit the Abian River. Homer referred to them as just due to their

unwillingness to campaign with the Amazons against Asia, or perhaps because of their stable way of life, living off carts. Didymus also speaks of them being a Thracian nation. Aeschylus mentions the Gabii, describing them as the most just and hospitable of all mortals, where neither a plough nor a hoe breaks the soil, but self-sown earth provides abundant sustenance for men. Similarly, Philosthenes and others state this. They are Scythians. Most commentators attribute 'Glactophagoi' and 'Abii' to the Agaveans, interpreting one as the non-violent, hence just; the others as the landless, since they lack a shared way of life; and some as the homogenous, that is, sharers in archery, for they are the same in that regard."

[ Str. ]

7.3.3 English

λέγει δὲ τοὺς Μυσοὺς ὁ Ποσειδώνιος καὶ ἐμψύχων ἀπέχεσθαι κατ’ εὐσέβειαν, διὰ δὲ τοῦτο καὶ θρεμμάτων· μέλιτι δὲ χρῆσθαι καὶ γάλακτι καὶ τυρῷ ζῶντας καθ’ ἡσυχίαν, διὰ δὲ τοῦτο καλεῖσθαι θεοσεβεῖς τε καὶ καπνοβάτας· εἶναι δέ τινας τῶν Θρᾳκῶν οἳ χωρὶς γυναικὸς ζῶσιν, οὓς κτίστας καλεῖσθαι, ἀνιερῶσθαί τε διὰ τιμὴν καὶ μετὰ ἀδείας ζῆν· τούτους δὴ συλλήβδην ἅπαντας τὸν ποιητὴν εἰπεῖν ἀγαυοὺς ἱππημολγοὺς γλακτοφάγους ἀβίους τε, δικαιοτάτους ἀνθρώπους. ἀβίους δὲ προσαγορεύειν μάλιστα ὅτι χωρὶς γυναικῶν, ἡγούμενον ἡμιτελῆ τινα βίον τὸν χῆρον, καθάπερ καὶ τὸν οἶκον ἡμιτελῆ τὸν Πρωτεσιλάου διότι χῆρος· ἀγχεμάχους δὲ τοὺς Μυσούς, ὅτι ἀπόρθητοι, καθὰ οἱ ἀγαθοὶ πολεμισταί· δεῖν δὲ ἐν τῷ τρισκαιδεκάτῳ γράφειν ἀντὶ τοῦ Μυσῶν τ’ ἀγχεμάχων Μοισῶν τ’ ἀγχεμάχων.

Poseidonius goes on to say of the Mysians that in accordance with their religion they abstain from eating any living thing, and therefore from their flocks as well; and that they use as food honey and milk and cheese, living a peaceable life, and for this reason are called both “god-fearing” and “capnobatae”; and there are some of the Thracians who live apart from woman-kind; these are called “Ctistae,” and because of the honor in which they are held, have been dedicated to the gods and live with freedom from every fear; accordingly, Homer speaks collectively of all these peoples as “proud Hippemolgi, Galactophagi and Abii, men most just,” but he calls them “Abii” more especially for this reason, that they live apart from women, since he thinks that a life which is bereft of woman is only half-complete (just as he thinks the “house of Protesilaüs” is only “half complete,” because it is so bereft); and he speaks of the Mysians as “hand-to-hand fighters” because they were indomitable, as is the case with all brave warriors; and Poseidonius adds that in the Thirteenth Book one should read “Moesi, hand-to-hand fighters” instead of “Mysi, hand-to-hand fighters.”

Ref : WP. I 668 ff., Meillet Introduction[7] 165, Specht KZ. 62, 111, Schwyzer Gr. Gr. I 298, 300, 330, 501[4], 675[6], Trautmann 75 f.

Pages : 467-469

PIET : 1747

709. $g^{w}ēi$- (oder $g^{w}e\underset{\frown}{i}ə$-): $g^{w}ī$-

English : ‘skin’

German : ‘Haut, Fell’

Comments: with suffixes -no-, -lo-

Material: Sanskrit jīna- 'leather bag', jīla-ḥ 'pouch'; Middle Irish bīan 'hide, skin'; the Irish word could also be related to bhei- 'to strike', whose Celtic counterparts also have the meaning 'to cut' (cf. scortum : shear, etc.); see above p. 118.

Ref : WP. I 666.

Page : 469

PIET : 340

710. $g^{w}$eid(h)-

English : ‘mud’

German : ‘Schlamm, halbflüssiger Schmutz’

Material: Greek δεῖσα 'dirt, mud' ($g^{w}$eidh-$\underset{\frown}{i}$a or -sa, or $g^{w}$eid-s-a); possibly Old Norse kveisa f. 'bump, swelling', Middle Dutch quēse 'blood blister', alongside Norwegian kvisa, Swedish kvissla with similar meanings;

Old Church Slavonic židъkъ 'juicy', Russian, etc. žídkij 'thin, liquid; soft, flexible'.

Ref : WP. I 671.

Page : 469

PIET : 0

711. $g^{w}ei̯ə$-

English : ‘to prevail, be mighty’

German : ‘überwältigen, Gewalt, gewaltsam niederdrücken’

Derivative: $g^{w}ii̯ā$ ‘violence’

Material: Sanskrit jyā́, jiyā́ f. ‘overpowering’ (= Greek βίᾱ), jyā́na-m, jyānī-ḥ ‘oppression’, jyā́yān ‘more powerful, superior’, jyéṣṭha-, jyeṣṭhá- ‘most powerful, strongest’; jáyati (Perf. jigā́ya) ‘conquers, defeats’ (Avestan Inf. jayāi, Full form I of the root, ‘to defeat’), jayiṣnu- ‘victorious’, jētár- ‘conquering, defeating’; jinā́ti (Fut. jyāsyati, Pass. jīyáte, Participle jītá-) ‘overwhelmed, oppressed’; jígīṣati ‘wants to defeat, conquer’ (cf. Avestan jijišaiti ‘seeks to obtain for oneself, to find out’), jigyú- ‘victorious’.

Sanskrit jināti also means ‘to deprive of something’, jyāni-ḥ also means ‘diminution, loss’ and is thus a continuation of the palatal initial. It is the root of Avestan zināt̃ ‘harms’, Old Persian adināt ‘took away, removed’, Participle Perf. Pass. dīta-, Avestan zyānā, zyāni- f. ‘harm’, Inf. zyānāi ‘to harm’, Baluchi zinaɣ ‘to seize, take hastily, take away by force’ (extra-Indo-Iranian correspondences unknown).

Maybe Aphro-dita, Aphrodita by Andi Zeneli

Greek βίᾱ ‘violence’ (= Sanskrit jiyā́), βιάω, βιάζω ‘to force’, βίαιος ‘violent’, Αντίδιος probably = Αντίβιος; βῑνεῖν ‘to defile’, ζάει • βινεῖ Hesychius ‘to overpower’ (where βῑνεῖν could be derived from a Participle βῑ-νό-ς = Sanskrit jī-na-, grammatically); according to Lidén IF. 19, 328, with New Persian gāyad ‘to defile’, Inf. gādan, gān, from a root $g^{w}āi$- or $g^{w}ōi$-, which would be theoretically compatible with $g^{w}ei$- as a lengthened grade of the o-ablaut only in the latter case.

The term $g^{w}ei̯ə$- ‘to overpower’ seems to be related to the following words meaning ‘to weaken, to debilitate’, Intransitive Pass. ‘to decay, to age, to dwindle’, originally belonging together:

Sanskrit jināti also means ‘ages’, jyāni-ḥ ‘senile weakness’, ájyāni-ḥ ‘immortality’, jīna- ‘aged, old’, á-jīta- ‘intact, unfading’, á-jīti-ḥ ‘intactness’, jívri- ‘old, frail, helpless’.

Avestan jyā-, Präs. jināiti ‘weakens’, ajyamna- ‘not diminishing, inexhaustible’, which relates to Middle High German verquīnen, Prät. quein ‘to dwindle’, Anglo-Saxon cwīnan, ā-cwīnan, Prät. cwān ‘to dwindle, to decrease, to languish’, and extended Anglo-Saxon cwincan, ācwincan ‘to disappear, to decrease’ (Causative with ablaut formation ācwencan, English quench ‘to extinguish’), and with m-formant wfäl. kwīmen ‘to languish’, kwīmelig ‘weak, feeble’.

From the Germanic, it seems to be attributable in both shades of meaning: Old Norse kveita ‘to overwhelm’ (d-Pres.).

s-expansions:

Middle Dutch quisten ‘to cause to perish, to waste’, quist ‘damage, loss’, Middle Dutch quisten ‘to tear, to wear away, to press’, Gothic qistjan ‘to spoil’, Old High German quist f. ‘destruction’, archwistan, firquistan ‘to spoil, to destroy’, Anglo-Saxon cwíesan ‘to crush’, Jutlandic kwīs ‘to press, to squeeze’, New Icelandic kveisa ‘abdominal pain’ (‘to pinch’); Norwegian kveisa ‘stunted creature’, kvisla ‘to dwindle’; g-expansion (broken reduplication) Frisian kwīke, kwikken ‘to pinch’, with the meaning weakened in Prussian queicheln ‘to pamper’.

Ref : WP. I 666 ff., Schwyzer Gr. Gr. I 300, 694.

Pages : 469-470

PIET : 1744

712. $g^{w}$el-1

English : ‘to stick; pain, death’

German : 1. ‘stechen’; 2. ‘(stechender) Schmerz, Qual, Tod’

Material: 1. Greek δέλλιθες ‘wasps’, Hesychius; βελόνη f. ‘point, needle’, ὀξυβελής ὀϊστός Homeric; but βέλος n. ‘missile’ is more likely related to βάλλω, see the secondary connection with the latter family under 2. $g^{w}$el- ‘to drip down; to throw’; via ὀβελός, ὀβολός, Arkadian Doric ὀδελός ‘point, skewer, coin’ see Schwyzer Gr. Gr. I 295.

Balto-Slavic gelį̄eti ‘it stings, it hurts’ in: Lithuanian gélti ‘to sting’, impersonal ‘to hurt’, gìlti ‘to begin to hurt’, geluõ, geluonìs ‘stinger’, Giltinẽ ‘goddess of death, death’, gãlas m. ‘end, death, bottom, stretch, piece’ and gėlà ‘pain’ (= New High German Qual), Latvian gals ‘point, end, region’, dzeĺt ‘to sting’; Old Prussian accusative gallan, vocative golis m. ‘death’, gallintwei ‘to kill’, ablaut gulsennin accusative ‘pain’.

Note by Andi Zeneli:

Glinditĭōnes, um, m. , peuple de Dalmatie : PLIN. 3, 143. Similar formation to Burgundĭī, ĭōrum, et -dĭonēs, um, m., Burgondes [peuple germain établi en Gaule (Bourguignons)] : Amm. 18, 2, 15 ; Plin. 4, 99 ; sing. Burgundio Cassiod. Var. 11, 1, 13 adj., des Burgondes [en parl. de chevaux] : Veg. Mul. 3, 6, 3.

Γλιντιδίωνες

Spanish (DGE)

-ων, οἱ

• Alolema(s): lat. Glinditiones Plin.HN 3.143

los glintidiones pueblo dálmata, App.Ill.16, Plin.l.c.

Russian-Church Slavonic želějǫ, želěti ‘to mourn’, Czech želeti ‘to lament’, Old Church Slavonic želja f. ‘sorrow’, ablaut Old Church Slavonic žalь f. ‘pain’, Old Russian žalь the same, Russian žalь f. ‘compassion’, dialectically ‘grave, cemetery’, etc.

The purely physical meaning ‘sharp, pointed’ is likely also present in Armenian ciuł ‘branch, finger’ (from e before ł), in Albanian glisht ‘finger’ (Pedersen KZ. 39, 393, Jokl IF. 36, 125, from glen-st-; Brugmann IF. 11, 286 note compared with βλῑμάζω ‘to handle, to feel’), and in Albanian glimp (gjëmp, gjëmbi) ‘thorn’ (gle-mo-, Jokl op. cit. 141); but Middle English quille, English quill ‘feather quill, weaver’s spool, peg on a barrel, hedgehog’s spine’, Middle High German kil, New High German feather quill (why it has disappeared), and Westphalian kwiəle likely derive from an i-root due to the Rhine influence, considering the Middle High German kīl ‘keel’ (also Middle Dutch kīl ‘keel’ and Middle High German kiel ‘ship’), unless there are folk-etymological distortions.

2. With the meaning ‘pain - torment - death’:

Armenian kełem ‘to torment’ (Meillet Msl. 8, 165);

Old Irish at-baill ‘dies’ (ess + baln- from $g^{w}\bar{l}_{\circ}$-n- with an inflected object pronoun ‘it’; however, it is hardly to be derived from Pedersen KG. II 459 as ‘it, namely life, to cast away’ compared to ἐκ-βάλλω, since the meaning ‘to die’ also recurs outside of Celtic; see also Cornish bal ‘pestilence’, Welsh aballu (ad-ballu), ballu ‘to die’ ($g^{w}\bar{l}_{\circ}$-n-), ad-feilio (ate-bal- from $g^{w}$el-) ‘to die’;

perhaps Latin vallessit ‘has perished’ (which, like the Celtic verb, presupposes a present $g^{w}$al-nō; see also EM2 1129);

Old High German and Old Saxon quelan, qual ‘to suffer pain’, Anglo-Saxon cwelan ‘to die’; Old Norse kvelia ‘to torment’, Old Saxon quellian, Old High German quellen ‘to torment’, Anglo-Saxon cwellan ‘to kill’; Old Norse kvǫl f. ‘pain, torment’, Anglo-Saxon civalu ‘killing, violent murder’; Old Saxon quāla ‘torment, suffering’, Old High German qualā ‘violent death’, New High German Qual (with a lengthened vowel like Lithuanian gėlà, Old Church Slavonic žalь);

Old High German and Old Saxon qualm ‘death, devastation’, Anglo-Saxon cwealm ‘death’, Swedish kvalm ‘sudden discomfort, nausea’; Anglo-Saxon cwield ‘death’ ($g^{w}$el-tī-), cwieldtīd ‘evening time (end of the day)’, Old High German quiltiwerk ‘evening work’, Old Norse kveld n. ($g^{w}$el-tó-) ‘evening’. Regarding ‘initial sound variations’ (at best mere poetic formations), see Siebs KZ. 37, 315, Lewy KZ. 40, 420.

Ref : WP. I 689 f., Trautmann 83, Vendryes RC 40, 433 ff.

Pages : 470-471

PIET : 1766

713. $g^{w}$el-2, $g^{w}$elə-, $g^{w}$lē-

English : ‘to drip, flow; to throw’

German : a) ‘herabträufeln, überrinnen, quellen’; b) ‘werfen’, vermutlich zu vereinigen unter ‘fallen lassen’, intransitive ‘herabfallen’

Comments: According to Wackernagel KZ. 67, 159, however, a) and b) belong to different verbs.

Material: a) Sanskrit gálati ‘drips down, falls down, disappears’, galitá-ḥ ‘disappeared, gone away’, Causative gālayati ‘pours off, makes flow, strains’; Sanskrit galana- ‘dripping, running’ (Lex.), n. ‘the dripping, running’ = ga-rana-m (Gramm.);

Greek βαλανεύς ‘bath master’, βαλανεῖον ‘bath’ (: Latin balneum); βλύω, βλύζω ‘spring forth’ (formed after φλύω), βλύδιον ‘moist’ Hesychius, and from the family of βάλλω in a similar sense ἀμβολάδην ‘bubbling up (of water)’, Δέλλοι ‘spring at Eryx’, cf. also εἰς ἅλα βάλλειν ‘to flow into the sea’;

Old High German quellan (quall) ‘to well up, swell’ (ll probably from ln), Old English (ge)collen ‘swollen’, Old High German quella, New High German Quelle, Middle Low German qualm (‘welling up’ =) ‘fume, steam, smoke’, older Danish kval ‘steam, vapor’; New High German Qualle, Dutch kwal, kwalle ‘jellyfish’.

In an intermediary meaning (approximately from 'collapse inward') Sanskrit glā-ti, glā́yati ‘feels exhausted, is dejected, fades’, participle glāná-, glāna-m, glāni-ḥ ‘exhaustion, decline’, causative glā̆páyati ‘to exhaust, to wear someone down; to let fall into decay’

b) Avestan niɣrāire ‘they are hurled down’ (ni-gar-);

Greek βάλλω ‘throw, hit’ (g$^{w}$eln-ṓ), high-grade Arcadian ἐσδέλλοντες = ἐκβάλλοντες, ζέλλειν • βάλλειν Hesychius, aorist βαλεῖν, perfect βέ-βλη-κα, aorist ἔβλην ‘received a shot, was hit’, ἔβλητο, βλητός; βλῆμα ‘throw’, βολή, βόλος m. the same, βολίς, -ίδος ‘missile’, βέλος, βέλε-μνον ‘projectile’, Ἑκατη-βελέ-της;

Note by Andi Zeneli:

Albanian Aorist embolla ‘I planted’ : Greek Koine ἐνέβᾰλᾰ, Albanian Buzuku embjell ‘I plant’ : Greek ἐμβάλλω 8 graft a tree, D.53.15 (Pass.); but simply, plant, τὰ φυτά IG12(7).62.29., Albanian mbjellje : Greek ἐμβολή (embolḗ) ‘planting’

ἐμβάλλω

Ancient Greek

Etymology

ἐμ- (em-) + βάλλω (bállō)

Pronunciation

(5th BCE Attic) IPA(key): /em.bál.lɔː/

(1st CE Egyptian) IPA(key): /emˈbal.lo/

(4th CE Koine) IPA(key): /emˈbal.lo/

(10th CE Byzantine) IPA(key): /emˈbal.lo/

(15th CE Constantinopolitan) IPA(key): /emˈba.lo/

Verb

ἐμβάλλω • (embállō)

fut. ἐμβᾰλῶ: pf. ἐμβέβληκα: aor. 2 ἐνέβᾰλον (Pass. is mostly supplied by ἐμπίπτω):—

A throw in, τινὰ πόντῳ Il.14.258; μιν.. χερσὶν' Ἀχιλλῆος θεὸς ἔμβαλεν let him fall into Achilles' hands, 21.47; ἐ. νιν βροτοῦ ἀνέρος εὐνῇ 18.85; ἐμβάλλω τινὰ εἰς τὸ βάραθρον Ar.Ra.574, Nu. 1450; ἐμβάλλω εἰς τὸ δεσμωτήριον D.53.14; ἐμβάλλω τινὰ εἰς συμφοράς Antipho 3.4.10; ἐμβάλλω εἰς ἀτυχίας Aeschin.3.79; εἰς αἰσχύνην καὶ ἀδικίαν Din.3.7; εἰς ὑποψίαν Plu.Them.23; ἐς γραφάς Ar.Ach.679, cf. Hdt.4.72, etc.; ἐμβάλλω εἰς ἀπορίαν Pl.Phlb. 20a; εἰς ἔχθραν D.18.70.

2 of things, ἵπποις χαλινοὺς ἐμβάλλω Thgn.551, X.Eq.6.7 (Pass.), 9.9, cf. Il.19.394; πώλοις ἡνίας E.IT1424; ἐμβάλλω ψήφους εἰς τὸν καδίσκον D.57.13, cf. X.Cyr.2.2.21; ἐμβάλλω μοχλόν (sc. εἰς τὴν θύραν) Id.An.7.1.12; ἐμβάλλω σῖτον (sc. εἰς τὴν φάτνην) Id.Cyr.8.1.38; τοῖς ὑποζυγίοις ἐμβάλλω throw food to... Thphr. Char.4.8; simply, lay in or put in, [ἱμάντα] οἱ ἔμβαλε χερσίν put it into his hands, Il.14.218; ἐνέβαλον τῶν χρημάτων [εἰς τὸ κανοῦν] Arist.Pol.1304a3, cf. Ael.VH11.5; hand in, submit a petition, PPetr.3P.39 (iii B.C.), etc.; ἐμβάλλω τὴν χεῖρά τινι slide one's hand into another's, Ar.V.554; ἔμβαλλε χεῖρα δεξιάν as a pledge of good faith, S.Tr.1181, cf. Ar.Ra.754; ἔμβαλλε χειρὸς πίστιν, to which Neoptolemus answers—ἐμβάλλω μενεῖν I give my pledge to remain, S.Ph.813 (troch.).

3 freq. of the mind, ἐνὶ φρεσὶν ἔμβαλε Od.19.10 (cf. infr. 111.2); εἰς νοῦν τινί Plu. Tim.3; ἐμβάλλω ἵμερον, μένος τινί, Il.3.139, 16.529; ἐμβάλλω νεῖκός τισι to throw in strife between them, 4.444; τισὶ λύσσαν ἐρισμοῦ Timo 28.3; ἐμβάλλω λόγον Pl.R. 344d; βουλὴν ἐμβάλλω περί τινος X.Cyr.2.2.18 (and abs., ἐμβάλλω τινὶ περί τινος to give one advice on a thing, ib.5.5.43 (nisi addendum

βουλήν)); ἐμβάλλω πρᾶγμα εἰς γέλωτα καὶ λοιδορίαν D.10.75.

4 throw upon or throw against, νηΐ κεραυνόν Od.12.415; δαλὸν νήεσσι Il.13.320; πέτρον στέρνῳ Pi.N.10.68; [Ἀχαιοὺς] πέτραις E.Hel.1129 (lyr.); πῆχυν στέρνοις Id.Or.1466 (lyr.); λίθον τινὶ εἰς κεφαλήν Antipho 5.26; πληγάς τινι X.An.1.5.11, cf. Plu.Caes.66; so ἐμβαλέτω ἰσχυρότατα (sc. πληγάς) let him lay on... X.Eq.8.4; ἐμβάλλω ἕλκεα to inflict them, Pi.Fr.111; ἐμβάλλω πῦρ set fire to... Th.7.53; ἐμβάλλω ῥήγεα lay on blankets, Od.4.298: metaph., ἐμβάλλω φόβον τινί strike fear into him, Hdt.7.10.έ; ἄταν A.Th.316 (lyr.); φροντίδας v.l. in Antipho 2.2.2; impose, ἔργα εἰς τὴν γῆν PTeb.37.7 (Pass., i B. C.); of a fine, BCH8.307 (Delos).

5 ἐμβάλλω ὦμον put one's shoulder to the work, in archery, Hp.Fract.2.

6 put into its place, to set a broken or dislocated limb, ib.24 (Pass.), Art.1, al., Arist.PA685b6.

7 Medic., put in, ἀμυχάς, διαίρεσιν, Philum.Ven.7.4, Antyll. ap. Orib.45.24.4.

8 graft a tree, D.53.15 (Pass.); but simply, plant, τὰ φυτά IG12(7).62.29.

9 ἐμβάλλω τινί (sc. μάρμαρον) to throw at another, Il.12.383.

10 insert a word or a letter, Pl.Prt. 343d, Cra.414c, al.; εἰς κωμῳδίαν στίχον Plu.2.334f.

11 ἐμβάλλω οἰκίαν τινί bring it down upon him, Ar.Ach.511, cf.Nu. 1489.

12 τάφρον ἐμβάλλω make a trench, Plu.Pyrrh.27, Mar.15.

13 pay, contribute, ἀργύριον IG7.235.13 (Oropus); τροφάν GDI1884.12 (Delph.).

14 denounce an offender, ἐς τὰν βωλάν SIG527.103 (Dreros, iii B.C.).

15 intercalate a month, IG12.76.53.

II intransitive (sc. στρατόν), make an inroad or make an invasion, v.l. for ἐσβάλλω in Hdt.4.125,5.15,9.13, cf. X.Ages.1.29; in full, ἐμβάλλω στράτευμα A.Th.583,1024: metaph., attack, Pl.Tht.165d.

b generally, burst, rush in, ἐμβάλλειν εἰς τὴν ἀγοράν Aeschin.2.164, Lycurg.5, etc.; embark upon, ἐμβάλωμεν εἰς ἄλλον λόγον E.El.962: c. dat., εἰκασίαις Hierocl.p.37 A.; βίβλοις μακραῖς καὶ δυσελίκτοις Jul.Or.7.227b.

2 strike a ship with the ram (ἔμβολος 1.3), charge or ram it, νηΐ Hdt.8.84, al., cf. 7.10.β; ἐμβάλλω ταῖς λοιπαῖς (sc. ναυσί) Th.4.14; ξυνετύγχανε.. διὰ τὴν στενοχωρίαν τὰ μὲν ἄλλοις ἐμβεβληκέναι τὰ δὲ αὐτοὺς ἐμβεβλῆσθαι on one side had charged others, on the other had been charged themselves, Id.7.70.

b of water, ἐμβάλλω τοῖς ὄρεσι to dash against them, Hdt.2.28: abs., τὸ ὕδωρ ἐμβαλὸν τὰ χωρία ἐλυμήνατο D.55.11.

3 κώπῃς ἐμβάλλω (sc. χεῖρας) lay oneself to the oars, Od.10.129, cf. Pi.P.4.201; ἐμβάλλω alone, pull hard, Ar.Eq.602, Ra.206, X.HG5.1.13.

4 of a river, empty itself, εἰς.. Pl.Phd. 113c.

III Med., throw in what is one's own, ὅρκον εἰς τὸν ἐχῖνον D.49.65, cf. 27.51: abs., draw lots, SIG1006.3 (Cos, iii B.C.).

2 metaph., μή μοι φύξιν ἐμβάλλεο θυμῷ Il.10.447; μῆτιν ἐμβάλλεο θυμῷ 23.313; εἰς τὸν νοῦν ἐμβάλλεσθαί τι D.18.68 (later in Act., PTaur.4.9); τὸ καρτερὸν ἐμβαλόμενοι X.Cyr.4.2.21 (cf. supr. 1.3).

3 c. gen., ἐμβάλλεσθε τῶν λαγῴων fall upon the hare's flesh, Ar.Pax 1312.

4 put on board ship, PHib.1.152 (iii B.C.), POxy. 1292.3 (i A.D.), Luc.VH1.5, etc.

5 set to work upon, τῇ γεωργίᾳ PStrassb.111.3 (iii B.C.).

IV Pass., to be dashed against: of ships, charge (v. supr. 11.2), Th.7.34,70.

Conjugation

Present: ἐμβάλλω, ἐμβάλλομαι

Imperfect: ἐνέβαλλον, ἐνεβαλλόμην

Future: ἐμβᾰλέω, ἐμβᾰλέομαι, ἐμβᾰλήσομαι (Uncontracted)

Future: ἐμβᾰλῶ, ἐμβᾰλοῦμαι, ἐμβᾰλήσομαι (Contracted)

Aorist: ἐνέβᾰλον, ἐνεβᾰλόμην, ἐνεβλήθην

Aorist: ἔμβᾰλον, ἐμβᾰλόμην, ἐμβλήθην (Epic)

Aorist: ἐνέβᾰλᾰ, ἐνεβᾰλᾰ́μην (Koine)

Perfect: ἐμβέβληκᾰ, ἐμβέβλημαι

Pluperfect: ἐνεβεβλήκειν, ἐνεβεβλήμην

Derived terms

ἐμβολή (embolḗ)

from Celtic perhaps Welsh blif ‘catapult’ ($g^{w}$lē-mo-, cf. Greek βλῆ-μα); through Old Irish at-baill ‘dies’ see $g^{w}$el- ‘to stab’;

Tocharian AB klā- ‘fall’, Van Windekens Lexique 40.

With a semantic development ‘to throw oneself mentally at something, βάλλεσθαι ἐν θυμῷ, μετὰ φρεοί’ one also associates with βάλλω the Greek family of βούλομαι ‘want’ (βολσομαι, subjunctive of the s-aorist of βάλλω); βουλή, Doric βωλά: fem. ‘decision, counsel’; but Thessalian βελλόμενος, Doric δηλ- from $g^{w}$elso-; also here βάλε ‘God willing!’.

Ref : WP. I 690 ff., Schwyzer Gr. Gr. I 284, 693 u. Anm. 9.

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714. $g^{w}$el-3, $g^{w}{}_{e}$l-, $g^{w}$lā-

English : ‘acorn; oak’

German : wohl ursprünglich ‘Eiche’

Comments: only preserved in derivations with the meaning ‘acorn’ (according to Specht Indo-European Decl. 60 ff., old noun $g^{w}$el-s, secondarily $g^{w}$l̥̄-s, Gen. $g^{w}$el-ós).

Material: Armenian kałin, Gen. kałnoi ‘acorn’ ($g^{w}$el(ə)-eno-, with ł from the Gen.); kałni ‘oak’;

Greek βάλανος m. ‘acorn’ ($g^{w}$el-əno-);

Proto-Baltic gīls ($g^{w}$l̥̄-s), Gen. gīlés, from which gīliia̯ in Latvian (d)zīle, Lithuanian gylẽ, and gĩliia̯ in Lithuanian gìlė ‘acorn’, Old Prussian gile ‘acorn, oak’.

Extension of -n-d- in:

Latin glāns, glandis f. ‘acorn’;

Lithuanian giléndra, giléndrė ‘bountiful harvest of fruits (originally acorns)’;

Russian-Church Slavonic želudь (Slavic želǫdъ) m. ‘acorn’, Serbo-Croatian žȅlûd m., Russian žóludь m. (same meaning).

Ref : WP. I 692, WH. I 604 f., Trautmann 82, Specht KZ. 66, 56, Indog. Dekl. 60 f., 173, 230.

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PIET : 344

715. $g^{w}$elbh-

English : ‘womb; young of animal’

German : ‘Gebärmutter; Tierjunges’

Material: Sanskrit gárbha-ḥ, Avestan garəwa- ‘womb, fetus’, gərəbuš n. ‘young animal’; Sanskrit sá-garbhya-ḥ ‘born from the same womb’ (= Greek ἀδελφεός, i.e., brother).

Greek δελφύς, -ύος f., Doric δελφύᾱ ‘womb’ (see below); δέλφος n., basis for ἀδελφεός (Homeric) ‘uterine, brother’ (ἀ-δελφε[σ]-ός), with Attic ἀδελφός as related; δέλφαξ m. f. ‘piglet’, δελφῖς, -ῖνος m. ‘dolphin’, δολφός • ἡ μήτρα Hesychius; Specht (Indo-European Declension 268) reconstructs from Greek ἀδελιφ-ήρ • ἀδελφός. Λάκωνες (Hesychius) propose an original root $g^{w}$el-.

The -us stem reappears in Old High German kilbur n., chilburra f. ‘mother lamb’, Anglo-Saxon cilforlamb (besides the es-stem Old High German kilbira and - with a variation o after an o-stem like δολφός, gárbha-ḥ - New High German Kalb, see above p. 359 under gel-, gelebh- ‘to swell’), which point to purely velar onsets (like Gallic-Latin galba and Gothic kil-þei ‘womb’, etc.). There are various but phonetically similar families that are subject to mutual influence: $g^{w}$elbh-, $g^{w}$erebh-, and bh- forms expanded from gel-, which in Germanic probably adopted the stem formation and specific meaning from $g^{w}$elbh- forms.

Ref : WP. I 692 f., WH. I 578, Schwyzer Gr. Gr. I 295.

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716. $g^{w}$em-

See also : s. oben $g^{w}$ā-.

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PIET : 0

717. $g^{w}$ĕnā

English : ‘woman, wife’

German : ‘Weib, Frau’

Grammar : Gen. $g^{w}$n-ās und $g^{w}{}_{e}$n-ās, auch Nom. $g^{w}$enə-, $g^{w}$enī-

Material: Sanskrit gnā ($g^{w}$nā) f. ‘goddess’ (sometimes disyllabic ganā), Gen. gnā́s-; Avestan gənā, ɣnā ‘woman, wife’; Sanskrit jáni-ḥ = Avestan jaini-, New Persian

zan (Sanskrit also jánī); in compounds Sanskrit lengthened form -jāni- = Avestan jāni- the same.

Armenian kin (gʷena) ‘woman’, Pl. kanai-k (gʷen-ai + plural ending -k); Old Phrygian βονοκ, New Phrygian βανεκος ‘woman’ is likely a loan from Aeolic Greek; differently Kleinhans in Pedersen Groupement 48 note.

Greek γυνή ‘woman’ (gʷunā), Gen. γυναικός, alongside Boeotian βανᾱ́ (gʷenā), Pl. βανῆκες; gʷnā-, from which βνᾱ-, Greek μνᾱ- appears in μνάομαι ‘to woo’, and μνηστήρ ‘suitor’, μνηστύς ‘wooing’, μνηστὴ ἄλοχος ‘lawful wife’ (with secondary -σ-).

Old Irish ben (gʷenā), Gen. Sg. mná (gʷn-ās), Gen. Pl. ban (gʷen-ōm), in compounds ban-(ban-chú ‘female dog’); alongside bé n. ‘woman’ (gʷen); Welsh ben-yw ‘female’, Cornish ben-en ‘bride’.

Note by Andi Zeneli:

μνάομαι

μνάομαι, contr. μνῶμαι, used by Hom. sts. (only in Od.) in the contr. forms μνᾶται, μνώμεθα, μνῶνται, μνάσθω, μνᾶσθαι, μνώμενος; cf. impf. μνᾶτο Hes. Fr. 96.1: sts. in these contr. forms lengthd. again, as 2 sg. pres. μνάᾳ, inf. μνάασθαι [μνᾱ-], part. μνωόμενος; Ion. μνώμενος Hdt. 1.96 (v.l. μνεώμενος), 205: 3 pl. impf. μνώοντο, Hom. (v. infr.); imper. μνώεο A.R. 1.896, al.; opt. μνώοιο Max. 74; Ion. impf. μνάσκετο Od. 20.290: only pres. and impf., exc. aor. μνήσατο (in signf. II.1) Eup. 413.

to be mindful of, c. gen., οὐ πολέμοιο ἐμνώοντο Il. 2.686; μνώοντ’ ὀλοοῖο φόβοιο 11.71; μνωόμενος προτέρης ἁρπακτύος Call. Ap. 95: abs., μνωομένῳ when I remember him, Od. 4.106, cf. 15.400; also, turn one’s mind to a thing, φύγαδε μνώοντο ἕκαστος Il. 16.697.

woo for one’s bride, court (not in Il.), c. acc., μήτ’ αὐτὸν κτείνειν μήτε μνάασθαι ἄκοιτιν, of Aegisthus, Od. 1.39; τὴν πάντες μνώοντο 11.287: with no acc. expressed, 16.77, 19.529.

after Hom., sue for, solicit a favour, office, etc., μνώμενος ἀρχήν Hdt. 1.96; μνώμενον βασιληίην ib. 205; φιλοτιμίαν μνώμενοι ἢ στάσιν Pi. Fr. 210; εὔνοιαν ἑαυτῷ παρὰ τῶν στρατιωτῶν μ. Hdn. 7.9.11; πᾶσαν ἑαυτῷ πόλιν πατρίδα μ. Hld.

3.14.—Ep., Ion., and late Prose; once in Com. (v. supr.). (For signf. I cf. μιμνήσκω; in signf. II perh. from μνᾱ- = βνᾱ-, i.e. gu̯nā-, cf. γυνή.)

Μοῦσα, Alternative forms

Μοῖσᾰ́ (Moîsắ) — Aeolic

Μῶσᾰ́ (Môsắ) — Doric

Μῶᾰ́ (Môhá) — Laconian

Hesychius::

• <μοῦσα> τέχνη. καὶ <σοφοὺς> καὶ <μουσικοὺς> τοὺς τεχνίτας ἔλεγον

– "(The word) 'mousa' (means) 'art.' And they used to call artisans both 'wise' (sophous) and 'musical' (mousikous)."

• *<μούσαις> θεαῖς, ταῖς Μούσαις (Eur. Troad. 1245) ASv

– "(The form) 'mousais': goddesses, the Muses."

• <μούσαξ> ὁ ὑπὸ τοῦ βοαγοῦ τρεφόμενος …

– "'Mousax': the one who is nourished by the boagos."

• <μοῦσαι> ἐρωτικαὶ ᾠδαί. οἱ δὲ αἰνίγματα (Eur. Phoen. 50). καὶ τέχνας

– "'Mousai': erotic songs. Others say (they are) riddles. And (they also mean) crafts."

See also 1234. mē-5, mō-, mə English : 'to have a strong will; to be intent on smth.'

It can be confusing at first glance because Homer's opening line in the Iliad addresses a "goddess" ("θεά") rather than naming "Thea" as if she were a distinct deity. In Greek, "θεά" literally means "goddess" in the vocative case. Since epic poets traditionally invoke the Muses at the start of their works, the "goddess" Homer addresses is understood to be one of the Muses, not the Titan goddess Theia ("Θεία").

What probably happened is that a vernacular Greek translator, wishing to clarify that Homer was speaking to a Muse, rendered "θεά" as "the goddess Muse." This can look as though the poet is naming Thea, but that is not actually in the original text. Homer's Greek only says "Sing, goddess (θεά), of the wrath of Achilles," with the word "goddess" pointing implicitly to the Muse of epic poetry. The parser or translator may simply have made explicit in modern Greek what was implicit in the original—that Homer was indeed calling on a Muse to "sing" or "tell" about Achilles' wrath.

So, Homer does not identify a goddess named Thea as the Muse. Instead, the poet uses the common noun "θεά" ("goddess") as a conventional way to invoke the Muse at the poem's beginning.

Albanian zonjë 'lady, woman' ($g^{w}$eniā); Gheg grue, Toskan grua 'woman' ($g^{w}$n-ōn); according to Vetter Gl. 23, 204, Messapic benna 'wife' and Lepontic venia (Gl. 15, 12) belong here.

Gothic qino ($g^{w}$en-ōn-) = Anglo-Saxon cwene, Old High German quena, Middle High German quene 'woman, wife'; alongside the reduced form Middle High German kone, and Old Norse kona (Gen. Pl. kvenna) 'woman' ($g^{w}$en-on-); lengthened form Gothic qēns 'wife' ($g^{w}$ēni-s = Avestan jáni-, Sanskrit jāni-), Old Norse kvǣn, kvān, Anglo-Saxon cwēn, Old Saxon quān.

Old Prussian genna, Voc. genno ‘woman’; Old Church Slavonic žena ‘woman’; ženinъ ‘female’ = Gothic qineins; Tocharian A śäṁ (Pl. śnu) = B śana (Obl. śno) ‘woman’; see Pedersen Tocharian Sprachg. 37 f.

Ref : WP. I 681 f., WH. I 112 f., Trautmann 84, Meillet Esquisse 84, Schwyzer Gr. Gr. 296, 582 f., Tagliavini L’Albanese di Dalmatia 126.

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PIET : 345

718. $g^{w}$er-1, $g^{w}$erə-

English : ‘to devour; throat’

German : ‘verschlingen, Schlund’

Derivative: Participle Perfect Passive $g^{w}$r̥̄-tó-s, Adjectival Verb $g^{w}$or-ó-s 'engulfing'; $g^{w}$rī-u̯ā 'throat area, neck'

Material: 1. Sanskrit giráti, giláti, gr̥ṇā́ti ‘engulfs’ (Future garişyati, Participle gīrṇá- ‘engulfed’; -gír (in compounds) ‘engulfing’, -gara- (as in aja-gara- ‘goat-engulfing, boa’: Greek δημο-βόρος, Latin carni-vorus, Greek βορός ‘greedy’), gará-ḥ ‘drink’, gala-ḥ ‘throat’ (possibly related to the parallel g($^{w}$)el- ‘to engulf’), tuvi-gri-, -gra- ‘much engulfing’;

Avestan jaraiti ‘swallows’, -gar (in compounds) ‘engulfing’ (aspō-gar- ‘horse-engulfing’), f. pl. ‘throat, neck’, New Persian gulū ‘throat’, Avestan garəman- ‘throat, neck’;

Armenian ker ‘food, devouring’, kur from $g^{w}$ur-, eker ‘ate’, kokord ‘throat’ (also krcum ‘gnaws’ Pedersen KZ. 39, 427);

Albanian ngranë ‘eaten’;

Albanian imperfect aspect me ngranë ‘to eat’ (: me pinë ‘to drink’), perfect aspect me hangër ‘to eat’ Aorist hangra ‘I ate’, by Andi Zeneli

Greek βορά f. ‘food, devouring’ (= Latin vorā, from which vorāre), βορός (see above), βιβρώσκω ‘consume’, Homeric Opt. Perf. βεβρώθοις; βρῶμα, βρώμη, βρῶσις ‘food’, βρωτήρ ‘eater’; βρω- could also derive from $g^{w}\bar{r}_{\circ}$- (Schwyzer Gr. Gr. I 361).

Greek βάραθρον, Homeric βέρεθρον, Arcadian ζέρεθρον, δέρεθρον ‘throat’

Albanian zorrë ‘intestine’, Pl. ‘entrails’ (‘devouring, swallowing’) from $g^{w}ērnā$, along with zgurdhë (dz-guorda) ‘entrails’, ánger(r), angúrrë (a-n-$g^{w}$or-nā) from the same root, Jokl Mél. Pedersen 139 ff.

Latin vorō, -āre (see above) 'to devour', vorāgo 'gorge', carni-vorus; Old Irish túarae 'food' (to-$g^{w}$r-i̯ā), Middle Welsh breuad 'corpse worm', breuan 'carrion crow' (ancient Celtic brāvato-, brāvanā according to Fick II4 181; brā = Greek βρω-); Old High German querdar 'bait, lure' (kver-þra-), New High German 'bait'; Old Icelandic krās f. 'delicacy' ($g^{w}$rē-so-).

Balto-Slavic girō and gerō ‘gorge’ in: Lithuanian geriù, gérti, Latvian dzeŕu, dzeŕt ‘to drink’ (Baltic geri̯ō reformed from Balto-Slavic gerō), with ablautend Lithuanian gẽris m. ‘drinking, beverage’ and girà f. ‘drink’; Causative Lithuanian gìrdyti, Latvian dziŕdît ‘to soak’.

Slavic žьr-ǫ, žerti in Old Church Slavonic požъro, požrěti, Slovenian požrèm, požrẹ́ti, Czech požru požřieti 'to devour', alongside Slavic žerǫ, žьrati in Czech žeru, žráti 'to eat', cf. Russian požráть 'to devour'; Balto-Slavic Participle Perf. Pass. gīrta- in Lithuanian gìrtas 'drunk': Old Church Slavonic požrъtъ 'devoured' ($g\bar{r}_{\circ}$-to-, cf. Sanskrit gīrṇá- 'swallowed').

Balto-Slavic gurtla- n. ‘crop, throat’ in: Old Prussian gurcle f. ‘throat’, Lithuanian gurklỹs m. ‘crop, Adam's apple’.

Slavic gьrdlo n. in Russian-Church Slavonic grъlo 'throat', Serbo-Croatian gr̂lo 'throat, gullet', Polish gardło 'throat', Russian gorło 'throat', alongside Slavic žьrdlo in Russian-Church Slavonic vozopi žerlom 'he cried out with his voice' and Little Russian žórlo 'riverbed'; as well as Slavic žerdlo in Slovenian žrẹ́lo 'throat, gullet'; Old Russian žerelo 'river mouth'.

Baltic -gara- ‘devouring’ in Lithuanian pra-garas ‘abyss, hell’, Latvian pragars ‘glutton’ (cf. above Sanskrit -gara- ‘devouring’, Greek βορός ‘gluttonous’, Latin carni-vorus ‘flesh-eating’).

2. With complete or broken reduplication: Sanskrit gárgara-ḥ ‘throat, whirlpool’; Intens. ni-galgalīti, ni-jalgulīti ‘swallows’, Participle. járgurāṇa-.

Latin gurguliō (-ur- as in Baltic-Slavic) ‘throat, windpipe’, gurges ‘(throat =) whirlpool, vortex, deep water’, gurgustium (suffix after angustiae) ‘poor hole as a hut or tavern’.

Old High German quer(e)kela, querka ‘throat’, Old Norse kverk ($g^{w}$ergā) ‘gullet’, from which Old Frisian querka, Old Norse kyrkia ‘to strangle’; Lithuanian gargaliúoju ‘to gurgle, to murmur’; according to Specht KZ. 59, 1101, also Lithuanian gvrĩgšti, gvaržděti ‘to be hoarse’, Latvian gverĝ(z)dêt ‘to creak, to chatter’; see WH. I 628 for more.

3. With the suffix -u̯ā-: Greek Attic δέρη, Ionic δειρή, lesb. δερρᾶ:, δέρα, Doric δήρα ‘throat, neck’ ($g^{w}$er-u̯ā);

based on an ī-Feminine $g^{w}$(e)rī: $g^{w}$rīu̯ā ‘throat, gullet area’ in: Sanskrit grīvā́ f., Avestan grīvā ‘neck’, Latvian grīva ‘river mouth; triangular land between rivers’, grĩvis ‘long grass’; Old Church Slavonic griva ‘mane’, grivьna ‘necklace’.

4. As a gh-extension, likely related to $g^{w}$rŏ̄gh-: in Greek ἔβροξε, Aor. ‘swallowed’, Homeric ἀνα-, κατα-βρόξειε, ἀνα-βροχείς, βρόξαι • ῥοφῆσαι Hesychius, βρόχθος m. ‘throat, gullet’.

Middle High German krage ‘neck, throat, nape’; New High German ‘collar’, Old Norse kragi ‘collar’, Middle English crawe, English craw ‘crop of birds’ (related to Middle Dutch krōch, krūch ‘tavern, inn’, New High German Krug in the sense ‘tavern’ as in Latin gurgustium ‘pub’).

Old Irish brāgae ‘neck, nape’ ($g^{w}$r̥̄g-n̥t-), Old Welsh abal-brouannou ‘throats’ (literally ‘apples of the neck’), Middle Welsh breuant ‘trachea’ (ancient Celtic brāg-); Old Cornish briansen ‘throat’, Old Breton Brehant-Dincat glossed as ‘throat of the place of battle’, possibly from br̥g-, Pedersen KG. 100.

With nasalization, perhaps related is Greek βρόγχος m., Ionic βρογχίη ‘trachea’, βράγχια, βαράγχια ‘fish gills; tracheal branches,’ which seems to be derived from βραγχάω ‘I am hoarse,’ βράγχος ‘hoarseness,’ related to Old Irish brongide ‘hoarse’ (see above 103), but should be distinguished from βρόγχος (: ἔβραχε ‘rattled, cracked, roared,’ Sanskrit br̥ṃhati ‘to roar,’ Johansson KZ. 36, 345).

With a pure velar: Greek γέργερος • βρόγχος Hesychius, γαργαρεών ‘uvula,’ γαργαρίζω ‘gargle’ (compare Armenian kerkerim ‘I become hoarse’) perhaps evolved through the loss of labialization to forms with γυρ- (γοργύρη ‘underground prison, water conduit’), but the old ger- alongside $g^{w}$er- is in itself not problematic, similar to gel- alongside $g^{w}$el-.

Ref : WP. I 682 ff., WH. I 627 f., Trautmann 89 f., 98, Specht KZ. 59, 110, 1.

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PIET : 1759

719. $g^{w}$er-2, $g^{w}$erə-, $g^{w}$erəu-, $g^{w}$erī-

English : ‘heavy’

German : ‘schwer’

Derivative: $g^{w}$r̥̄-nu-, $g^{w}$rāu̯-ō(n)- ‘mill’; $g^{w}$erú-s ‘heavy’; $g^{w}$rū-to-s ‘heavy’.

Material: Sanskrit gurú-ḥ ‘heavy, important, venerable’ (comparative gárīyān, Superlative gāriṣṭha-ḥ), ágru- ‘unmarried’, gru-muṣṭí-ḥ ‘heavy handful’, garimā́ ‘heaviness’ ($g^{w}$erə-); Avestan gouru- (in compounds) ‘heavy’; New Persian girān ‘heavy’ (grāna-; adaptation from frāna- ‘full’);

Greek βαρύς ‘heavy’, βαρύνω ‘to burden’, βάρος n. ‘heaviness’; Latin gravis ‘heavy, weighty’ ($g^{w}$rə-u̯-is).

Middle Irish bair ‘heavy’, baire ‘sorrow’, bruth ‘weight, mass’ ($g^{w}$rutu-), Welsh bryw ‘stark, strength’ (bruwo-), Middle Irish bró ‘quantity’; Gothic kaúrjōs Nom. Pl. f. ‘heavy’, kaúrjan ‘to burden’.

Lithuanian gùrstu, gùrti ‘to lie down (from the wind)’, Latvian guſ̃tu, guſ̃t ‘to tire; to lie down (from the wind)’, guſ̃ds ‘tired, weary’ (cf. also βαρύς and gravis in the sense of ‘burdened, depressed, weary’), with further shift from ‘weary, burdened’ to ‘tame, mild’ (cf. Old High German jāmar ‘full of sorrow’ : Greek ἥμερος ‘tame’) perhaps:

Gothic qaírrus ‘gentle, mild’, qaírrei ‘gentleness’, Old Norse kyrr, kvirr ‘still, calm, peaceful’, Middle High German kürre, New High German kirre ‘tame, gentle’ (gʷer-ərós or -erós, -urós).

Latvian grũts ‘heavy’ = Latin brūtus (Oscan-Umbrian loanword) ‘heavy, cumbersome, insensible, unreasonable’; Tocharian A kra-marts ‘heavy’; Van Windekens Lexique 44.

Here further are the n-derivations from gʷerə- and gʷerāu-: Gothic (asilu-) qaírnus ‘(donkey) mill’ (gʷerənu-), Old Norse kvern f. (gʷernā) ‘millstone, hand mill’, Anglo-Saxon cweorn n., Old High German quirn, quirna n.

Deeply rooted in Balto-Slavic ū-stem gīrnū- f. ‘hand mill’ (ĝʷr̥̄nu-) in: Old Prussian girnoywis (girnuwis), Latvian dziřnus, dziřnavas; alongside Latvian dziřnas f. pl. and Lithuanian gìrnos f. pl.; and additionally Lithuanian gerúkštis, Latvian dzerûkslis m. ‘molar tooth’.

Old Church Slavonic žrъpъvi f. pl. ‘mill’, with žrъnovъ m. ‘millstone’; Slovenian žȓnəv f. ‘hand mill’, Polish żarna n. pl.; Russian žërnov m. ‘millstone’;

Old Church Slavonic žrъny ‘mill’, and on the other hand Sanskrit grā́van- m. ‘stone for pressing soma’, Armenian erkan ‘millstone’ (gʷrānā), Old Irish bráu, Gen. broon ‘millstone, hand mill’, Welsh breuan (from the case form gʷrāu̯n̥-), Old Cornish brou, Breton breo (nominative form gʷrāu̯ō) ‘millstone’.

gʷerī̆-: besides Sanskrit gárī-yan (see above), related here are:

Greek βρῖθος n. ‘weight, burden’, βρῑθύς ‘heavy, weighty’, βρῖθω ‘I am heavy, burdened, transitive I burden’, likely also βρῖμη ‘(heavy) attack, wrath, insult’, βρῑμοῦσθαι ‘to be greatly enraged’, ὄβριμος ‘mighty, strong’, βριμός • μέγας, χαλεπός Hesychius.

βριαρός ‘firm, strong’, alongside the compound form βρι(ι)- in βρι-ήπυος ‘loudly shouting’, Βρι-άρεως (‘one who causes great harm’), βρι-ηρόν • μεγάλως κεχαρισμένον Hesychius (βρῖ • βριαρόν and βρί • ἐπι τοῦ μεγάλου possibly initially detached from the compounds), related here with the prefix Greek ὐ- (ud) is also Greek ὕβρις ‘violence, outrage, arrogant action’, ὕβρις ανήρ ‘violent man’ based on the concept of ‘to hurl oneself with the full weight of one’s strength’; -νδ- present βρινδεῖν • θυμοῦσθαι, ἐρεθίζειν Hesychius.

Old Irish brīg ‘power, might, worth’, Welsh bri ‘honor’, Cornish bry ‘worth’;

New High German Krieg, Old High German krēg ‘persistence’, Middle High German kriec ‘effort, struggle’, Middle Dutch krīgen ‘to strive, to seek, to fight, to receive’ (grīgh-, or partly Germanic grēigh-);

Latvian grins ‘cruel, angry’, grînums ‘hardness, severity’.

Ref : WP. I 684 ff., WH. I 117 f., 621, Trautmann 89.

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PIET : 347

720. $g^{w}$er-3, $g^{w}$or-

English : ‘mountain’

German : ‘Berg’

Grammar : ursprüngl. Flexion $g^{w}$ores, Gen. $g^{w}{}_{e}$ros

Material: Sanskrit girí-ḥ m. ‘mountain’, Avestan gairi- the same; Albanian gur ‘rock, stone’ ($g^{w}$eri-); Greek δειρός (Hesychius) ‘hill’, ὑψίδειρος ‘with high cliffs’, δειράς, Cretan δηράς f. ‘hill, elevation’ ($g^{w}$er̥o-); related to βορέᾱς ‘north wind’ (from βόρειος ‘mountainous’, Schwyzer Greek Grammar I 461 and note 2); βαρύες • δένδρα Hesychius;

The Thracian term Ὑπερ-βορέοι ‘those living beyond the mountain’ likely contains the Greek root βορις; Lithuanian nugarà ‘ridge, mountain ridge’; with the semantic development ‘mountain - (mountain) forest - tree’: Lithuanian gìrė, girià ‘forest’, Latvian dziźrē the same, and Old Prussian garian n. (Accusative garrin) ‘tree’; also Latvian garš ‘forest’, gãršas ‘swamp’; Old Church Slavonic gora ‘mountain’, Serbo-Croatian gòra ‘mountain, forest’, etc.

Ref : WP. I 682, Trautmann 78, Pedersen La cinqu. décl. Latin 37, 66.

Pages : 477-478

PIET : 346

721. $g^{w}er(ə)$-4

English : ‘to raise the voice; praise’

German : ‘die Stimme erheben’, bes. ‘loben, preisen, willkommen heißen’, aber auch ‘schelten; jammern’

Derivative: $g^{w}r̥̄$-to-s ‘willkommen’

Material: Sanskrit gṛṇáti, gṛṇītḗ ‘sings, praises, announces’ (Fut. gariṣyati, Abs. abhigū́rya), sam-giratē ‘is praised, promises’, gurátē ‘greets’, gī́r f., Gen. giráḥ ‘praise, song’, Avestan gar-, aibi-gərənte ‘praise, join in praise’, garo Gen. f. ‘praise, hymn; hymn of praise’ (= Sanskrit giráḥ), garah- n. ‘praise, hymn of praise’, aibi-jarətay- ‘song of praise’, aibi-jarətar- ‘praiser’ = Sanskrit jaritár- ‘caller, singer, praiser’, Avestan ā-gra- ‘approving’ in āgrəmati- ‘in a state of approval’.

Sanskrit gūrtí-ḥ f. ‘praise’ = Latin grātēs Pl. f. ‘thanks’ (with grātia ‘favor, kindness, grace, thanks’), Sanskrit gūrtá-ḥ ‘welcome’ = Latin grātus ‘pleasing, thankful, grateful’; Oscan brateis ‘thanks’, βρατωμ ‘gift’, Palignian bratom.

Here: Gaulish-Latin bardus ‘bard’, Old Irish bard, Welsh bardd the same ($g^{w}r̥̄$-d(h)o-s);

Albanian gërshás, grish ‘to invite to a wedding’; Lithuanian giriù, gìrti ‘to praise, extol’, Latvian dziĩrtiēs ‘to boast’, Old Prussian girtwei ‘to praise’, pogirrien Accusative Sg. ‘praise’, also Lithuanian gẽras ‘good’ and Old Church Slavonic granъ (gornos) ‘formula, verse’ (among other uses, see Berneker 332).

With b- extension: Lithuanian geĩrbti ‘to honor’, garbẽ̃ ‘honor’, Old Prussian gerbt, gērbt ‘to speak’, gīrbin ‘number’; Old Norse karp ‘boasting’ does not provide evidence for an original g in this b-extension $g^{w}$er-b-, as it likely arose from the synonymous garp through blending with sound words with a Germanic k- at the beginning.

With the dh-extension perhaps here (see above Gaulish bardus) Armenian kardam ‘raise the voice’, Lithuanian geĩrdas ‘noise, message’, iš-giĩrsti ‘to hear’, girdéti ‘to hear’, gaĩrsas ‘sound’, Old Prussian gerdaut ‘to say’, Latvian dzìrdêt ‘to hear’, Mühlenbach-Endzelin I 552 with Lithuanian

With a meaning turned to the negative:

Greek δειριᾶν • λοιδορεῖσθαι. Λάκωνες; δειρεῖοι • λοίδοροι. οἱ αὐτοί; δερίαι • λοιδορίαι (i.e., probably δηρ- from $g^{w}$er-s-);

Old High German queran ‘to sigh’.

Compared to the similar sound roots ger-, ĝ̆ăr-, a clear distinction is not always possible; however, for the words grouped under $g^{w}$er- here, the concept of elevated expression is unmistakable, except for the dh-extension that cannot be securely integrated.

Ref : WP. I 686 f., WH. I 583, 619 f., Trautmann 88 f.

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PIET : 1763

722. ĝ̯er-, ĝ̯erə-

English : ‘to burn and be hot’

German : ‘leuchten und heiß sein’

Material: Sanskrit jvárati ‘burns with fever’, jvara-ḥ ‘fever, pain, suffering’, jū́rvati ‘scorches’, jūrṇí-ḥ ‘glow’ (: jvūr-, ĝ̯u̯r̥-); alongside jválati ‘blazes, glows, shines’, jvalita-ḥ ‘burning, glowing’, jvalaná-ḥ ‘burning, inflammable’, m. ‘fire’, n. ‘the act of burning, blazing’, jvala-ḥ m. ‘light, flame, torch’, jvālā f. ‘flame, blaze’.

Middle Dutch coorts m., Middle Dutch korts ‘fever’; Lithuanian žiūriù, žiūrė́ti ‘to see’, žiūrà ‘view, sight’, žiũras ‘owl’; fully inflected Latvian zvêrs ‘sparkling’, zvêruot ‘to glow, to shine’.

Ref : WP. I 643, Wackernagel Sanskrit Greek I p. 228.

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PIET : 1721

723. $g^{w}$eru-

English : ‘pole, pike’

German : ‘Stange, Spieß’

Material: Avestan grava- ‘staff, rod’ (compare with the vowel gradation Latin genu: Gothic kniu); Latin uerū, -ūs n. ‘spear’; Umbrian berva ‘spear’, berus ‘to the thighs’; Old Irish bi(u)r n., later f., ‘spear, lance’, Welsh corn; Breton ber f., m. ‘spear’; Gothic qaíru n. ‘stake, thorn’.

Perhaps as ‘branch’ related to Greek βρύω ‘sprout, burst’, βρύον n. ‘moss, kitten’, ἔμβρυον n. ‘the newborn’ and Germanic krūda- (Indo-European $g^{w}$rū-to-) in Old High German and Middle High German krūt, Old Saxon krūd ‘herb’. About Latin bruscum ‘fungus on the maple tree’, see WH. I 117.

Ref : WP. I 689.

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PIET : 349

724. $g^{w}$es-, $zg^{w}$es-

English : ‘to extinguish’

German : ‘erlöschen’

Material: Sanskrit jásate, jásyati ‘is exhausted’, jāsáyati ‘extinguishes, exhausts’;

Greek Attic σβέννῡμι ‘to extinguish’ (for σβείνυμι), Aorist Homeric σβέσ-σαι, ἄσβεστος ‘inextinguishable’, with σβεσ- derived from σβοσ- (see below) for the sound-change σδεσ-, which appears in ζείναμεν • σβέννυμεν (zdēn- from $zg^{w}$esn-) according to Hesychius.

ἔσβην ‘I was extinguished’ (from the 2nd singular é-$zg^{w}$ēs-s, 1st plural é-$zg^{w}$ēs-me, which gave rise to ἔσβης, ἔσβημεν, and hence also ἔσβην, etc., due to the type ἔβλην and because in σβέννυμι the root-final s was no longer felt by speakers); Ionic κατασβῶσαι ‘to extinguish’, from σβοάσαι derived from a present σβο[σ]άζω, alongside the type ζείναμεν with the assimilated initial ζοᾶς • σ[ε]βέσεις, ζόασον • σ[ε]βέσον according to Hesychius.

Lithuanian gęstù (old gęsu), gesaũ, gèsti ‘to extinguish, go out’, Causative gesaũ, gesýti and gesinù, gesìnti ‘to extinguish’, gesmẽ̃ ‘small, barely glowing fire’; Latvian dziẽstu (from genstu), dzisu, dzist (with ablaut deviation) ‘to extinguish, become cool’, dzèšu (dzešu), dzèsu (dzesu), dzèst (dzest) ‘to extinguish’, dzesma (dzèsma) ‘the cool breath in the morning’, dzèstrs ‘cool’.

Old Bulgarian Causative gašǫ, gasiti ‘to extinguish, go out’, in Old Church Slavonic ugasiti ‘to extinguish’, ugasnǫti, Aorist ugasъ, and ugasati ‘to be extinguished’; it is less certain whether the ablauting $g^{w}ēs$- appears in Old Bulgarian užasъ, Russian úžas ‘terror’, Old Bulgarian žasiti ‘to frighten’ (Pedersen IF. 5, 47).

Perhaps as gēd-s-os related to the somewhat nasalized Lithuanian gañdinu-, -inti ‘to frighten’, išsi-gąstù, -gandaũ -gą̃sti ‘to frighten, intransitive’, ìšgąstis ‘fear’ (Scheftelowitz IF. 33, 155). It is uncertain if Celtic bās- ‘to die’ (see under $g^{w}em$-, $g^{w}ā$- ‘to go, come’) belongs here; the connection of Old High German quist f. ‘destruction, annihilation’ as $g^{w}es$-ti-s ‘extinguishing’ is also uncertain, from which Gothic qistjan, fraqistjan ‘to ruin, transitive’, fraqistnan ‘to ruin, intransitive’, and Old High German firquisten ‘to ruin, transitive’ might derive.

Ref : WP. I 693, Trautmann 86, Feist 388 f.

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PIET : 1771

725. gu̯es-, gu̯os-, gus-, erweitert gu̯oz-do-

English : ‘branches, leaves’

German : ‘Gezweig, Laubwerk’

Material: Norwegian Danish kvas ‘small, chopped branches’;

with -d-extension:

Albanian geg. ghethi ‘leaf’, tosk. gjethe ‘foliage, branch’ (collective plural to a singular gath from gu̯ozd-); Old High German questa f., Middle High German queste, koste, haste, quast m. f., ‘leaf bundle, twig broom, broom’, New High

German Quaste f., Old Saxon quest ‘leaf bundle’, Old Swedish kvaster, koster, Swedish qvast, Norwegian Danish kost ‘leaf bundle, twig broom’;

Serbian gvozd m. ‘forest’, Polish gwozd ‘mountain forest’, gozd ‘dense forest’, etc.;

with -t-extension:

Greek βόστρυχος ‘hair lock, curl’;

with -p-extension:

Sanskrit guṣpitá- ‘interwoven, intertwined’; Latin vespicēs pl. ‘dense thicket’; Middle Dutch quispel, quespel, Middle Dutch quispel ‘tassel, twig broom’.

Ref : WP. I 644 f., Berneker 365.

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PIET : 338

726. $g^{w}$et-1

English : ‘resin’

German : ‘Harz’

Material: Sanskrit játu n. ‘resin, gum’;

Latin bitūmen ‘earth resin, asphalt’ (Oscan-Umbrian or Celtic loanword); betulla ‘birch’ (Gaulish loanword), Middle Irish be(i)the (betu̯i̯ā) ‘boxwood’, Welsh bedw (betu̯ā) ‘birch’, Cornish bedewen ‘poplar’, Breton bezuen ‘birch’ (named because ‘bitumen is extracted from it by the Gauls’, Pliny NH. XVI 75).

Anglo-Saxon hwīt cuidu, cweodo, cwudu ‘mastic’, Old High German cuti ‘glue’, Middle High German küte, küt, New High German kütt, kitt ‘sealant’; ablauting Old Norse kvāða f. ‘resin’, adæn. kvade, Norwegian dialect kvæde ‘birch sap’, Norwegian kôda, kvæda ‘beeswax’.

Ref : WP. I 672, WH. I 112.

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PIET : 352

727. $g^{w}$et-2

English : ‘to speak’

German : ‘reden, sprechen’

Material: Sanskrit gadati ‘says’ (possibly influenced analogically from gátati);

Sogdian žāyəm, žam ‘I say’, žut ‘he says’ (Proto-Iranian jă̆t-ati).

Armenian koc̣em ($g^{w}$ot-i̯-) ‘call, name, invite’, koč ‘invitation’ (probably a postverbal noun); Gothic qiþan ‘say, speak, name’, Old Norse kveða ‘say, sing, compose’, Anglo-Saxon cweðan ‘speak, say, name, command, declare’, Old Frisian quetha ‘say, speak, mean’, Old Saxon queðan, Old High German quedan; Old Icelandic kviðr ‘saying, speech’, Old Saxon quidi ‘speech, word’; Old Icelandic kveðja ‘greet, address, demand, summon’, Old Saxon queddian, Old High German chetten ‘greet’ (i.e., ‘bring to speak’).

Old Norse kvǫþ ‘demand, summons, obligation’ is a retrograde formation from kveða; Gothic un-qēþs ‘inexpressible’ (cf. Old Norse sam-kvæðr ‘consistent’), sama-qiss f. ‘consistency’ ($g^{w}$et-ti-), related to Anglo-Saxon ge-cwiss f. ‘conspiracy’.

Ref : WP. I 672, Feist 389, G. Morgenstierne NTS. 7, 116 ff.

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PIET : 1749

728. gu̯et-

English : ‘swelling’

German : ‘Schwellung, Rundung’

Comments : (Extension of gēu- ‘to bend’ see there)

Material: Latin botulus ‘sausage, intestine’ (Oscan-Umbrian loanword); possibly Old Irish bél ‘lip’ (gu̯et-lo-s), unless from beklo-s related to Gaulish beccos ‘beak’.

Gothic qiþus ‘stomach, womb’, qiþuhaftō ‘pregnant’; Old Icelandic kviðr m. ‘belly, womb’, kviðugr ‘pregnant’, Anglo-Saxon cwið(a) m. ‘womb’, Old High German quiti ‘vulva’, quoden ‘inner side of the thighs’; additionally, Anglo-Saxon cwidele f. ‘pustule, varix’, Old High German quedilla ‘pustule’, Low German quadel ‘inflamed skin swelling’, descending to Middle High German kutel, New High German Kutteln ‘tripe’.

Ref : WP. I 560, 671, WH. I 112 f.

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PIET : 350

729. $g^{w}i̯\bar{a}$, $g^{w}i̯ós$

English : ‘sinew’

German : ‘Sehne, bes. Bogensehne’

Material: Sanskrit jyā́ ‘sinew, especially of the bow’, Avestan jyā ‘bowstring (also sinew in compounds)’;

Greek βιός m. ‘bowstring’;

through Lithuanian gijà ‘thread’, Old Church Slavonic ži-ca ‘sinew’, etc., see under $g^{w}$hei-.

Ref : WP. I 670, 694, Trautmann 87, 90.

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PIET : 341

730. $g^{w}$is-ti-s

English : ‘finger’

German : ‘Finger’

Material: Welsh bys, Old Cornish bis, bes, Breton biz ‘finger’, Middle Irish biss ega ‘icicle’; Keltic-Germanic personal name Bissula ‘little finger’; Old Norse kvistr m. ‘branch’; Middle Dutch twist ‘branch’ must be considered a distinct word from kvistr, which is as problematic as separating Old Norse kvīsl f. ‘branch, fork, river arm’ from Old High German zwisila ‘forked object, branch’; see above p. 232.

Ref : WP. I 694.

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PIET : 0

731. $g^{w}$īu̯-

English : ‘resin’

German : ‘Harz’

Material: Armenian kiv m., Gen. kvoy ‘tree resin, mastic’ ($g^{w}$īu̯o-), from which kveni ‘pitch pine, larch’ is derived; Old Irish bī f. ‘pitch’ ($g^{w}$īu̯ī); Russian živíca, Lower Sorbian žyvica ‘resin’; the connection with g(i̯)eu- ‘to chew’ is doubtful but not impossible.

Ref : Thurneysen Mél. Pedersen 301 f.

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PIET : 0

732. $g^{w}$l̥tur(os)

English : ‘vulture’

German : ‘Geier’

Grammar : m.

Material: Greek βλοσυρός (with Aeolic λο for λα) ‘vulture’, Homeric βλοσυρ-ώπις ‘vulture-eyed’, hence the adjective βλοσυρός ‘with fearsome eyes, horrid-looking’, etc.; Latin voltur (vultur), -uris and volturus ‘vulture’.

Ref : M. Leumann, Homeric Wörter 141 f.

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PIET : 0

733. $g^{w}$or-$g^{w}$(or)o-

English : ‘dirt, dung’

German : ‘Schmutz, Mist’

Material: Armenian kork ‘dirt’; Greek βόρβορος ‘mud, dirt, dung, filth’.

Ref : WP. I 694.

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PIET : 0

734. $g^{w}$ou-

English : ‘cattle’

German : ‘Rind’

Grammar : m. f. Nom. Sg. $g^{w}$ōus, Gen. $g^{w}$ous (und $g^{w}$o̯os), Accusative $g^{w}$ōm, Locative $g^{w}$o̯i

Material: Sanskrit gáuḥ m. f. ‘Rind’ (= Avestan gāuš the same), Gen. góḥ (= Avestan gāuš), Dat. gáve (= Avestan gave), Locative gávi (= Latin Abl. boue), Accusative gā́m (also 2-syllable, like Avestan gąm); Pl. Nom. gā́vaḥ (= Avestan gă̆vō), Gen. gávām (= Avestan gavąm), Accusative gā́ḥ (= Avestan gå̆, Indo-European gʷōs, Greek Doric βῶς); from this gō-pā́-ḥ ‘Shepherd’, gōpāyáti, gopayati ‘protects’, etc.; Armenian kov ‘Cow’;

Greek Attic βοῦς m. f. ‘Ox, cow’, Accusative βοῦν [both with false ου instead of older βοῦς (with true ου), Accusative βῶν], Doric βῶς, Accusative βῶν, Gen. βο(ϝ)ός, etc.; also in βου-λῡτός m. ‘Time of unyoking oxen, evening’, βού-τῡρον m. ‘Butter’ (from which Latin butyrum, New High German ‘Butter’), literally ‘cow cheese’ (τῡρός ‘cheese’), further in the augmentative prefix βου- from βού-λῑμος ‘craving’, etc. (Schwyzer Gr. Gr. I 434, 6; 577 β);

Latin bōs, bovis m. f. ‘Ox’ (Oscan-Umbrian lexical form for Latin vōs); derivations from the root bov- (gʷou- before a vowel) or bū- (gʷou- before a consonant), bŭb- (reduplicated formation): bovīle ‘cattle shed’, bubīle likewise, bovīnus ‘pertaining to cattle’, būbulus likewise (phonologically identical with Greek βούβαλος ‘buffalo’, which is not directly equivalent to Sanskrit gavala-ḥ ‘wild buffalo’), Bubona ‘goddess of cattle’, etc.; Umbrian bum ‘bovem’ (gʷōm), bue ‘bove’, Oscan in Búvaianúd, Volscian bim ‘bovem’;

Old Irish bó f. ‘Cow’ (from archaic báu, Indo-European gʷōus), Gen. archaic bóu, báu, later báo, bó; in Britain replaced by the derivative Old Welsh buch, New Welsh buwch, Old Cornish buch, Breton buc’h ‘cow’ (boukkā);

Here, Proto-Irish River name Boουίνδα (= Bovovindā), today English Boyne, Old Irish Bó(f)ind ‘the cow-white’; gʷou-, Celtic bou- in the compounds of Galloromance bō-tege (gʷou-tegos) ‘cattle shed’ (M.-L. 1229a), Welsh bugail (gʷou-kʷol̥os) ‘herdsman’, Breton bugenn ‘cowhide, leather’, alongside bovo-tegos in Old Breton boutig, Welsh beudy ‘cattle shed’; Middle Irish búasach ‘rich (in cattle)’ from buas ‘wealth’ (gʷou̯o-u̯id-to-s ‘cattle-knowledge’);

Old High German chuo, Old Saxon Old Swedish kō (from the Accusative kōn, Indo-European gʷōm), Anglo-Saxon Old Frisian cú, Old Icelandic kýr ‘cow’ (kūz from gʷōus; Anglo-Saxon cū might also be = Old High German kuo); Latvian gùovs ‘cow’, Dim. guõtiņa.

Slavic govędo ‘cattle’, Old Church Slavonic gu-mьno ‘threshing floor’, i.e., ‘place where cattle tread out the grain’; Tocharian A ko ‘cow’, Pl. kowi, B kau, Pl. Obliq. kewän; A kayurṣ, B kaurṣe ‘bull’: gʷou-u̯r̥so-, akin to Sanskrit vr̥ṣaṇ- ‘bull’.

Compare also the i̯o-derivation Sanskrit gávya-, gavyá-, Avestan gavya- ‘bovine’, similarly τεσσαράβοιος ‘worth four oxen’, Armenian kogi ‘butter’ (g$^{w}$ou̯io-), and the deeply-rooted Sanskrit śata-gu- ‘possessing a hundred cows’ = Old Persian θatagu- ‘name of a land’ (originally a people, literally ‘possessing a hundred cows’), Sanskrit náva-gva, dáśa-gva-, Avestan aēta(g)va- proper noun, meaning ‘one who has shining cattle’.

Greek ἑκατόμ-βη (-g$^{w}$u̯-ā) ‘sacrifice of 100 cattle’; in contrast, Latin bŭ-bulcus ‘oxherd’ is shortened from sŭ-bulcus ‘swineherd’ and derived from būbulcus; according to Specht’s Indo-European Declension 234, related are Old Norse kvīgr ‘bull calf’, kvīge ‘young cow’ (Holthausen’s West Norse dictionary adds Westphalian quīne, Dutch kween likewise) and kussi, kursi ‘calf’, etc.

To the cattle names, one adds the Greek family of words: βόσκω ‘feed, pasture’, βοσκή, βόσις ‘fodder, pasture’, βοτόν ‘cattle’, βοτάνη ‘pasture herb, fodder’, βοτήρ, βώτωρ ‘herdsman’, βωτιάνειρα ‘nourishing men’, as well as Lithuanian gaujà ‘herd, flock’, gujù, gùiti ‘to drive’, gúotas ‘herd’; the oldest forms of these series might have been g$^{w}$ō[u]-to-m ‘cattle herd’ and g$^{w}$ou̯i̯ō ‘I am a cattle herder’. For Greek πρέσβυς ‘old’ see under per-3.

Many assume borrowing from Sumerian gu (older gud) ‘bull, cattle’. However, Specht, Indo-European Declension 33, disagrees.

Ref : WP. 1696 f., WH. I 112, 118, Trautmann 94, Schwyzer Gr. Gr. I 577, 708.

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PIET : 254

735. g$^{w}$ōu-, g$^{w}$ū-

English : ‘dung, dirt’

German : ‘Mist, Exkremente, Kot, Ekelhaftes’

Comments: In Germanic and especially in Baltic-Slavic with the development of meaning from 'disgust, repulsion' to 'small, disgusting animals, vermin' and from 'to contaminate, to deface' to 'to revile, to insult, to reprimand'.

Material: Sanskrit gū-tha-ḥ, -m ‘excrement’, Avestan gū-ϑa- n. ‘dirt, dung’ (also found in grammar as guváti ‘defecates’, gūnam ‘defecation’); Armenian ku and koy ‘manure’ (g$^{w}$ŏ̃u-so; see below); Latin būbināre ‘to soil with menstruation’ could be derived from an older bovinō (with Oscan-Umbrian b for g$^{w}$) as seen in the transformation from bovīle to bubīle.

Macedonian γοτάν (unless to be read γοῦταν) • ῦ̃ν Hesychius;

Slavic govъno ‘dung’ in Russian-Church Slavonic govno, etc., with ablaut forms Slavic gavjǫ, gaviti in Russian-Church Slavonic ogaviti ‘to vex’, Serbian gaviti se ‘to feel disgust’ (and ablaut form gùvî mi se ‘I feel disgusted, I am about to vomit’, gùviti se), Czech o-haviti ‘to deface’, ohavný ‘horrible’, Russian dialect gávedь f., ‘abomination’, Little Russian hávedńa ‘rabble’, Czech havěd’ ‘poultry, rabble’, Polish gawiedź ‘small children and pets; poultry, lice; rabble, mob’.

dh-extension g$^{w}$ē[u]dh-, g$^{w}$ō[u]dh-, g$^{w}$ūdh-. Lithuanian gė́da f. ‘shame, dishonor’, gė́dingas ‘shameful’, gė́dinti ‘to shame, to insult’, Old Prussian gīdan Accusative ‘shame’.

Old Church Slavonic gadъ m. ‘creeping animal (disgusting creature); harmful animal’ (g$^{w}$ōdh-), Church Slavonic gaždu, gaditi ‘to detest, to reproach’, Russian gáditь ‘to soil, to sully, to ruin’, Serbian gȁd ‘disgust; snake, vermin’, Czech haditi ‘to revile, to reproach’ (and others, see Berneker 289).

Polish żadać się ‘to abhor’, żadny, żadliwy ‘ugly, repulsive’ (g$^{w}$ēdh-); Russian dialect gídkij ‘disgusting’, Little Russian hyd ‘abomination, disgust’; with the suffix -d(h)a in Czech o-hyzda (gyz-dā) ‘disgust, repulsion’, hyzditi ‘to reproach, to revile, to reject’, Polish dialectal gizd ‘disgust, dirt, impure person’ (with a different meaning in Serbian gízda ‘pride, elegance, adornment, grace’, etc., see Berneker 374).

Middle Dutch quād ‘dung’, Old High German quāt, Middle High German quāt, kōt, kāt, New High German Kot, Tyrolean kōt ‘disgusting animal’, Pl. köter ‘all sorts of vermin’, Middle Dutch quād, Middle Dutch qwaet, Dutch kwaad ‘evil, ugly, corrupt’, Middle Dutch quād ‘evil, disgusting, weak’.

With Indo-European -əu-: Welsh budr ‘dirty’, budro ‘to dirty’, Middle Irish buadraim ‘muddy, confuse’ (cf. Pedersen KG. I 112); Anglo-Saxon cwēad ‘dung’, Old Frisian quād ‘bad’; with u from -əu- Slovak ohuda ‘monster’, Little Russian ohúda ‘reproach’, Old Russian guditi ‘to calumniate, blaspheme, accuse’, and so on.

With -ə- as a lower grade of -ō[u] or Germanic ablaut formation: Low German quadder ‘dirty moisture, slime’ = Middle Dutch koder ‘slime’, New High German dialectal koder, Köder ‘thick slime, snot’, also Low German quassen (kwadsōn) ‘to slosh (in wetness)’, quasken, quatsken, New High German quatschen, English quask, squash, and perhaps the tribal name Quadi;

Albanian zī (gu̯edhíi̯o-), feminine zeze (gu̯edhi̯ā) ‘black, unhappy, bad’, zī f. ‘grief, famine’.

Ref : WP. I 694 ff., WH. I 118f., Trautmann 81.

Pages : 483-485

PIET : 351

736. gu̯ozd(h)o-, gu̯ozd(h)i-

English : ‘nail, penis’

German : ‘Nagel, penis’

Material: Galloroman bottos ‘wheel hub’ (M-L. 1229a), Welsh both ‘wheel hub, shield boss’, Old Irish bot, Middle Irish bod m. ‘tail, penis’;

Old Church Slavonic gvozdь ‘nail’, Polish g(w)ózdź ‘nail’, Czech hvozděj ‘punching wood’; additionally Polish g(w)oździk ‘clove (aromatic flower buds of Syzygium aromaticum), carnation’, Czech hvozdík ‘clove’.

Ref : Pokorny ZceltPh. 16, 405, WH. I 574, 636, Berneker 365 f.

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PIET : 0

737. $g^{w}$rebh-

English : ‘embryon, young’

German : ‘Leibesfrucht, Kind, Junges’

Material: Greek βρέφος n. ‘fetus, young’, Middle Irish brommach (gʷrombhākos), Old Church Slavonic žrěbę ‘foal’.

Ref : WP. I 689.

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PIET : 252

738. gʷreiĝ-

English : ‘to sleep, dream’

German : ‘schlafen, träumen’

Material: Greek βρίζω (βριγι̯ω) ἔβριξα ‘to sleep, be inactive’, ἀβρίξ • ἐγρηγόρως Hesychius;

Russian grézitь ‘to talk in one's sleep, to fantasize’ (hardly grez-, more likely grьz-), grëza ‘dream, nonsense, foolish talk’. Very uncertain; see also Berneker 351.

Ref : WP. I 698.

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PIET : 1774

739. gʷrendh-

English : ‘to swell; breast’

German : ‘schwellen (physisch, und vor Hochmut); Schwellung, Erhöhung, Brust’

Material: Greek βρένθος ‘pride’, βρενθύομαι ‘I behave proudly’;

Latin grandis ‘large, tall, old, elevated’ (a = e or o); Old Church Slavonic grǫdь ‘breast’, Slovak hrud ‘elevation’, Old Polish grędzi ‘(anatomy) sternum, breastbone, breast’, grąd ‘elevated spot in a swamp, old ‘island, river island’ (etc.).

Note by Andi Zeneli:

Brenthe: Βρένθη, πόλις Ἀρκαδίας, καὶ ποταμὸς Βρενθιάτης καὶ τὸ ἐθνικὸν Βρενθαῖος ἢ Βρενθιεύς, ὡς εἰρήσεται [ἐν τῷ] περὶ τοῦ Ὄρθη.

Ref : WP. I 699, WH. I 617 f.

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PIET : 383

740. $g^{w}$retso-

English : ‘thick, big’

German : ‘dick, groß’

Material: Latin grossus ‘thick’ is usually compared with Middle Irish, Welsh corn, and Breton bras ‘big, thick’, Middle Irish also ‘strong’. However, the Celtic vowel system presents difficulties, and Middle Irish bres ‘already’ is hardly relevant here. Whether bras should be rather compared to $g^{w}$rə-sto- in Latin gravis, see above p. 476.

Ref : WP. I 698, WH. I 623.

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PIET : 2712

741. $g^{w}$rēuĝh-, $g^{w}$rŭĝh-

English : ‘to gnash the teeth; to bite’

German : a) ‘mit den Zähnen knirschen’, b) ‘nagen, beißen’

Material: a) Greek βρῦχω ‘gnash with the teeth’ (also through a deviation from βρύξω, ἔβρυξᾱ βρῡ́κω) ‘bite’, βρύγδην ‘biting’, βρυγμός ‘gnashing of teeth’, βρῡχετός ‘cold fever’ (‘chattering of teeth’).

b) Old Irish brōn ‘sorrow’, Welsh brwyn ‘sharp pain’ (proto-Celtic brŭgnos);

Lithuanian gráužiu, gráužti ‘to gnaw’, sugrùžinti ‘to destroy’; Old Church Slavonic gryzǫ, grysti ‘to gnaw’ (in other Slavic languages also used for gnawing sorrow; likely related is Slovenian grúže Pl. f. ‘scabies’). Related to gryzǫ are probably Russian grustь ‘sorrow’ and Slovenian grûst ‘disgust’.

Ref : WP. I 697 f., Trautmann 100.

Pages : 485-486

PIET : 0

742. $g^{w}$hðei(ə)-

English : ‘to perish, destroy’

German : ‘hinschwinden, zugrunde gehen’, auch trans. ‘vernichten’

Derivative: $g^{w}$hði-ti-s, $g^{w}$hðoi̯-o- ‘Untergang’

Material: Sanskrit kṣiṇā́ti, kṣiṇṓti (: Greek φθινϝ-ω), kṣáyati ‘destroys, causes to pass away’, Participle kṣitá-ḥ ‘exhausted’ (= Greek φθιτός; śráva-ḥ ákṣitam = Greek κλέος ἄφθιτον ‘undying fame’), kṣīṇá-ḥ similarly, kṣīyátē ‘fades away, comes to an end’, kṣayá-ḥ ‘decline, destruction’ (: Greek φθόη f.), kšití-ḥ ‘decay, destruction’ (= Greek φθίσις and Latin sitis; cf. -tu-stem Latin situs); prakrit ajjḥitah- (= ἄφθιτος), jhīṇa- (= Sanskrit kṣīṇa-); Avestan aγžōnvamnəm ‘not diminishing’ (Kuiper Nasalprés. 651).

Greek epic φθῖνω, Attic φθίνω (φθίνϝω, cf. above) ‘to destroy’, usually intransitive ‘to waste away, perish’, φθινύ-θω ‘waste away, cause to disappear’, Future φθέισω (Attic ἀποφθῖσω), Aorist ἔφθεισα (Attic ἀπέφθῖσα), ἐφθῖμην, φθῖμενος ‘to destroy’, Passive ‘to perish’, Participle Perfect Passive φθιτός, φθόη ‘consumption’, φθίσις likewise (cf. above); possibly related to older double forms,

such as ψίνεσθαι, ψινάζειν ‘to cause blossoms or fruits to fall, to lose’, ψίσις • ἀπώλεια Hesychius, etc., see Schwyzer Greek Grammar I 326.

Probably from Latin situs, -ūs ‘decay, rust, mould, mustiness, dust, dirt; soil, filthiness of the body, (figuratively) Neglect, idleness, absence of use, (figuratively, of the mind) A rusting, moulding or wasting away, dullness, inactivity’ and sitis ‘thirst’ (when actually ‘to fade away, to languish, disappear’).

Ref : WP. I 505 f., Schwyzer Gr. Gr. I 326, Benveniste Balto-Slavic 38, 139 ff.

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PIET : 1607

743. $g^{w}hð$er-

English : ‘to run, flow’

German : ‘rinnen, fließen; zerrinnen, verschwinden’, im Aryan Kaus. und im Greek i̯o-Verbum trans. ‘rinnen lassen, zerrinnen lassen’, daher Greek ‘verschwinden lassen, vernichten’

Comments: (or better $g^{w}ð$er-)

Material: Sanskrit kṣárati ‘flows, streams, trickles away, disappears’, kṣara-m ‘water’, kṣārayati ‘lets flow’, kṣālayati ‘washes off’ (cf. Wackernagel Sanskrit Greek I 241); Avestan ɣžaraiti ‘flows, surges’, ɣžārayeiti ‘lets flow’, with vī- ‘lets overflow’; derived forms in ā-ɣžrāδayeiti ‘causes to surge’, vī-ɣžrāδayeiti ‘causes to spread out, surge over’; restructured žɣar- in avi fra-žɣaraiti ‘flows towards, accumulates’.

Probably Armenian ǰur, Gen. ǰroy ‘water’ ($g^{w}hðōro$-);

Greek Attic φθείρω (φθερι̯ω; Lesbian φθέρρω, Arcadian φθήρω) ‘to destroy’; also φθείρ ‘louse’ (ψείρει • φθείρει Hesychius is due to later spirant pronunciation of θ), φθορᾱ́ ‘ruin, destruction’ and (as a remnant of the older meaning) ‘mixing or grinding of colors’, similarly συμφθείρω not only ‘to destroy at once or completely’ but also ‘to let colors flow together’, and then ‘to melt, to mix in general’, συμφθείρεσθαι ‘to flow together’.

Ref : WP. I 700, Schwyzer Gr. Gr. I 326, 714, Benveniste Balto-Slavic 38, 139 ff.

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PIET : 1776

744. $g^{w}$hedh-

English : ‘to beg, wish for’

German : ‘bitten, begehren’

Material: Avestan jaiδyemi, Old Persian jadiyāmiy 'I request'; Greek aorist θέσσασθαι ($g^{w}$hedh-s-) 'to beg', participle -θεστός in ἀπόθεστος 'cursed, despised', πολύθεστος 'much longed for', Persian name Θεό-θεστος, Boeotian Θιό-φειστος; πόθος m., ποθή f. 'longing, desire', ποθέω 'long for, miss painfully, desire'.

Old Irish guidiu 'please' (= ποθέω), perfect 1st person singular ro-gād, subjunctive 1st person plural gessam (etc.); geiss f. 'curse, taboo' ($g^{w}$hedh-ti-s); guide 'prayer' ($g^{w}$hodhiā); foigde 'begging' (u̯o-gedi̯ā); Welsh gweddi 'prayer' (u̯o-godīmā).

Lithuanian gedáu-ju, -ti 'to yearn, long for, desire, want', gedù (and gedžiù), gedéti 'to yearn; to be sad, to mourn'; nasal present pasigendù, -gedaũ, -gèsti 'to yearn; to miss something', ablautend Causative gadìnti 'to spoil, disturb', hence the secondary ō-vocalism (instead of uo) in gōdas 'greed, avarice; burr', godùs 'greedy, stingy', godžiúos, godétis 'to covet, thirst for, wish, be eager'.

In Slavic with completed nasalization: Old Church Slavonic žęždǫ, žędati, Old Czech žádati 'to desire, yearn for', žęždǫ, žęděti 'to long for', žężda 'thirst', Polish żądza 'desire, greed, longing, wish'.

Uncertain due to the initial sound: Old Norse geð n. (gaði̯a-) 'mind, character, desire, pleasure', geðlauss 'characterless', possibly = Old High German getilōs, Middle High German getlōs 'unrestrained, willful'; note the corresponding grouping θέσσασθαι : ποθέω = Irish gess-am ($g^{w}$hedh-s-o-mos) : guidiu ($g^{w}$hodh-ei̯ō).

Ref : WP. I 673, Trautmann 84 f., Endzelin Latvian Greek 577.

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PIET : 1751

745. ($g^{w}hēi$- :) $g^{w}həi$-, $g^{w}həid$- : $g^{w}hīd$-

English : ‘bright, shining’

German : ‘hell, leuchtend’

Derivative: $g^{w}həi$-d-ro-s the same

Material: Greek φαιδρός 'clear, bright, shining; cheerful, joyful' (= Lithuanian giẽdras), with φαιδι- in φαίδιμος 'shining, splendid'; φαιός 'dusky, shadowy, brownish, gray' (related to φαι-ϝός or -σός); φαικός • λαμπρός in Hesychius.

Lithuanian giẽdras, gaidrùs 'cheerful, clear' (from which giedrà, gaidrà f. 'good weather'), Latvian dziedrs 'azure blue', ablaut form dzīdrums 'clarity'; Lithuanian gaĩsas ($g^{w}həid$-so-s), gaisa 'light in the sky', Latvian gàiss m. 'air, weather', gaišs (gaisus) 'clear', gàisma f. 'light', Lithuanian gaĩsras m. 'light in the sky, conflagration; anger', gaĩzdras m. 'light in the sky'; possibly also Old Prussian gaylis 'white'.

Ref : WP. I 665, Trautmann 75.

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PIET : 400

746. $g^{w}heiə$- : $g^{w}hī$-

English : ‘vein, sinew’

German : ‘Ader, Sehne, Band’

Derivative: $g^{w}hī$-slo- the same

Material: Welsh gi-au pl. 'nerves, tendons'; Lithuanian gijà 'thread in the structure of a tissue', Latvian dzija 'thread, pl. yarn'; Old Church Slavonic ži-ca 'tendon', Russian dialect žíca 'worsted yarn', Serbo-Croatian žȉca 'thread, wire, cord, string'; the Balto-Slavic forms might also belong to $g^{w}ii̯ə$-.

$g^{w}hīslo$-:

Armenian jil 'tendon, cord';

Latin fīlum 'thread';

Note by Andi Zeneli:

Albanian filli ‘thread’

Lithuanian gýsla 'vein, tendon, leaf rib', Latvian dzîsla, dzîksla 'vein' (the nasalization in žemaitian gį́nsla is secondary), Old Prussian pettegislo 'back vein'; but Old Church Slavonic žila, Russian žíła, Serbo-Croatian žȉla, etc. 'vein, tendon' are new formations based on ži-ca, see above.

Ref : WP. I 670, 694, WH. I 497 f., Trautmann 87, 90.

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PIET : 342

747. $g^{w}hel$-

English : ‘to wish’

German : ‘wollen’

Material: Greek θέλω, ἐ-θέλω (see prefix ĕ-, ŏ-participle) 'to will, wish', with ablaut forms φαλίζει • θέλει in Hesychius; ἐπιζάφελος 'intense'.

Old Norse gildra f.; gildri n. ‘Falle’, gilja ‘to entice’, Old Swedish giæl-skaper ‘lechery’; Old Church Slavonic želěti, želati, iterative Russian-Church Slavonic žalati ‘to wish’, Old Church Slavonic želja ‘wish, longing’ (also ‘to grieve’ and ‘grief’ through association with žalь ‘pain’ from $g^{w}el$- ‘to pierce’).

Note by Andi Zeneli:

θέλω • (thélo) (imperfect ήθελα, past θέλησα, passive) : Illyrian (g$^{w}$elo) delo, Albanian do

(most senses) to want, desire, will

Θα ήθελα δύο μπύρες.

Tha íthela dýo býres.

I would like two beers.

Albanian do doja dy birra.

Hence Greek imperfect Θα ήθελα is identical with Albanian imperfect do doja ‘would like’

Θέλω : dejo, do ‘will’, θέλησα : desha ‘wanted, wished’, similar formation to Greek ela, Tsakonian ea : Albanian eja ‘come’.

Ref : WP. I 692.

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PIET : 1770

748. ĝhu̯el-

English : ‘to bend, swerve’

German : ‘sich krümmen, von der geraden Richtung abbiegen (auch geistig und sittlich) u. dgl.’

Derivative: ĝhu̯elo-s ‘curved’

Material: Sanskrit hváratē ‘deviates from the straight path, makes crooked ways’, hválati ‘goes astray, stumbles, errs’, juhurāṇá-ḥ ‘unsuccessful’, víhruta-ḥ ‘damaged, sick’, hruṇāti ‘goes astray’, Participle hrutá-, renewed hvr̥tá-; hűrchati

‘goes wrong, slips, sways, falls’; hváras- n. ‘curvature’, hvará- m. ‘snake’, vihrút- f. ‘type of snake or worm’.

Avestan zbarəmna- ‘going crookedly’, zbaraϑa- n. ‘foot of divine beings’, zbarah- n. ‘hill’, zūrah- n. ‘wrong, deceit’, New Persian zūr ‘false; lie’.

Greek φαλίπτει• μωραίνει Hesychius, φαλός ‘stammering, foolish’ Hesychius and probably φάλος m. ‘horn-like projection on a helmet’, presumably φολκός, epithet of Thersites B. 217, about ‘crooked-legged’; perhaps also ἀποφώλιος ‘deceptive’ (ō-stem), φῆλος ‘deceptive’, φηλήτης ‘deceiver’, φηλόω (Doric φᾱλόω) ‘deceive’.

Latin fallō, -ere ‘to deceive, cheat; make ineffective; evade; go unnoticed’ (‘make crooked paths; bend’ from ĝhu̯elnō, compare Sanskrit hruṇāti).

Lithuanian nuožvelnùs ‘sloping’; žvalùs ‘skilled; agile, nimble’ (‘easily bending’); ablautend įžviĨnas ‘crooked, slanted’ (ĝhu̯ḷ-), pažvil-ti, -au ‘to lean’, žvylúoti ‘to rock, sway’; pražuĨnas (ĝhul-) ‘slanting, skewed’, pažùlnus the same; atžúlas, -us ‘harsh, rude, unkind’ and similar.

The Latvian words "zvel’u, zvêl’u, zveÎt" 'to roll, to move forward, to overthrow; to strike', and reflexively, 'to move clumsily, to roll, to fall'. "ZvaÎstîtiês" means 'to stagger, to sway', and "zvaÎns" means 'swaying'. In Old Church Slavonic, "zъlъ" means 'evil, bad', and in Serbo-Croatian, "zȁo" (f. "zlà") and in Russian "zoł" (f. "zła") also mean 'evil'.

Perhaps ĝhu̯-el- from ĝheu- 'crooked', with extension; compare ĝhu̯-er- in Lithuanian žurlė 'a creeping plant' (ghu̯ṛ̥-lo-), Greek θέρμος m. 'broad bean' (gu̯her-mo-).

Ref : WP. I 643 f., WH. I 448, Trautmann 372 f.

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PIET : 1722

749. ĝhu̯elg-

English : ‘to glance’

German : ‘anblicken’

Material: Greek θέλγω ‘to enchant, to flatter’ (unlikely as noted on p. 247); Lithuanian žvelgiù, žveĨgti ‘to look at’, iterative žvalgaũ, žvalgýti and žviĨgis m. ‘glance’, žvìlgiu, žvilgė́ti ‘to glance briefly’.

Ref : WP. I 644, Trautmann 374, Schwyzer Gr. Gr. I 302.

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PIET : 1952

750. $g^{w}$hemb-

English : ‘to spring, hop’

German : ‘lustig springen, hüpfen’

Material: Greek ἀθεμβοῦσα • ἀκολασταίνουσα (‘riotous’) as cited by Hesychius.

Middle High German gampen, gumpen ‘to jump’, gampel, gumpel ‘merry, playful jumping, a game’; gümpel, New High German Gimpel; with Upper German sound shift Middle High German gampf m. ‘the swaying’; Norwegian dialect gimpa ‘to rock, to sway’, gamp m. ‘big, clumsy fellow, awkward horse’.

A shorter form $g^{w}$hem- perhaps in Old Icelandic gaman n. ‘joy, fun, pleasure’, Old High German gaman n. ‘same’, etc.

Ref : WP. I 678 f.

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PIET : 1755

751. ĝhu̯en-

English : ‘to sound’

German : ‘tönen’

Comments : Erweiterung von ĝhau-, s. Persson Beitr. 191

Derivative: ĝhu̯ono-s ‘Ton’

Material: Armenian jain (ĝhu̯on-i̯i-), i-stem ‘voice’ (with i-epenthesis);

Albanian Tosk zë ‘voice’, Geg zâ (: ĝhu̯ono-s);

Russian-Church Slavonic zvьnju, zvьnḗti ‘to ring, to sound’, Russian zvenětь, Avar zvnieti, Czech zníti, Old Polish wznieć etc., ablautend Old Church Slavonic zvonъ ‘sound’, Slavic zvǫ̑n ‘bell’, Bulgarian zvънъ ‘sound, noise’, zvънесъ ‘bell’, Serbo-Croatian zvòno, Russian, Czech zvon, Polish dzwon ‘sound, bell’. Balto-Slavic root extension ĝhu̯eng-.

Lithuanian žvéngiu, žvéngti ‘to neigh’, su-žviǹgu, -žvìngti ‘to burst into neighing’, žvangùs ‘loud, resonant’, žvangu, žvangė́ti ‘to rattle, to sound, to clink’, Latvian zvìegt ‘to neigh’;

Old Church Slavonic zvęgǫ ‘to proclaim’, Russian-Church Slavonic zvjagu ‘to bluster, to chatter’, Russian dialect zvjagù, zvjačь ‘to bark’.

Slavic root extension ĝhu̯enk-:

Old Church Slavonic zvękъ m. ‘sound’, zvęknǫti ‘to sound’, zvęcati ‘to call’, Serbo-Croatian zvêk ‘sound’, Polish zwięk, dźwięk ‘sound’; with ablaut Old Church Slavonic zvǫkъ ‘sound’, Russian zvuk, Czech zvuk ‘tone, sound’.

Slavic root extension ĝhu̯ent-:

Bulgarian zvънtja ‘to ring, to sound’.

Ref : WP. I 642, Trautmann 374.

Pages : 490-491

PIET : 1720

752. g$^{w}$hen-1

English : ‘to swell, abound’

German : ‘schwellen, strotzen, Fülle’

Derivative: $g^{w}$hono-s ‘abundant, rich’

Material: Sanskrit ā-haná- ‘swelling, overflowing, abundant’, ghaná- ‘dense, thick’, m. ‘compact mass’;

New Persian ā-gandan ‘to fill’, āganiš ‘full’;

Armenian yogn ‘much’ (from prefix i + o-$g^{w}$hon- or o-$g^{w}$hno-, with the prefix o- being close to the Armenian ā-).

Greek εὐθενής "abundant, in plenty," Hesychius εὐθενέω "to thrive," εὐθένεια "abundance, flourishing state," the extended form Ionian εὐθηνής means "abundant, in plenty," Ionian Attic εὐθηνέω "to thrive, to be in bloom and strength," εὐθηνία f. "abundance"; o-stem Πολυφόντης = Πολυκτήτης, Κλεοφόντης, etc., reduced stem φανᾶν • θέλειν Hesychius, probably actually "to be lustful."

Lithuanian ganà "sufficient," ganéti "to suffice," gandéti "to have enough," Latvian gana "enough"; Old Church Slavonic gonějetъ, goněti "to suffice," derived from gona = Lithuanian ganà.

Here, Greek ἄφενος, ἄφνος n. "ample supply, wealth," ἀφνειός "wealthy" (φ and the vowel prefix coming from the vowel-less form (α)φν- or sm̥-$g^{w}$h(e)n-), and also παρ-θένος "virgin" (bodily fullness).

Note by Andi Zeneli:

Albanian farrima, thërrime ‘crumbs’, fjester, thjeshtër is also present in Aromanian and Romanian. It means in Albanian and Romanian ph-, f-, th- are allophones. As a result A-thena : a-fenos are cognates of the same root. The name A-fenos and A-thena explain the original myth how Athena blossomed from the swelling head of Zeus.

A similar myth has been recorded in Sumeria when Ea has been fed with his own seed for the act of violence against his daughter and then his head is impregnated. A goddess sits on his swollen wound and a young goddess is born of his head.

The myth explains the rebirth of life and vegetation in spring.

The idol of Athena was a wooden idol which was meant to blossom each spring. The favourite tree of Athena was the olive tree.

Partho the virgin goddess of Parthians in Illyria.

Ref : WP. I 679, WH. I 479; Trautmann 77 f.

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PIET : 1757

753. $g^{w}$hen-2(ə)-

English : ‘to hit’

German : ‘schlagen’

Material: Nominal formations: $g^{w}$hóno-s "blow," $g^{w}$hn̥-tó-s "struck," $g^{w}$hn̥-tí-s and $g^{w}$hn̥-tiā "blow," $g^{w}$hen-tel- "striker," $g^{w}$hen-tu̯o-s "to be struck."

Sanskrit hán-ti (younger thematically hanati) ‘strikes, hits, kills, slays’, 3rd plural ghn-ánti, imperative ja-hí, optative han-yāt, perfect jaghána; jaghanvā́s, genitive jaghn-úṣ-aḥ, passive hanyáte, participle hatá- ‘struck, killed’ (= Avestan jata-, Greek -φατος), hántva-ḥ ‘for striking, for killing’ (: Avestan jąϑwa-, Old Church Slavonic žętva), vr̥tra-hán-, genitive -ghn-áḥ (= Avestan vərəϑra-jan-, genitive -ɣ-nō) ‘slayer of opposition’, ghaná- ‘slayer, m. club, mace’ (= Greek ἀνδρο-φόνος, Latvian gans), saṃ-há-t ‘layer’, hatí-ḥ ‘the act of striking, blow, multiplication’ (: Greek διφάσι-ος, Avestan -jaiti-, Old Norse guðr, gunnr), hatyā́ (late!) ‘killing’ (: Old High German gundea, Lithuanian dialect ginčià), hantár- ‘one who strikes or kills’ (= Old Church Slavonic žęteljь); from the heavy base Sanskrit hanitum (late!) and ghāta- ‘killing’, m. ‘strike, killing, destruction’, ghātayati ‘kills’.

Avestan jain-ti (= Sanskrit hánti-) ‘he strikes, hits, kills’, imperative jaiδi, 1st singular meditative ni-ɣne ‘I strike down’, optative paiti-ɣnīta (= Sanskrit ghnīta) ‘he wishes to fight over’, participle jata- (= Sanskrit hatá-, see above), jąϑwa- ‘to

be killed', perfect active participle jaɣnvå̊, New Persian ajanam 'I struck down = defeated', 3rd singular aja(n); Avestan jana- 'striking', jantar- 'one who strikes, kills', janti- feminine 'the act of striking, killing', -jaiti- (as second component) 'the act of striking' (= Sanskrit hati-); Vərəθrajan- 'slayer of opposition' = Sanskrit Vr̥tra-han-.

Armenian gan, genitive gani (gʷhe-n) 'blows, beatings', ganem 'I strike, I beat', jin 'stick' (gʷhen-), jnem 'I strike' (from jinem derived from gʷhenō = hánati, Lithuanian genù, Old Church Slavonic ženǫ), jnjem 'I destroy, I purify' (from gʷhen̯i̯ō = θείνω, Lithuanian geniù).

Greek θείνω (gʷhen-i̯ō = Armenian jnjem 'to strike', Albanian gjanj 'I chase', Lithuanian geniù 'to prune') 'to strike', θενῶ, ἔθεινα; reduplicated ἔπεφνον 'killed', πέφαται; -φατός in Homeric ἀρηί-φατος (= Sanskrit hatá-ḥ), also in δίφατον • διφάσιον Hesychius meaning 'double' ('time' = 'blow', similarly:) δι-φάσι-ος (: Sanskrit hatí-, see above); φόνος 'murder' (= Russian gon), φονή 'murder', φονεύς 'murderer', ἀνδροφόνος 'man-slaying' (see also Boisacq under φοινός).

Albanian gjanj 'to chase, pursue' (gʷhen̯i̯ō);

Latin dēfendō, -ere 'to defend, ward off', offendere 'to strike, offend', infensus (participle of infendō) 'hostile';

Old Irish gonim 'to wound, kill', perfect 1st singular gegon, 3rd singular geguin; guin 'wound'.

Old Norse guðr, gunnr f. (= Sanskrit hati-), Old Saxon gūðea, Anglo-Saxon gūþ (gunþjō = Sanskrit hatyā́ except for the accent) 'battle, fight', Old High German gund-fano 'war banner'; Old Norse gandr 'stick', Swiss German gunten 'a type of wedge'; Norwegian dialect gana 'to cut off branches from trees' similar to Lithuanian genė́ti.

Lithuanian genù (= Old Church Slavonic ženǫ, Sanskrit hánati, Armenian jnem) giñti 'to drive (cattle to pasture)', Latvian dzenu-, dzìt 'to drive' from a heavy base: geniù (= θείνω) gene-́ti 'to prune' and ginù, gìnti 'to defend, protect' (giñti : gìnti, giñtas : gìntas = Sanskrit hatá : ghātá-); to genù the iterative ganýti 'to herd (cattle) = to tend, graze'; Lithuanian gãnas, Latvian gans 'herdsman' (= Sanskrit ghaná-), gani m. plural 'pasture', and the lengthened Lithuanian naktì-gonis m. 'night owl'; Lithuanian genỹs, Latvian dzenis 'woodpecker', Lithuanian dialect ginčià (= Sanskrit hatyā́), giñčas 'quarrel', giñklas m. 'weapon' (gintlas, cf. Old

Church Slavonic žęlo from gindla-), išganùs ‘beneficial’ (Lithuanian gáinioti is iterative of giñti; Latvian dzenis ‘the wood caught in the fork of the plowshare’, dzenulis ‘thorn’ (cf. Old Church Slavonic žęlo ‘thorn’)).

Old Church Slavonic ženǫ, gъnati ‘to drive’ (similar to Lithuanian genù), iterative gonjǫ, goniti ‘to drive, hunt’, from which poganjati ‘to pursue’; Russian etc. gon ‘driving, hunting’ (= φόνος), Czech úhona ‘injury, damage’, Serbian prijègon ‘battle’ (perhaps also Little Russian honóba ‘disturbance, plague’, Slovene gonóba ‘damage, ruin’, ugonóba ‘destruction, downfall’).

Old Church Slavonic žьnjǫ, žęti (Serbian žèti, also heavy base) ‘to harvest’, žętva (Serbian žètva) f. ‘harvest’ (: Sanskrit hántva-); also žęlo (žędlo) n. ‘thorn’, Polish żądło ‘sting’, Russian žálo ‘thorn, edge of a knife or axe’; Slavic gen-tel- m. ‘reaper’ in Old Church Slavonic žęteljь (= Sanskrit han-tár ‘one who strikes, kills’);

Hittite ku-en-zi ‘to kill’ (= Sanskrit hánti), 3rd plural ku-na-an-zi (kunanzi); cf. Sanskrit ghnánti (g$^{w}$hn-enti).

Ref : WP. I 679 ff., WH. I 332 f., Trautmann 85 f.

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PIET : 1758

754. ĝhu̯ēr-

English : ‘wild beast’

German : ‘wildes Tier’

Material: Greek θήρ, -ός, m. late f. (θήρες, θηρῶν = East Lithuanian žvė́res, žvėrų̃, Schwyzer Gr. Gr. I 424), lesb.φήρ, Homeric Φῆρες, thess. φείρ (πεφειρᾱ́κοντες = τεθηρακότες, Φιλόφειρος) ‘animal’.

Latin ferus, -a, -um ‘wild, growing wild, living wild’ (ĝhuero-s); with transition into the i-declension (according to the Accusative Sg. Pl. -ь, -i = m̥, -n̥s) Lithuanian žvėris m. f., Latvian zvêrs m.; Old Prussian Accusative Pl. swīrins;

Old Church Slavonic zvěrь ‘wild animal’, Slovenian zv̨ȇr, Czech zvěř m. f., Russian zvěrь; substantive adjective Lithuanian žvėrienà f., Russian zvěrína ‘venison’, related to Latin carō ferīna.

Ref : WP. I 642 f., WH. I 487 f., Trautmann 374 f.

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PIET : 399

755. $g^{w}her$-

English : ‘hot, warm’

German : ‘heiß, warm’

Derivative: Adjective $g^{w}hermo$- and $g^{w}hormo$- ‘warm’ and substantives $g^{w}heros$-, $g^{w}horos$- n., $g^{w}hormo$- n., $g^{w}hormi\underline{i}\bar{a}$ f., $g^{w}horno$-s, $g^{w}h\underline{r}no$-s, $g^{w}horti\underline{i}\bar{a}$ and $g^{w}hr\breve{e}$-ns-o-s ‘heat, warmth, glow, fire’, etc.

Material: Sanskrit háras- n. ‘glow’ (= Greek θέροϛ, Armenian jer), $gh\underline{r}\underline{n}$á- m. ‘glow, heat’ (= Latin fornus, Old Church Slavonic grъnъ), $gh\underline{r}\underline{n}$ṓti ‘glows, shines’, gharmá- m. ‘glow, heat’, Avestan garəma- ‘hot’, n. ‘heat, glow’, Old Persian in garma-pada- month name, roughly ‘onset of heat’ (= Latin formus, German warm; Old Prussian gorme);

Armenian jer ‘heat, nice weather; warm’, jernum ‘warm me’, jerm ‘warm’ (= Greek θερμός; possibly derived as $g^{w}her$-mn-os from the men-stem); jermn Gen. jerman ‘fever’ (also Greek θέρμα f. ‘heat’, originally a neuter).

The Thraco-Phrygian term "germo-" means 'warm' (in many Placename: Jokl Eberts Reallex. 10, 142 f., 13, 285, 292, 294), and the Cappadocian "garmia(s)" refers to a city name on the Peutinger Table (a = Indo-European o).

Greek "θέροϛ" (théros) means 'summer heat, harvest'; "θέρομαι" (théromai) means 'I become hot'; "θερμός" (thermós) means 'warm'; and "θέρμασσα" (thérmassa) means 'oven'.

The Illyrian personal name Germ- and the originally North Illyrian vernacular name Germani (Pokorny ZceltPh. 21, 103 ff) also suggest a connection. In Albanian, Tosk "zjarr" 'fire, heat' (with rr from rm), Gheg "zjarm" (: θερμός) means 'warm', and "ngroh" 'warmth' ($g^{w}hrē$- as in Old Church Slavonic "grěti" 'to warm', Latvian "grēmens" 'heartburn'). Additionally, Albanian "gatsë" means 'burning coal' ($g^{w}hort̯ā$).

In Latin, "formus" means 'warm' (Festus), "fornus" and "furnus" refer to an oven ($g^{w}horno$-s), "fornāx" means 'oven' (the latter based on a feminine ā-stem), and "fornix, -icis" means 'vault' (fornicos 'having the shape of an oven').

Old Irish fo-geir ‘warmed, heated’ etc., Breton gred m. ‘warmth, heat; courage’ = Middle Irish grith ‘sun, heat’ ($g^{w}hr̥tu$-s), Middle Irish gorim, guirim ‘heat, warm, burn’, New Irish gor ‘heat; brooding; ulcer’; Welsh gori ‘brood’, gor ‘brood, pus’, Breton gor ‘(fire) ardent, furuncle’; Old Irish gorn ‘fire’ (= Latin fornus); whereas Irish gorm ‘blue’ is from Welsh gwrm ‘dark-(blue)’ and this, along with Old Breton uurm in Uurm-haelon MN ‘with brown eyebrows’ from Anglo-Saxon wurma ‘purple color’, is borrowed (Gwynn Hermathena 20, 63ff.); Old Irish goirt ‘bitter’ (‘burning from taste’), related to Old Irish gorte ($g^{w}hort̯ā$) ‘hunger’.

Old Norse gǫrr (garwa-), gerr, gørr (garwia-) ‘ready, prepared, complete’, Old High German garo ‘prepared, ready’, Anglo-Saxon gearu, New High German gar, Old Norse gørva, Old High German garawen, Middle High German gerwen ‘to prepare, make ready, equip, tan’, Anglo-Saxon gierwan ‘to prepare, cook’, Old Norse gerð (garwiþō) ‘the brewing of beer’ (formally equivalent to Old High German garawida ‘preparation’), Middle High German gerwe ‘yeast, impurity’, Middle Dutch gere ‘fermentation, stench, manure pit, dirt’, geren ‘to ferment’ are more likely to be explained according to Holthausen's Wb. des Altwestn. 102 from prefix ga- and -arwa-: Old Norse ǫrr ‘quick, skillful’ (see above p. 331).

Anglo-Saxon gyrwe-fenn ‘mire’, gyre ‘manure’, Middle Dutch gore, göre ‘smoke, odor’, Middle Dutch göre ‘puddle’, Norwegian dialect gurm ‘yeast, dung, porridge’, Old Norse gor n. ‘semi-digested stomach contents’, gjǫr (gerva-) ‘sediment’, Anglo-Saxon, Middle Dutch, Old High German gor ‘manure, dung’; for the meaning compare above Welsh gor ‘pus’.

Here likely belongs Old Norse gersta ‘to become sour’, Middle High German garst, New High German garstig ‘spoiled’; regarding Gothic warmjan ‘to warm’ etc., see under u̯er- ‘to cook’.

Lithuanian gãras ‘steam; strong desire’, Latvian gars ‘steam, spirit, soul’, Old Prussian goro f. ‘stove’, gorme ‘heat’, Latvian garme ‘warmth’, Old Prussian garewingi Adv. ‘in heat’, Latvian grēmens ‘heartburn’.

Old Church Slavonic goritъ, gorěti ‘to burn’, grějǫ, grěti ‘to warm’, žeravъ ‘glowing’, požarъ ‘fire’, grъnъ ‘cauldron’ (= Latin fornus), grъnilo ‘oven’, Russian gorn ‘stove’, Polish garniec ‘pot’; also Old Church Slavonic gorьkъ ($g^{w}$hori-ko-) ‘bitter’ (‘burning from taste’; compare above Irish goirt), but Slovene górək also ‘warm’, Czech horký ‘warm’, whereas Czech hořký ‘bitter’; isolated Serbo-Croatian gȓk, f. gŕka ‘bitter’, see Berneker 232; Old Church Slavonic gorьjь comparative ‘worse’ (‘burning, more bitter’), gore ‘woe!’.

$g^{w}hr\breve{e}$-ns-o- (based on an es-stem $g^{w}$hre-nes-): Sanskrit ghraṁsá-ḥ m. ‘sunburn, sunshine, brightness’ = Breton groez, grouez ($g^{w}$hrenso-) ‘sun heat’, Welsh gwres ‘heat’ (for the w, see Pedersen KG. I 108, with the e influenced by tes the same); the ī in Old Irish grīs ‘fire’, grīsaid ‘to kindle, provoke’ likely derives from ghrēnso-, despite Thurneysen Greek 130.

Ref : WP. I 687 ff., WH. I 532 ff., Trautmann 79, 102.

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PIET : 1765

756. ĝhu̯oig$^{w}$-

English : ‘to shine; star’

German : ‘leuchten, Schein’

Material: Greek φοῖβος 'pure, shining', ἀφικτός, ἀφικτρός (ĝhu̯ig$^{w}$-) 'impure';

Baltic žu̯aigzdā- f. 'shine, star' (Indo-European ĝhu̯oig$^{w}$(e)s-dā) in:

Old Prussian Acc. Sg. swāigstan 'shine', poswāigstinai 'illuminate'; Lithuanian žvaigzdẽ, žvaigždẽ, dialect žvaizdẽ, Latvian zvàigzne f. 'star'; furthermore Lithuanian žvygulỹs 'shine', žváinas 'silver-spotted', Latvian zvaigstīties 'shine', zvaidrīt 'gleam';

Slavic gvězda (from gu̯aigzdā, through dissimilation from žu̯aigzdā) in Old Church Slavonic dzvězda, Serbo-Croatian zvigèzda, Polish gwiazda, Russian zvězdá f. 'star'.

Ref : Trautmann 373 f., Pedersen La cinqu. décl. Latin 74, Mikkola Proto Slavic Greek 166 f. Wohl unrichtig über Greek φοῖβος usw. oben 118.

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PIET : 0

757. ĝhu̯ōkʷ-, ĝhu̯əkʷ-

English : ‘to shine, shimmer’

German : ‘schimmern, leuchten’

Material: Greek διαφάσσειν • διαφαίνειν Hesychius, φώψ • φάος Hesychius; παραι-φάσσει • τινάσ-σει . . . Hesychius, reduplicated παιφάσσω ‘move quickly, twitch (sparkle)’.

Latin fax (formerly facēs), facis f. ‘torch; instigator’, diminutive facula ‘torch’, facētus ‘elegant, witty’, facētia and -ae ‘witty remarks’;

Lithuanian žvãkė ‘candle’.

Ref : WP. I 645, WH. I 438 f., 471, 864, Trautmann 374.

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PIET : 398

758. gʷhrē-

English : ‘to smell, scent’

German : ‘riechen, wittern, spüren’

Derivative: gʷhrē-ti ‘to smell’

Material: Sanskrit jíghrāti, ghrāti ‘smells, smells something, kisses, perceives’, participle ghrātá-, ghrā́ṇa- m. n. ‘smell, fragrance’, ghrāṇā f. and ghrāṇa- n. ‘nose’, ghrāti- ‘smell, odor’;

Greek ὀσφραίνομαι ‘to smell, sniff, sense’ (: odes ‘odor’ + $g^{w}$hr-), aorist Attic ὠσφρόμην; ὄσφρησις ‘smelling, odor’ (: Sanskrit ghrāti-);

Tocharian A krāṁ, B kor ‘nose’.

Ref : WP. I 697, WH. I 540.

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PIET : 1772

759. $g^{w}$hren-

English : ‘phrenic; soul, mind’

German : ‘Zwerchfell als Sitz des Geistigen, Verstand, Denken’

Material: Greek φρήν ‘diaphragm’ (plural ‘entrails’), ‘soul, spirit, mind, heart’, φρονέω ‘to think’, φρόνησις ‘thinking, understanding’, φροντίς (: Old Icelandic grundr) ‘care’, ἄφρων ‘unwise, foolish’, σώφρων ‘wise’, εὔφρων ‘cheerful, pleasant, benevolent’, εὐφραίνω ‘to make happy, to cheer up’.

Old Icelandic grunr m. ‘suspicion’, gruna ‘to suspect’, grundr m. ‘reflection’, grunda ‘to think’.

Ref : WP. I 699.

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PIET : 1775

760. hă̆

English : ‘ha! oh! (surprise)’

German : ‘ha! ach!’ Interjektion des Erstaunens, der Erleichterung

Material: In certain interjections, an initial h- or a kind of guttural spirant is likely to be assumed; see also above p. 293 and under kha kha. Sanskrit ha, Greek ἆ, Latin hā, New High German ha.

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PIET : 0

761. ha ha!

English : interjection of laughter

German : Interjektion des Lachens

Material: Sanskrit ha ha, Greek ἅ ἅ (in modern Greek written as χαχα), Latin (ha)hahae, New High German ha ha, Serbian ha ha, Russian cha cha.

Ref : Hirt Indo-European Greek I 284 f., Schwyzer Gr. Gr. I 303, WH. I 630, 632; Schwentner Interjektionen 18.

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PIET : 0

762. īl-, īlu-

English : ‘dirt; black’

German : ‘Schlamm’ und ‘schwarz’ (= ‘schmutzig’ oder umgekehrt ‘Schlamm, Moor’ als das ‘Dunkle’)

Material: Greek ἰλῦς, -ύος f. ‘mud, dung’, εἰλύ (i.e., ἰλύ) • μέλαν Hesychius.

Latvian īls ‘muddy, dirty’ (īlus); Old Church Slavonic ilъ ‘mud’, Russian ił, Gen. iła ‘mud’, Czech jíl ‘mud, clay, loam’, Polish ił, jeł ‘mud, clay’, possibly related to the name of the whitefish living in mud (Squalius vulgaris), Russian jeléc, Gen.

jelcá, Czech jelec, jilec, Polish jelec, Sorbian jalica (compare with the initial sound change seen in īli- ‘to soften’).

Ref : WP. I 163, Trautmann 103.

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PIET : 250

763. īli-

English : ‘groin, intestines’

German : ‘Weichen, Eingeweide, Geschlechtsteile’

Material :
Greek ἴλια · μόρια γυναικεῖα; ἴλιον · τὸ τῆς γυναικὸς ἐφήβαιον δηλοῖ. καὶ κόσμιον γυναικεῖον παρὰ Κῴοις Hesychius

Greek ἴλια refers to female genitalia; ἴλιον indicates what pertains to the female puberty. And it signifies something feminine or modest according to the people of Cos Hesychius (presumably i-). Ilion was also considered a feminine ornament, specifically among the people of Cos (an island in the Aegean Sea).

Latin īlia, -um means 'the soft parts, the abdomen' (singular īlium Gl., īle 'pubic area' as used by Catullus); or ἴλια in Latin.

Note:

The origin of Ilion by Andi Zeneli

§ I330.18 Ilion: Ἴλιον, πόλις Τρῳάδος, ἀπὸ Ἴλου, ἣν οἱ Τρῶες Ἄτην ἐκάλουν καὶ Ἄτης λόφον, δευτέρα ἐν τῇ Προποντίδι παρὰ Ῥυνδάκῳ ποταμῷ. τρίτη Μακεδονίας, Ἑλένου κτίσμα. τετάρτη Θεσσαλίας. πέμπτη Θρᾴκης κατὰ Βιζύην. τὸ ἐθνικὸν Ἰλιεύς "Ἰλιεὺς ὁ Ἀπόλλων ἐν Τροίᾳ", καὶ θηλυκὸν Ἰλιάς, καὶ Ἴλιος καὶ Ἰλία. καὶ Ἰλιακός. οὐδετέρως δὲ παρὰ πᾶσι τὸ Ἴλιον, παρ΄ Ὁμήρῳ δὲ θηλυκῶς. τὸ γὰρ "Ἴλιον αἰπύ" νοθεύει Ἀρίσταρχος.

Ilion, a city in the Troad, named after Ilus, which the Trojans called Ate and also the hill of Ate.

The second Ilion is in Propontis near the Ryndakos River.

The third Ilion is in Macedonia, founded by Helenus.

The fourth is in Thessaly.

The fifth is in Thrace, near Biza (Byzie).

The ethnic term is Ilieus ("Ilieus Apollo in Troy").

The feminine forms are Ilias, Ilios, and Ilia, and the adjective is Iliakos.

In the neuter, Ilion is used by everyone, but in Homer, it is used in the feminine.

For example, Aristarchus considers the phrase "steep Ilion" as corrupt.

Hittite dragon Illyanka by Andi Zeneli

Here, Welsh il means 'fermentation' (swelling), Gaulish personal name Ilio-mārus means 'with large loins', and the Scottish island Old Irish Īle, Gaelic Île, English Islay (Watson, Celtic Place-Names 87).

Perhaps related is Slavic jelito (from jilito) meaning 'soft parts, intestines, testicles' (t-forms like in lanita 'cheek', isto 'kidney', lysto 'calf', usta 'mouth') in West Russian jal'ity 'testicles', Serbian old jelito 'sausage, botellus', Čakavian olìto 'intestine, sausage', Polish jelito 'intestine', dialect 'sausage', Pl. 'entrails', Russian litónьja 'third stomach in ruminants, omasum' (Old Prussian laitian n. 'sausage' likely from an Old Polish lito).

Additional notes:

> The word "Ilion" is more commonly known as the city where the Trojan War took place. However, this text explores a different, more anatomical meaning of the word.
>
> The term "ἐφήβαιον" (ephēbaion) specifically refers to the pubic region, especially as related to puberty.

The phrase "κόσμιον γυναικεῖον" (kosmion gynekeion) indicates a feminine ornament or adornment.

Note by Andi Zeneli:

῾Ιλος

English (Autenrieth)

Ilus.—(1) son of Tros, and father of Laomedon, Il. 11.166, Il. 20.232; his tomb, Il. 10.415, Il. 11.372.—(2) son of Mermeros of Ephyra, Od. 1.259.

English (Slater)

῾Ιλος grandfather of Priam. πρὸς ῞Ιλου πόλιν (i. e. ῞Ιλιον) (N. 7.30)

Russian (Dvoretsky)

῾Ιλος: ὁ Ил

1 сын Дардана, царь Дардании; его эпитеты у Hom.: παλαιός «древний», δημογέρων «старейший из народа»;

2 сын Троя и Каллирои, отец Лаомедонта, брат Ганимеда, основатель Илиона Hom., Diod.

Ref : WP. I 163 f., WH. I 673 f.

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PIET : 251

764. i̯ā- : i̯ō-

English : ‘to be angry; to be punish’

German : ‘erregt sein’, daher ‘bestrafen, rächen’, auch ‘erregt sprechen, beschwören, preisen’

Derivative: i̯ā-lo-s ‘zeal’, i̯ō-ro-s ‘intense’.

Material: Sanskrit Vedic yā́-van- ‘attacker, pursuer’, yā-tár- ‘avenger’, r̥ṇa-yā́-, -yā́-van-, -yāt- ‘one who avenges a debt’, Sanskrit yā-tú- m. ‘sorcery, ghost, demon’; Avestan yā-tu- m. ‘sorcery, sorcerer’, yā-sā ‘wish’; Armenian janam ‘I exert myself’ (Meillet Esquisse2 52).

Greek ζῆλος, Doric ζᾶλος m. ‘zeal, jealousy, envy’ (: Slovene jâl), ζητρός ‘torturer’, ζημία, Doric ζᾱμία ‘punishment, penance, loss’; ζωρός ‘fiery, strong, undiluted (of wine)’ (: Old Church Slavonic jarъ); ablautend ἐπι-ζαρέω; ‘to rush at, to press’.

Old Irish á(i)lid ‘desires eagerly, requests, implores’, Welsh iawl ‘command, praise’, iolaf ‘I praise’, eiriolaf (are-i̯āl-) ‘I plead urgently’, Old Breton 3rd Pl. Conj. iolent ‘they implore’.

Slavic i̯ōra- ‘intense’ in Old Church Slavonic jarъ ‘strong, fierce’, jarostь ‘anger, fierceness’, Russian járyj ‘impulsive, brave, intense, fiery, swift’, etc.; also Slovene jâl ‘envy’ (: Greek ζῆλος). Differently interpreted by Berneker 28.

Ref : WP. I 197, 775, WH. I 718, Schwyzer Gr. Gr. I 330, Trautmann 108, J. Morris-Jones, Welsh Greek 383.

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PIET : 2978

765. i̯ā-

German : ‘gehen’

See also : s. oben S. 296 (ei-).

Page : 501

PIET : 0

766. i̯ag-

English : ‘to worship’

German : ‘religiös verehren’

Derivative: i̯agos- n. ‘veneration’

Material: Sanskrit yájati ‘venerates with prayer and sacrifice’ (Perf. ījḗ, Partiz. iṣṭá- ) = Avestan yazaite the same (Partiz. yasta- with high grade from the present), Sanskrit satya-yáj- ‘truthfully worshipping’, with low grade r̥tv-íj ‘sacrificing regularly according to ritual’ = ‘sacrifice priest’, ijya- ‘to venerate, m. teacher’, ijyā ‘sacrifice’.

Greek ἅζομαι (ἅγι̯ομαι) ‘to be in awe’, ἅγιος ‘holy, consecrated’ (the Sanskrit yájya- ‘to venerate’, which is equated with it, is only taught by Vopadeva as a gerund, Debrunner GGA. 1910, 9), ἁγίζω ‘to consecrate’.

Sanskrit yajas- n. ‘veneration’ = Greek ἅγος n. ‘guilt, impurity, sacrifice’, παναγής ‘completely holy’;

Sanskrit yajñá-ḥ, Avestan yasna- m. ‘worship, sacrifice’ (yajñíya-, Avestan yesnya- ‘worthy of sacrifice, pertaining to sacrifice’), Greek ἁγνός ‘holy, pure, chaste’;

Meillet (Balto-Slavic 21, 126ff., EM2 845) prefers to connect the Greek words with Latin sacer ‘holy’;

Tocharian A yäks- ‘to embrace’ (Van Windekens Lexique 167f.).

Ref : WP. I 195, Schwyzer Gr. Gr. I 303.

Pages : 501-502

PIET : 1361

767. i̯agh-

English : ‘to chase, wish for’

German : ‘nachjagen, begehren’

Material: Old High German jagōn, Dutch New High German jagen, Middle High German jaget (jagōþ), New High German Jagd, Middle Dutch Dutch jacht, perhaps according to Graßmann Wb. 1001 to Sanskrit yahú-, yahvá- ‘restless, quickly moving’, yahvī́ in the same sense (of rivers), but sáhasō yahúḥ ‘Son of Power’, where the term ‘child, son’ likely developed from ‘the lively, mobile’; in any case, the latter usage corresponds to Avestan yazuš puϑrō ‘the youngest son’, yezivī dugədrąm ‘the youngest of the daughters’ (Bartholomae Old Iranian Wb. 1280); Sanskrit (pra-)yakṣati ‘presses forward, hurries, strives’, yakṣin- roughly ‘eager, lively’ (according to Graßmann ‘pursuing, avenging’), yakṣya- ‘active, quickly flickering’ (s-forms related to the previous). Given the not entirely clarified meaning relations of yahú-, yahvá-, a somewhat questionable approach.

Ref : WP. I 195 f.

Page : 502

PIET : 1362

768. i̯āi

See also : s. oben S. 285 (e-3)

Page : 502

PIET : 0

769. i̯ăm-

English : ‘to dig’

German : ‘graben, aufgraben’

Comments: (or i̯em- : i̯em- : i̯ōm-)

Material: Greek ἄμη f. ‘shovel, hoe’, δι-αμάω ‘dig up, scratch up’, ἐξαμάω, -ομαι ‘dig out’; ἀμάρᾱ ‘trench, canal, furrow’, ἀμαρεύω ‘irrigate’; Old Church Slavonic jama ‘pit’ (originally initial j- evidenced by Old Bulgarian and by dialectal Russian ńama, derived from vъn-jamĕ, jamǫ).

Ref : WP. I 198 f., Berneker 444.

Page : 502

PIET : 1366

770. i̯ām

See also : s. oben S. 285 (e-3)

Page : 502

PIET : 0

771. i̯ē- : i̯ə-, mit -k- erweitert i̯ēk-, i̯ək-

English : ‘to throw; to do’

German : ‘werfen, machen, tun’

Material: Greek ἵημι (Inf. ἱέναι, Fut. ἥσω, Aor. ἔ-ηκα, ἧκα) ‘set in motion, throw, send’ (i̯i-i̯ē-mi); ἧμα n. ‘throw’; Latin iaciō, iēci, iactum, iacere ‘throw, hurl; scatter, spread’;

Hittite i-ja-mi ‘I make’, pí-ja-mi ‘I send’, u-i-ja-mi ‘I send here’; related is Luwian a-i-ja-ru (from i-ja-ru) ‘is to be made’.

Tocharian A ya- ‘make’, supplemented by y-pa-, in the past tense by yām-, which is fully reflected in B; according to Van Windekens (Lexique 167), also A B yäk- ‘neglect’ belongs here. Pedersen also relates Greek ἰάπτω ‘send, dispatch’ to this. Against the derivation of Greek ἵημι from si-sē-mi with good reasons WH. I 667, EM 468. Schwyzer (Gr. Gr. I 686, 741) expresses doubts. Frisk (Eranos 41, 49 f.) favors si-sē-mi based on Armenian himn ‘foundation’ (‘the thrown’ = Latin sēmen).

Ref : WP. I 199, II 460, WH. I 667, Pedersen Hittite 129, 198, Tocharian 166, 191, Lykisch u. Hittite 30.

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PIET : 0

772. i̯ebh-

See also : s. oben S. 298 (eibh-)

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PIET : 0

773. i̯eg-

English : ‘ice’

German : ‘Eis’

Comments: only Germanic and Celtic.

Material: Old Norse jaki m. (ekan- : jekan-) ‘piece of ice’, cf. Swiss jäch, gicht (= gejicht) ‘hoarfrost, frozen dew on trees’; diminutive form Old Norse jǫkull m. ‘hanging icicle, glacier’; Anglo-Saxon gicel(a) m. ‘icicle, ice floe’, English icicle = Anglo-Saxon īses gicel, Old Norse ichilla ‘to stir’, Low German īshekel, jäkel ‘icicle’ (Middle Dutch jokele likely derived from the North); Old High German ihilla (= jichilla) ‘to stir’.

Middle Irish aig f. (Gen. ega) ‘ice’ (i̯egi-s), Welsh iā m. the same, iaen (i̯eginā) ‘little ice’, Old Cornish iey gl. glacies, iein gl. frigus, Modern Cornish yeyn, yen ‘cold’, Breton ien ‘cold’.

The a in Middle Irish aig arises from e before palatal g, while the a in the British forms can be explained by the change from initial je- to ja-; see under i̯et-. Regarding Hittite e-ku-na-š ‘cold’, see Pedersen Hittite 171.

Ref : WP. I 206; Schweiz. Idiotikon II 112 f., 1120, III 5, IV 1010.

Page : 503

PIET : 409

774. i̯ēgʷā

English : ‘force’

German : ‘Kraft, Jugendkraft’

Material: Greek ἥβη ‘youthful strength, manliness’, ἡβάω ‘I am of age’, ἡβάσκω ‘I become manly’, ἔφ-ηβος ‘youth’ (cf. ἐπ-άργυρος).

Lithuanian nuo-, pa-jėgà ‘strength, power’, jėgiù, jẽ̃gti ‘to be able, to be strong’, Latvian jẽga ‘understanding’, jẽgt ‘to grasp, to understand’; possibly related is the isolated Russian dialect term jáglyj ‘intense; eager; swift’ (see Berneker 443).

The interpretation of Greek ἁβρός ‘delicate, fine, lush’ from i̯əgʷ-rós ‘bursting with youthful strength’ is uncertain, as is whether Latin Iegius and Oscan Ieíis (with ē) belong here.

Ref : WP. I 206 f., Trautmann 107.

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PIET : 3116

775. i̯ek-

English : ‘to speak’

German : ‘sprechen’, auch von feierlicher, bittender Rede

Material :

Sanskrit yā́cati ‘to beg, to request’, yācñā́ ‘request’; yācitá-, yā́citum, yācitar-, etc. Latin iocus ‘joking speech, jest’; Umbrian iuka, iuku accusative plural neuter ‘prayers’, Oscan iúkleí ‘in consecration’.

Old High German jehan, gehan ‘to say, to speak, to confess’, Old Saxon gehan likewise, Old High German jiht (jeχti-) ‘statement, confession’, bijiht = New High German ‘confession’, along with the term for illness Gicht (‘caused by speaking’).

Middle Welsh ieith, Welsh iaith, Breton iez ‘language’ (jekti-); Lithuanian juõkas, Latvian juõks ‘joke’ may perhaps derive from Latin loanword from student slang, similar to New High German Jux; in contrast, see Trautmann 108. Tocharian A B yask- ‘to demand, to beg’ (Van Windekens Lexique 165 f.), A yāṣṣuce, B yāṣṣūca ‘beggar’.

Ref : WP. I 204 f., WH. I 715 f.; Sommer WuS. 7, 104 ff. will auch i̯ək- ‘heilen’ hierherstellen, aber wegen Old Irish hīcc (Indo-European ē) nicht glaubhaft.

Pages : 503-504

PIET : 0

776. i̯ēk- : i̯ək-

English : ‘to heal’

German : ‘heilen’

Material: Greek ἄκος n. ‘remedy’, ἀκέομαι ‘I heal’, delphic ἐφακεῖσθαι, ἀκέστωρ (as an epithet of Apollo, ‘doctor, savior’), ἀκεστήρ ‘healer, doctor’ (epic-Ionian psilosis), terms rarely used in Attic prose.

Old Irish hīcc (i̯ēkko-) ‘healing, payment’, Welsh iach ‘healthy’, Cornish yagh, Breton iac’h likewise (i̯əkko-), with unclear consonant gemination.

Ref : WP. I 195, WH. I 716, Schwyzer Gr. Gr. I 303;

See also : s. oben i̯ek- ‘sprechen’.

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PIET : 401

777. i̯ĕk$^{w}$-r̥(t-), Gen. i̯ek$^{w}$-n-és

English : ‘liver’

German : ‘Leber’

Material: Sanskrit yákr̥t, Gen. yaknáḥ ‘liver’; Persian jigar (yakar-), Afghan yẖna (obl. yaxna-); a lengthened grade Avestan yākarə (according to W. Krause KZ. 56, 304 ff. perhaps also Avestan ha-yākana-, compare Old Norse lifre m. ‘related to the same liver, brother’, lifra f. ‘sister’) =

Greek ἧπαρ, -ατος (-n̥-tos);

Latin jecur, -oris and -inoris (revealing an old jecinis; a blend of the r- and n-stems); Baltic i̯eknā f. in Lithuanian jãknos, old jeknos, jekanas, Latvian aknas, aknis f. pl. Old Prussian iagno (Hs. lagno) f.

According to Pedersen KG. I 129, here Middle Irish i(u)chair (ikuri-) f., Gen. i(u)chrach ‘fish roe’ and Church Slavonic ikra, Russian ikra, Old Sorbian jikro, jikno the same, which further relates to Slavic ikra ‘clod’ and ikra ‘wade’ (and its Baltic equivalents or rather loan forms, Old Prussian yceroy, Latvian ikrs, Old Lithuanian Gen. ikrū) are identified under a basic meaning of ‘lump, swelling.’ Indo-European i̯ekʷr̥t might also be based on the same concept.

The perhaps tabooistically distorted Armenian leard, Gen. lerdi ‘liver’ (see recently Cuny Recherches 68 ff.) is difficult. In contrast, Old Norse lifr f. ‘liver’, Anglo-Saxon lifer, English liver, Old High German libera, lebara relate to Greek λιπαρός ‘fat’, where the original adjective for the (fattened) liver has displaced the old word for liver, just as Latin jecur ficātum has led to Italian fegato, and so on. A Proto-Indo-European root form li̯ekʷr̥t seems too speculative to me.

Ref : WP. I 205 f., WH. I 673, Trautmann 103, 106, Schwyzer Gr. Gr. I 518, Benveniste Origines I 8f.

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PIET : 407

778. iēlo- : i̯əlo-

English : ‘unripe, raw’

German : ‘unreif, roh, unbearbeitet’

Comments : nur Celtic und balto Slavic

Material: Gaulish -ialo- ‘clearing’, often in Placename, such as Nanto-ialo-, French Nanteuil ‘valley clearing’, etc.; Welsh ial f. ‘clearing’, Placename Ial (J. Loth Mabinogion2 II 356); an-ial ‘wilderness’; Latvian jêls ‘unripe, unprocessed, raw, sore (from the skin)’; Slavic jalъ and jalovъ in Russian jályj and jálovyj ‘barren, unprocessed (of land)’, Serbian jȁlov ‘barren, empty’, Czech jalový the same, Polish jałowizna ‘empty, desolate place’.

Ref : Trautmann 107, Dottin Langue Gauloise 262.

Pages : 504-505

PIET : 0

779. i̯em-

English : ‘to hold’

German : ‘halten, zusammenhalten, paaren, bezwingen’

Derivative: i̯emo- ‘Zwilling’

Material: Sanskrit yámati ‘controls, directs; stretches out, offers’, yácchati the same, yatá-ḥ ‘held’, yáma-ḥ m. ‘rein’, yántra- n. ‘string, band’; Avestan yam-, yasaitē, Old Persian Imperf. ayasatā, Avestan participle yata- ‘to hold’, yāta- ‘assigned share, possession’ (for ā compare the heavy root form Sanskrit yámitavai, Bartholomae IF. 11, 141 f.); Sanskrit yamá-ḥ m., Avestan yəma- m. ‘twin’; Sanskrit GN Yamá-ḥ ‘twin, hermaphrodite’ = Avestan Yimō.

Latin geminus ‘twin-born, twin; double’ is likely derived from the root gem- ‘to grasp, press together’ (see above, p. 368 f.); Middle Irish emon m., emuin f. (emno-, emnī) ‘pair of twins’, emnaid ‘doubled’.

Perhaps here corresponds to Germanic ibna- ‘even, uniform’, if derived from imná- : jemnó-, in Gothic ibns ‘even’, Old Norse jafn, jamn, Anglo-Saxon efn, English even, Old Saxon eƀan, Old High German eban ‘even’; according to Güntert (Weltkönig 337 ff.), the Old Norse GN Ymir as ‘hermaphrodite’ derives from Germanic i̯umi̯áz, Indo-European iem(i)i̯ós. It is uncertain whether Greek ἥμερος

‘tame, mild’, ἡμερίς, -ίδος ‘the cultivated vine’, ἡμερόω ‘tame’ (with lengthened ē), as well as the diminished Latin redimiō ‘bind around, entwine, crown’, and infula ‘priestly headband’ (im-dhlā) also belong here.

The Old High German and Old Saxon jāmar, Anglo-Saxon gēomor ‘sorrowful’, noun Old High German jāmar ‘lament’ (originally supposedly ‘oppressed’), is likely derived from an interjection, given its connection to Old Norse amra ‘to lament’, which relates to emja, ymja ‘to howl’. Welsh afar ‘sorrow, lament’ (Middle Irish amar the same) cannot have lost a j- and must therefore remain distant.

Ref : WP. I 572, WH. I 587, Marstrander Ériu 5, 160.

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PIET : 1374

780. i̯énəter-, schwache Kasus i̯enətr- (i̯n̥tr-)

English : ‘husbands brothers wife’

German : ‘die Frau des Bruders des Gatten’

Material: Sanskrit yā́tar- (accent of the strong + vowel system of the weak cases); Armenian ner, more accurately nēr, genitive niri ‘the women of brothers or the same man’ (see foundational assumptions by Hübschmann Armenian Greek I 478; Bugge IF. 1, 445, 449; Meillet Balto-Slavic 30; CR. 90; and recently Cuny Recherches 66 f.).

Phrygian accusative ιανατέρα; Greek ἐνάτηρ ‘the wife of the brother of the husband’ (Ionian psilotic), Homeric εἰνατέρες, -έρων (εἰ- as a metric lengthening for ἐν-), inscriptions (Asia Minor Greek) ἐνατρί.

Latin janitrīcēs (extension of ianiter based on the feminine form of agent nouns ending in -īc-) ‘the wives of brothers’ (the i derives from ianiter);

Old Lithuanian jéntė, -ers (gentė, žentė through crossbreeding with gentìs ‘relative’, žéntas ‘son-in-law’), Latvian ìetere, iẽtal’a, and Curonian jentere; Old

Church Slavonic jętry (derived from svekry), Russian-Church Slavonic jatry, and Serbian jêtrva.

Ref : WP. I 207 f., WH. I 668, Trautmann 107 f., Schwyzer Gr. Gr. I 568.

Pages : 505-506

PIET : 410

781. iē-ro-

German : ‘Jahr, Sommer’

See also : s. oben S. 296 f. (ei-).

Page : 506

PIET : 0

782. i̯es-

English : ‘to foam, boil’

German : ‘wallen, schäumen’, von kochendem Wasser

Derivative: i̯es-tu- ‘foam’

Material: Sanskrit yásati, yásyati ‘bubbles, boils; exerts oneself’, yayastu ‘is to be brewed’; with ā- ‘to strive’ (ā-yas-ta- ‘kindled, strained, fatigued, exhausted’, ā-yās-ayati ‘stretches, tires, torments’), prá-yasta- ‘overflowing’, intensive i-yas-yatē ‘fades, dwindles away’, reduplicated yeṣati (i̯e-i̯s-) ‘boils, bubbles’, Avestan yaēšyeiti ‘boils (intransitive)’.

Greek ζέω (= yásati) ‘to boil, bubble, seethe (intransitive)’, ζέσσε, ζεστός, ζέσμα, and the derived ζέμα ‘brew’, ζόη • τὸ ἐπάνω τοῦ μέλιτος (froth, foam) according to Hesychius.

The Gallo-Romance i̯estā means ‘foam’ (see Wartburg), Welsh ias f., Pl. iasau means ‘to simmer, foam, cook’; Old Irish ess m. (older n., from i̯estu) means

‘waterfall’; Breton gòi means ‘to ferment,’ possibly abstracted from gòell ‘yeast’ (upo-i̯es-lo-).

Old High German jesan means ‘to ferment, foam’ = Swedish dialectal esa (as) ‘to ferment,’ Norwegian æse, Swedish dialectal äsa (jēsian) meaning the same, Norwegian dialectal asa (jasàn; Pret. ōs) meaning ‘to froth, ferment, roar, rush,’ esja (jasjan) meaning ‘to ferment,’ Old Norse ǿsa (jōsjan) meaning ‘to set in vigorous motion,’ compare Norwegian dialectal ‘the roaring, unrest in animals and people,’ Old Norse jǫstr, Gen. jastar m. (originally from estuz, estauz, older jes-) and jastr n. (originally from estra) meaning ‘yeast,’ Anglo-Saxon giest (English yeast) meaning ‘foam, spume, yeast,’ Middle Dutch gest meaning ‘yeast,’ Middle High German jest, gest m. meaning ‘foam,’ New High German Gest and Gischt meaning ‘foam, yeast’;

Tocharian A yäs- meaning ‘to boil.’

Ref : WP. I 208. O’Rahilly Ériu 13, 144 f.

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PIET : 1376

783. i̯et-

English : ‘to set out for; to strive’

German : ‘worauf losgehen, streben, eifrig angehen’

Derivative: i̯et-uno-s ‘strebsam’

Material: Sanskrit yátati, -te according to Pet. Wb. means ‘joins, connects; strives for,’ according to Geldner Ved. St. 3, 11 ff. (with doubts by Sommer Greek Lautst. 157) means ‘comes equal, is equivalent, competes; is jealous, envies, disputes; pushes forward, rushes, hurries, marches,’ Causative yātáyati means ‘allies, unites; holds accountable, calls to account, punishes,’ yáti- m. means ‘ascetic’ (‘striver’), yatúna- means ‘diligent,’ yatná- m. means ‘effort, endeavor, striving, toil,’ Avestan yateiti, yatayeiti means ‘sets in motion (perfectly ongoing), stirs, is industrious, strives eagerly,’ with frā- meaning ‘comes near; concerns someone about

something,’ Causative yātayeiti means ‘brings into use, practices, engages with, endeavors.’

Welsh add-iad means ‘longing,’ Gaulish Ad-ietu-mārus, Ad-iatunnus, Ad-ietuanus (: Sanskrit yatú-na-), nasalized (compare with nasal suffix Sanskrit yat-ná-); Welsh add-iant means ‘longing,’ Irish ēt (New Irish éad) means ‘zeal, jealousy,’ Gaulish Iantu-māros, Ientu-māros (= Irish ētmar ‘jealous’); Old Irish ītu, Accusative ītith, New Irish íota means ‘thirst,’ possibly from the lengthened form i̯ētu-tut-s; possibly related is Tocharian A yat- meaning ‘to reach, attain,’ Present Middle yatatär, B yototär, Schulze-Sieg Tocharian Greek 487, Van Windekens Lexique 167, Pedersen Tocharian 221; also AB yāt- meaning ‘to be capable, command’ (Van Windekens ibid.).

Ref : WP. I 197.

Pages : 506-507

PIET : 1364

784. i̯eu-1

English : ‘to mix (of meal preparation)’

German : ‘vermengen, bei der Speisezubereitung’

Comments: (: i̯ēu-, i̯ō[u]-; i̯u-, i̯ū-; the latter based on lengthening or from a heavy base i̯eu̯ə-), originally likely meaning ‘to set in motion’; see i̯eu-dh-.

Material: Sanskrit yáuti, yuváti means ‘mixes,’ ud-ā-yāuti means ‘stirs up,’ pra-yāuti means ‘stirs around,’ yū́tí- f. means ‘mixture,’ ā-yávana- n. means ‘stirring spoon’; Lithuanian jaunù, joviaũ, jaũti means ‘to pour hot water over,’ Latvian jàut means ‘to stir in dough, mix,’ javs means ‘mixture of animal feed,’ Lithuanian jõvalas means ‘pig feed, spent grains.’

Greek ζῦθος, ζύθος means ‘Egyptian barley beer’;

Albanian-Tosk. gjär means ‘soup’ (i̯ō-no-),

Geg. gjanë means ‘mud, pond, flood’; ablauted Gallo-Romance iutta from Gaulish i̯u-tā, Middle Latin iotta means ‘broth,’ Middle Welsh iwt, New Welsh uwd, iwd m., Old Cornish, Old Breton iot, New Breton ioud, iod means ‘porridge’; Old Irish íth means ‘porridge, broth’ and likely derives the ī from íth ‘fat’ (Thurneysen Greek 39).

s-stem iō(u)s-, iūs- 'broth':

Sanskrit yūṣ (only nominative), yūṣá-, yuṣa- m. n. 'broth', Latin iūs, iūris 'broth, soup', Lithuanian júšė (iūsiiā) 'poor soup made from sourdough mixed with water', Old Prussian juse 'meat broth', Old Church Slavonic jucha (iousā) 'broth, soup' (New High German Jauche from West Slavic); also related is the derivation nswedish ōst (iūsto), Old Norse ostr (secondary ō) 'cheese' and Finnish-Urnordic juusto, nswedish dialect ūst of the same;

possibly related are Greek ζύμη 'sourdough' (iūsmā or iūmā) and ζωμός 'broth, soup' (iō[u]smos or iō[u]mos).

Ref : WP. I 199, WH. I 734, Trautmann 110.

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PIET : 402

785. i̯eu-2, i̯eu̯ə-, i̯eu̯-g-

English : ‘to tie together, yoke’

German : ‘verbinden’

Comments: likely developed from 1. i̯eu- 'to mix' meaning 'to set in motion'; see also i̯eu-dh- and i̯eu-ni-.

Derivative: i̯ŭ̆-ti- 'connection', i̯eugos- n. 'team', i̯eug-ter- 'yoker', -i̯ug- 'yoked, companion'; i̯ugo-m n. 'yoke', i̯ug-men- 'pairing, yoke', i̯ug-ti-s 'yoking', i̯ug-tó- 'yoked'.

Material: Sanskrit yáuti, yuváti 'binds to, yokes' (also 'mixes'), participle yutá-, yŭ̆tí- f. 'connection' (and 'mixture'), ni-yút- f. 'line, team', yūthá- m. 'union, group',

yōtra- n. 'string, rope', yūna- n. 'band, cord', avayava- m. 'member, part'; Avestan yav- 'to engage with' (present yavayeiti, infinitive yūtō, yūta), yaona- n. 'engagement', yav- (yu-) adj. 'holding, standing to someone' = Sanskrit yú- 'companion, associate' (see Bartholomae Old Iranian Wb. 1264 f., which also discusses yáv- 'duration').

Latvian Pl. jũtis 'joint (connection), crossroads', Lithuanian jáutis m. 'ox' ('the one harnessed to the cart, jūmentum'; Baltic heavy type); related are also Latvian jumis 'double fruit, field demon', jùmt '(to) cover (a roof)' (Mühlenbach-Endzelin II 177ff.). Armenian yaud 'connection' is questionable due to the vowelism (Iranian influence).

Perhaps related is Latin juvāre 'to support, help; to delight'; likely connected to Sanskrit yu-yṓ-ti 'keeps away, separates from, preserves from, wards off; keeps distant, is separated', ví-yavanta 'defensive', suggesting a common lineage. This could also align with the g-derivation, including Anglo-Saxon géoc 'help, comfort, safety', géocian 'to preserve, save'; see below i̯eu-4. Specht (KZ. 65, 207 f., 68, 52 ff.) links juvāre to Sanskrit ávati, as noted above on p. 77; in contrast, M. Leumann in Gl. 29, 173 f.

i̯u-go-m 'yoke':

Sanskrit yugá- n. 'yoke; pair' (also 'lineage, generation') =

Greek ζυγόν 'yoke' =

Latin jugum (see also WH. I 728 f. regarding Umbrian Iguvium) =

Gothic Old Saxon juk n., Anglo-Saxon geoc, Old Norse ok 'yoke', Old High German juch, joch 'yoke; also as much land as can be plowed by an ox team in one day'.

Albanian zgjedhë 'yoke' by Andi Zeneli

Lithuanian (with the n after jùngiu) jùngas 'yoke'; Old Church Slavonic igo (Gen. iga) 'yoke' (es-stem), Czech jho the same (Slavic jьgo from jь́go, see also Berneker 421 f.; related is Old Russian obьža 'a measure of land; as much as a man plows with a horse' from ob-jьgjā, now obža and obga- related to ob-jьga- 'the arms of the yoke'; Church Slavonic Pl. ižesa, Slovenian Gen. ižêsa reflecting the Indo-European stem i̯eugos-, see below);

Welsh iau f., Old Welsh iou, Old Cornish ieu, Breton ieo, geo 'yoke', kazelyé, kazelgé 'bondage' = Middle Welsh kesseyl-yeu 'axillary yoke' (Loth RC 40, 153 f.); Gaulish personal name Ver-iugo-dumnus; see also Pedersen KG. I 98; Thurneysen IA. 26, 26 doubts the connection of the Irish and the original kinship of the British word; the assessment of Irish cuing 'yoke' is also uncertain; according to Hessen ZceltPh. 9, 39 possibly from uing (i̯ungis) influenced by the preposition com-; alongside Middle Welsh kyn-iwng 'union' (Loth RC 38, 160); Armenian luc 'yoke' does not support an original initial li̯- of the root; influence from lucanem 'span'.

Hittite i-ú-ga-an (yugan) 'yoke'; Tocharian A yokäm f. 'door, gate' (Sanskrit loanword). Without historical connection to one another, Sanskrit yugalá- n. 'pair', Latin jugulum (Demin.) 'yoke bone, collarbone', jugulae 'belt of Orion', and Greek ζεύγλη 'loop of yoke'; compare with Hittite yugas 'annual', dāyugas 'biennial', alongside Lithuanian dveigỹs 'biennial' (treigỹs 'triennial', etc.), see above pp. 229, 230.

i̯eu-gos- es-stem:

Greek τὸ ζεῦγος 'team', Pl. ζεύγεα = Latin jūgera (i̯ougesa), with a new singular jūgerum 'an acre of land' = Middle High German jiuch n. 'acre of land', also compare above with Church Slavonic ižesa, further perhaps (though late) ἀζυγής 'unconnected, unmarried', as well as Latin iouxmenta, iūmentum (see p. 510); deeply rooted (like ἀζυγής, which may have been newly formed from ζυγόν) likely Gothic jukuzi f. 'yoke, bondage', in contrast to Anglo-Saxon gycer 'yoke' (jukizi-), with u in the second syllable due to assimilation.

Verbal stem i̯eu-g-: Sanskrit yunákti (3. Pl. yuñjánti = Latin jungunt), yuñjati 'harnesses, ties, connects', compare with vollstufig yōjayati (jeugei̯eti) 'joins together'; Avestan yaoj-, yuj- 'to harness, to tie; to familiarize, to make partaker of something';

Greek ζεύγνῡμι 'to harness, to connect', ζεῦξαι 'to yoke'; Latin jungō, -ere, -nxi, -nctus 'to connect'; fully developed Old High German untar-jauhta 'I subjugated';

Lithuanian jùngiu, jùngti 'to connect, to yoke'; participle Sanskrit yuktá-, Avestan yuxta-, with the present -n- Latin junctus, Anglo-Saxon geoht, iukt n. 'yoke', Lithuanian jùngtas, with the (as in the present from ζεῦξαι, ζευκτήρ, etc.) high grade ζευκτός;

Root noun i̯ug- in: Sanskrit yúj- 'companion, mate; harnessed, yoked with', ayúj- 'without a companion, not in pairs' = Greek ἄζυξ 'not yoked', σύζυξ 'coupled

together, united', Latin conjux 'spouse'; superlative i̯ugistos in Latin juxtā 'close by' (jugistā, namely viā 'on the nearest connecting way'); in the strong cases, analogous Sanskrit yúñj-, Latin conjunx.

Further derivations in: Sanskrit yṓga- m. 'the harnessing, connection'; yṓgya- m. 'draft animal', compare Old Norse eykr 'draft animal, horse' (Germanic jaukiz, also compare causative jaukian 'to harness' inferred from Old Norse eykt f. 'work period between meals' from jaukiþō) = Latin jūgis 'everlasting; continuously flowing' (alongside iūges, -ĕtis 'tied'); Sanskrit yṓjana- n. 'a measure of distance', Avestan yujasti- f. of the same; Sanskrit yukti- f. 'the harnessing', Greek ζεῦξις 'the harnessing, connecting', Latin juncti-m, juncti-ō, compare from es-stem Avestan yaōxšti- 'skill, ability, dexterity';

Sanskrit yōktár- 'harnesser', yṓktra- n. 'strap, band', Avestan yaōxəδra- n. 'war tension, endeavor, attack', Greek ζευκτῆρες 'yoke straps', Latin junctor, junctūra; Sanskrit yugmán- 'paired', Greek ζεῦγμα 'yoking, yoke', Latin jug(u)mentum 'post, crossbeam', based on the es-stem also Old Latin iouxmenta, classical iūmentum 'team'.

Perhaps related to i̯eu̯- are the kin i̯eu̯(e)s- 'law' as 'obligation, binding, fastening' and i̯ōs- 'to gird' as i̯ō[u]s-.

Ref : WP. I 201 f., WH. I 261, 726 ff., Trautmann 109 f., Kuiper Nasalpräs. 70 ff., 109, Renou Balto-Slavic 41, 18 ff.

Pages : 508-510

PIET : 1368

786. i̯eu-3

English : ‘young’

German : ‘jung’

Derivative: Positive i̯uu̯en- (: i̯ūn-), Comparative i̯eu̯-i̯os. Material: Sanskrit yúvan- (yúvā, Gen. yū́naḥ) ‘youth; young man’, f. yūnī, Comparative Superlative yávīyas-, yáviṣṭa-ḥ; Avestan yvan-, yavan- (both written for yuvan-), Gen. yūnō ‘young man’.

Latin juvenis ‘youth; young man, maiden’ (from -ven- instead of -vin-, see EM2 509) instead of i̯uu̯ō based on the old consonant cases Gen. juven-is, Dat. -ī, Acc. -em, etc.; jūnī-x ‘young cow’ Latin -c- extension alongside Sanskrit yūnī, while Comparative jūnior with young jūn- (developed from juvenios in Latin); Umbrian iouies ‘to the youths, soldiers’, Acc. Pl. jovie (a reformed form from the Comparative joviē-s ‘band of juniors’).

Old Irish ōa ‘younger’, ōam ‘youngest’, Middle Welsh ieu (New Welsh iau) ‘younger’, ieuaf (also New Welsh) ‘youngest’, Breton iaou ‘younger’, alongside the Positive Old Irish ōac (archaic oëc), Middle Irish ōc, Welsh ieuanc, Breton iaouank, Old Cornish iouenc, Middle Cornish yowynk ‘young’, Gaulish Jovinc-illus, -a (Indo-European i̯uu̯n̥kós, see below), derived from the Comparative-Superlative of Celtic i̯eu̯-, i̯ou̯n̥ko- unvocalized.

Lithuanian jáunas, Latvian jaûns; Old Bulgarian junъ ‘young’ (-no-stem instead of -n-stem based on seno-s ‘old’; i̯uu̯eno- restructured from the Comparative to i̯eu̯eno-, Balto-Slavic i̯ōuno-).

Derivatives from the stem i̯uu̯en-:

i̯uu̯n̥kó-s: Sanskrit yuvaśá-ḥ, yuvaká-ḥ ‘youthful’, Latin juvencus, -a ‘young bull, young cow, young one’, Umbrian iveka, iuenga ‘heifer’, Gothic juggs, Old Icelandic ungr, Old High German jung, Anglo-Saxon geong ‘young’ (urg. jūngaz from juwungáz; additionally a new Comparative jű́nhizan- in:) Gothic jūhiza, Old Icelandic øre ‘younger’ (also compare Old Icelandic øska ‘youth’ from jū[n]hiskōn-).

i̯uu̯ent-, i̯uu̯n̥t-: Sanskrit yúvant-, f. yuvatí-ḥ ‘young; maiden’; Old High German jugund, Old Saxon juguð, Anglo-Saxon geoguð (g instead of w from duʒunþi- ‘virtue, ability’), Gothic junda ‘youth’ (i̯uu̯n̥tā); Latin juventūs, -tūtis ‘youth’ (jūventa = Gothic junda) = Old Irish ōetiu, ōitiu, Gen. -ted ‘youth’ (i̯ou̯n̥tūt-s, reformed from i̯uu̯n̥tūt-, see above for ōac).

An s-extension is likely present in Sanskrit yő́ṣā, Gen. yōṣṇáh, N. Pl. yóṣūḥ, yő́ṣaṇaḥ ‘young woman, suitable for pleasure, wife’; for Latin Jūnō, if the goddess essentially means ‘the youthful one’, it is derived from the stem i̯ūn- found in jūnīx, jūnior; different from Leumann-Stolz5 239.

Ref : WP. I 200 f., WH. I 735 f.

Pages : 510-511

PIET : 403

787. i̯eu-4

English : ‘to separate; to hold off’

German : ‘trennen, fernhalten’

Comments: See above, p. 508; according to Renou (oral communication), the Sanskrit root yu- ‘to separate’ is identical to yu- ‘to connect,’ and that meaning has been adopted from the compounds with ápa- and ví-.

Page : 511

PIET : 0

788. i̯eu-dh-

English : ‘to move swiftly, to fight’

German : ‘in heftiger Bewegung sein, kämpfen’

Derivative: i̯oudho- ‘excitement’

Material: Sanskrit ud-yōdhati ‘rises (from water); reacts angrily,’ causative yōdháyati ‘involved in battle,’ yúdhyati, yōdhati ‘fights,’ yúdh- m. ‘fighter,’ f. ‘fight, battle,’ yudhmá-ḥ ‘warlike,’ m. ‘fighter,’ yṓdhīyas- ‘combative, better at fighting’; Pali yŭ̄hati ‘fights’; Avestan yūiδyeinti ‘they fight,’ yūiδišta- ‘the one who fights best.’

Greek Homeric ὑσμῖνι Dat., ὑσμῖνη ‘meeting, battle, tumult of combat’ (i̯udh-s-mīn-, derived from i̯udh-s-mó-s, cf. Sanskrit yudhmá-ḥ); Latin jubeō, -ēre (= Lithuanian judéti), jussī (alt. iousī), jussum literally ‘to set in motion, to stir up,’ hence ‘to command someone to do something’; juba f. ‘mane’ (‘the one that shakes, flows’); (for jubar, -āris ‘morning star, radiant light,’ see WH. I 724).

Old Welsh Old Cornish Old Breton Jud- ‘battle’ (i̯oudho-), ‘warrior’ (i̯oudhi̯os), as in Old Welsh Jud-gual, Old Breton Iud-uual ‘battle-mighty’; this Jud- (= iuð-) later

transforms in the initial position of polysyllabic names in Middle Welsh to Id- (= īð-), while in all other positions it becomes ud (= ūð), as in Old Welsh Mor-iud ‘sea warrior’ to Middle Welsh Mor-uð, and independently Welsh udd ‘lord’ (i̯oudhi̯os);

Lithuanian judù, -éti ‘to move shaking, trembling, to quarrel,’ jundù jùsti ‘to enter a trembling movement, to become agitated,’ Old Lithuanian judùs ‘quarrelsome,’ judra ‘whirlwind’;

Ablaut Lithuanian jaudà f. ‘temptation, seduction,’ from which jáudinti ‘to awaken someone's passion, to seduce,’ reflexive ‘to be agitated, to become excited,’ Latvian jaũda ‘ability, strength,’ jaũdât ‘to have the necessary strength’; Polish judzić ‘to incite to something bad, to provoke, to stir up’ (: Sanskrit yōdháyati); possibly Old Church Slavonic ojьminъ, Pl. ojьmi ‘warriors’ (= Sanskrit yudhmá-ḥ with prefix o-); also Bulgarian juda ‘nymph’;

Tocharian A yutk- ‘to be concerned.’

Ref : WP. I 203 f., WH. I 724 f., Trautmann 109.

Pages : 511-512

PIET : 1371

789. i̯euĝ-

English : ‘to wave, unsteady’

German : ‘aufregen, unruhig’

Material: Avestan yaozaiti ‘rises up (from water, from restless lands)’, yaōšti- ‘activity, liveliness’; Armenian yuzem ‘rises up’ is of Iranian origin; Gothic jiuka ‘anger, strife’, jiukan ‘to fight’, Middle High German jouchen, jöuchen ‘to drive, to hunt’, and Anglo-Saxon gēocor ‘full of hardship’, gēocre Adv. ‘strict’; Tocharian A yok-, A B yuk- ‘to defeat’.

Ref : WP. I 203, Feist 301 b.

Page : 512

PIET : 1370

790. i̯eu-ni- oder i̯ou-ni-

English : ‘the right way’

German : etwa ‘angewiesene Stätte, richtiger Weg’

Material: Sanskrit yṓni- m. ‘place of residence’, f. ‘womb’, Avestan Accusative Sg. yaonəm ‘way’ (likely from yaonim, see Wackernagel KZ. 46, 266); along with Sanskrit syoná- ‘comfortable’ from su-yoná-, Wackernagel KZ. 61, 203f.; Old Irish úain f. ‘opportunity (i.e., right place = right time), leisure, time’.

Ref : WP. I 204;

See also : wohl zu i̯eu-1 ‘in Bewegung setzen’.

Page : 512

PIET : 406

791. i̯eu̯o-

English : ‘corn; barley’

German : ‘Getreide’, vor allem ‘Gerste’

Material: Sanskrit yáva- m. ‘grain; barley, millet’ = Avestan yava- m. ‘grain’, New Persian jav ‘barley’ (= Lithuanian javaĩ); Sanskrit yavya- m. ‘crop storage’ (: Lithuanian jáuja ‘barn’); yavasá- n. ‘grass, fodder’, Avestan yavaŋha- n. ‘pasture’; Avestan yəvīn- m. ‘grain field’;

Homeric Attic ζειαί f. Pl. ‘spelt’, Homeric ζείδωρος ‘grain-producing’ (for ζεϝεδωρος), φυσί-ζοος (αῖα) ‘grain-producing’ (: i̯eu̯o-s = εὖ-φρων : φρήν);

Lithuanian jãvas m. ‘type of grain’, javaĩ Pl. ‘grain’, jáuja ‘barn’.

Ref : WP. I 202 f., Trautmann 107.

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PIET : 404

792. i̯eu̯os-

English : ‘norm, right’

German : etwa ‘Satzung, Fug’

Comments : vielleicht als ‘Verbindlichkeit’ zu i̯eu-2 ‘verbinden’

Material: Sanskrit yōḥ n. ‘Hail!’ (only in conjunction with śáṃ; for the form see Bartholomae Old Iranian Wb. 1234); Avestan yaožda-δāiti ‘makes bright, purifies ritually’; Latin iūs ‘statute, regulation, law’ (Old Latin ious from i̯ou̯os, cf.) iūstus (Old Latin iovestōd) ‘just’; jūrō, -āre ‘to swear’ (Old Latin possibly in iouesat Duenos inscription), from jūrgō, iniūria; pe(r)ierāre, ējerāre, dēierāre (deep-rooted i̯ŭsā-) see WH. I 732 ff., EM2 506 ff.; regarding jūdex ‘judge’ see above p. 188, WH. I 726; Old Irish huisse ‘just’ (i̯us-ti̯os).

Ref : WP. I 203, WH. I 733 f., 870.

Page : 512

PIET : 405

793. i̯o-

German : Relativstamm

See also : s. oben S. 283 (e-3, etc.)

Page : 513

PIET : 0

794. i̯oi-ni-

English : ‘bulrush’

German : ‘Binse’

Material: Latin iuncus ‘bulrush’ (i̯oini-ko-s) is related to Middle Irish aín ‘bulrush’ (i̯oini-), Gen. aíne; regarding Latin iūniperus ‘juniper bush’ see WH. I 731, 870 and Leumann Gl. 27, 74; Old Icelandic einir, Swedish en ‘juniper’, Low German ēn(e)ke of the same meaning possibly from jainia-, which would confirm the meaning shift from bulrush to juniper (see above) as ancient. However, in Middle Dutch eynholz and New High German Einbeerbaum (from Old Icelandic eini-ber ‘juniper berry’), influence from ein ‘one’ is to be assumed.

Ref : WP. I 208f., Kluge[11] 126.

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PIET : 1168

795. i̯ork-

English : ‘a k. of roebuck’

German : ‘Tier aus der Gruppe der Rehe’

Material: Greek ζόρξ, ζορκάς, with folk etymology connected to δέρκομαι, mostly δόρξ, δορκός; δορκάς f., δόρκος m. 'deer, gazelle'; Gallo-Romance i̯orkos 'deer', Welsh iwrch 'male goat', Cornish yorch, Breton iourc’h 'deer' (the later isolated forms ἴορκος, ἴορκες, ἴυρκες found in Oppian and Hesychius likely derive from Celtic); Gaulish FN Jurca.

Ref : WP. I 209; M.-L. 9678.

Page : 513

PIET : 411

796. i̯ou, i̯u

German : ‘schon’

See also : s. oben S. 285 (e-3, etc.)

Page : 513

PIET : 0

797. i̯ō[u]s- : i̯ūs-

English : ‘belt; to begird’

German : ‘gürten’

Comments : (vermutlich zu i̯eu-2)

Derivative: i̯ōs-to-s ‘gegürtet’, i̯ōs-men- n. ‘Gurt’

Material: Avestan yå̊ŋhayeiti (mostly with aiwi-) 'to gird', participle yāsta- 'girded', yāh n. 'girdle cord';

Greek ζώννυμι 'to gird', ζωστός (= Avestan yāsta-, Lithuanian júostas) 'girded', ζωστήρ 'girdle', ζῶμα (from ζωσ-μα, cf. Lithuanian juosmuõ 'girdle'), ζώνη (from ζωσ-νᾱ, cf. Russian-Church Slavonic pojasnь); ζούσθω, ζωννύσθω in Hesychius, roughly Thessalian = ζώσθω.

Albanian n-gjehs 'I gird'; Albanian ngjesh by Andi Zeneli. Lithuanian júosiu, júosti 'to gird', júostas 'girded', júosta 'girdle', alongside pa-jūsė́ti 'to gird' (ablaut ōu : ū); Old Church Slavonic pojaśǫ, -jasati 'to gird', pojasъ 'girdle' (etc., see Berneker 449).

Ref : WP. I 209, Schwyzer Gr. Gr. I 330, Trautmann 108 f.

Page : 513

PIET : 1377

798. i̯u-1

English : ‘you (pl.)’

German : ‘ihr’

Grammar : ursprüngl. nur Nom.; Kasus obliqui vom St. u̯ĕs-, u̯ŏs- (aus i̯ues, i̯uos)

Material: 1. Sanskrit yuvám 'you' dual, yūyám plural, Avestan yūžəm, Gathic yūš; Armenian continuing in forms with je- as an initial case, e.g., dat. jez (as in mez 'to us', kʿez 'to you');

Albanian juve ‘you’ by Andi Zeneli

Gothic jūs 'you' plural, otherwise formed from 'we' (see u̯e-); Old Icelandic ér, Anglo-Saxon gē, Old Saxon gī̆, ge, Old High German ir; dual Gothic ju-t (: Lithuanian jù-du), otherwise formed from 'we' Old Icelandic it, Anglo-Saxon, Old Saxon git;

Lithuanian jū́s, Latvian jũs, Prussian ioūs, iaūs 'you' plural; Lithuanian jù-du 'you both'; Old Prussian iouson, Lithuanian jū́sų, Latvian jũsu 'your'.

Albanian prej jush ablative ‘from you’ by Andi Zeneli

u̯ĕs-, u̯ŏs-: Sanskrit vaḥ, Avestan vå enkl. for Accusative Gen. Dat. Pl., Dual. Sanskrit vām; vom Accusative us-sme (= lesb. ŭμμε) with adoption of the nominative i̯- Sanskrit yuṣmā́n Accusative (etc.), Avestan Abl. yūšmaṯ̃;

Greek Lesb. ŭμμε (us-sm-), Doric ὑμέ accusative, from which nominative Lesb. ŭμμες, Doric ὑμές, as well as Attic ὑμεῖς, etc.; Albanian ju 'you' from u = Sanskrit vaḥ with hiatus-eliminating j-.

Latin vōs (= Avestan accusative plural vå), Pälignian vus 'you' and 'to you', Latin vester, Umbrian uestra 'yours'; Old Prussian wans accusative; Old Church Slavonic nominative and accusative plural vy, genitive plural vasъ, dative plural vamъ, instrumental plural vami; Hittite šu-(um-)me-es (sumes) from usme (cf. Pedersen Hittite 75 f); Tocharian A yas, B yes (the y from the first person plural).

Alongside with the initial sound su̯: Old Irish sī, sissi 'you' (uai-b 'from you' and similar from ō-su̯ī), Welsh chwi 'you' (the -ī: -oi from the nominative plural of the o-stems); Irish far n. 'your', indala-sār 'one of you two', sethar 'your' (cf. Thurneysen Greek p. 449), and with initial esu̯- Gothic izwis 'you', izwara 'your', Old Icelandic yðr, yðuar likewise, West Germanic without s (i.e., probably with s-

loss) Old High German iuwih 'you' (accusative), iuwēr 'your', etc.; perhaps also Greek σφώ 'you both' is related to the reflexive, where σϝε- was replaced by σφε-, standing in for an older σϝω.

Ref : WP. I 209 f., Trautmann 110, 364, Schwyzer Gr. Gr. I 600 f.

Pages : 513-514

PIET : 3018

799. i̯ŭ̆ 2

English : exclamatory interjection

German : Ausruf, bes. Jauchzen

Material: Greek ἰαυοῖ 'hurrah!' (ἰαῦ, ἰύ:), ἰύ: 'interjection of astonishment'; with a syllabic, partly long i- (ῐ̆u-), it is related to ῑ̆υγή 'jubilation or lamentation', ἰυγμός likewise, ῑ̆ύζω (future ἰύξω) 'I shout' (Lithuanian according to Bezzenberger BB. 27, 164 f., who also refers to Lithuanian ývas 'night owl', Old Prussian ywo-garge 'owl tree', and to the present tense ἰνύεται • κλαίει, ὀδύρεται as noted by Hesychius); not related here, but to au1 (above p. 71) is ἀῡτή 'cry', as older inscriptions show ἀϝῡτά.

Latin jūbilō 'to rejoice, to yodel' (perhaps i̯ūd-dhə-lō 'make joy'); related is iugō, -ere 'call of the forked eagle'; Middle Irish ilach (ii̯uluko-) 'victory cheer'.

Middle High German jū, jūch 'exclamation of joy' (similar to jō in calls), from which Middle High German jūwen, jūwezen 'to call out joyfully, to rejoice', jūchezen, New High German jauchzen, juchzen, Middle High German jōlen, jodeln, New High German johlen, jodeln, also Old Norse ȳla, English yowl 'to howl' from jūljan; Serbo-Croatian jù, íjù, ijuju 'hooray!'; Lithuanian ývas 'night owl' see above.

Ref : WP. I 210, WH. I 725 ff.

Page : 514

PIET : 0

800. kā-

English : ‘to like, wish’

German : ‘gern haben, begehren’

Derivative: kā-ro- ‘lieb, begehrlich’; aus kā-mo- ‘Verlangen’ entstand schon Indo-European kăm- ‘begehren’

Material: Sanskrit káyamāna- 'having pleasure' (ā-kāyíya- 'desirable' with the y- from this i̯o-present shifted), perfect caké 'to take joy in, to love, to desire', -kāti- (in compounds) 'demanding, desiring'; Avestan kā- 'to long for' (kayā 1st person singular, kāta-; čakuše); -mo-stem Sanskrit káma- m. 'desire, wish, love', Avestan Old Persian kāma- m. 'longing, wish'; kăm- in Sanskrit kāmáyati, perfect participle Med. cakamāná-; kamra- 'attractive, beautiful', kamana- 'eager, lustful'; Lithuanian kamaros 'lust' and Latvian kãmêt 'to hunger'.

ro-stem: Latin cārus 'dear, valued, expensive (also in price)'; Gothic hors (hōra-) 'adulterer, whoremonger', Old Icelandic hōrr likewise, hōr n. 'lewdness, fornication', Anglo-Saxon hōr n. likewise, Old High German huor n. likewise, Old High German huora (and huorra from hōriōn-) 'whore', Anglo-Saxon hōre, Old Icelandic hōra- (hōrōn-) likewise; Latvian kārs 'lustful, desirous' (kāruôt 'to desire, to long for').

Reduction stage Gaulish Carant-us, -illus, etc., Old Breton Carant-īnus, -orius, Old Irish caraim 'I love', carae 'friend'; Welsh Cornish Breton car 'friend' (kə-rānt-s), Welsh caraf 'I love'; see (Gaulish) caris(s)a in WH. I 169; Tocharian accusative singular A krant, B krent 'good' (= Celtic carant-).

Based on Aryan kan- (Sanskrit perfect cākana, aorist akānišam, Avestan čakana), can- (Sanskrit canišṭám; Sanskrit cánas- n. 'pleasure, satisfaction', Avestan čanah-, činah- 'desire, demand') 'to be satisfied, to find pleasure', Avestan činman- n. 'desire, striving', on an Indo-European -(e)nes-stem k-e-nes-. The forms cani-, kani- could be as secondary as kami-ṣyate, -tar- alongside kāma- (if Stokes in KZ. 40, 246 rightly compares Middle Irish cin, genitive cena 'love, affection' as kenu-, then k-en- : kā- is to be judged like ks-en- : kes- and similar).

Sanskrit cáru- means "pleasant, welcome, lovely"; cāyamāna- translates to "desirable"; nicāyya- also means "desirable"; cāyú- signifies "longing." This

reflects a change in the earliest Indo-European forms from k to c, influenced by the coexistence of kan- and can-.

Ref : WP. I 325 f., WH. I 169, 175, 885, 886, Pedersen Tocharian 109, 234.

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PIET : 1470

801. kă̆, ke, kom

English : a k. of particle (‘all right’)

German : Partikel, vielleicht etwa ‘wohl!’

Material: In Sanskrit, kám appears in the dative forms for persons (as dative commodi; similarly once in Avestan kąm) and for abstract nouns (as a final dative), also in the imperative after the particles nú, sú, hí, and in indicative main clauses. Old Church Slavonic kъ(n) is used with the dative meaning "to."

In Greek, the nasals κᾱ, κε (with κεν possibly having a nasal ἐφελκυστικόν) mean "well," functioning as a modal particle.

In Slavic, -ka (-ko, -ku, -ki, -kъ, -če, -či, -ču) serves as a particle, especially with pronouns, in the imperative, and with adverbs, while ko- may function as a preposition in verbal and nominal compounds (e.g., Russian kó-vorotъ meaning "cervical vertebra, nape"). In Lithuanian, -ki (possibly originally ke) and -k appear in the imperative (e.g., dúo-ki, -k meaning "give!").

Ref : WP. I 326, Schwyzer Gr. Gr. II 568, Trautmann 111f.

Pages : 515-516

PIET : 3058

802. kă̆d-

English : ‘to harm, rob, chase’

German : ‘schädigen, berauben, verfolgen’

Material: In Sanskrit, kadana- is a noun meaning "destruction," and cakāda (uncertain if it should be cakāra) appears as kadanam, translating to "have caused a destruction."

In Greek, κεκαδών means "depriving," while κεκαδήσει translates to "will deprive." The forms κεκαδῆσαι, βλάψαι, κακῶσαι, and στερῆσαι are noted by Hesychius. In a medial-passive sense, κεκάδοντο means "they withdrew." Other forms include ἐκεκήδει (possibly conjectured as ὑπε(κε)χωρήκει) and ἀποκαδέω, along with ἀσθενέω, as noted by Hesychius. Additionally, κάδυρος and κάπρος refer to "wild boar," with ἄνορχις mentioned by Hesychius.

Ref : WP. I 341, WH. I 128; vgl. unten k̂ād-.

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PIET : 1485

803. kadh-

English : ‘to guard; to cover’

German : ‘hüten, schützend bedecken’

Material: Latin cassis, -idis means "helmet" (if genuinely Latin, see WH. I 177, then from kadh-tis). It may relate to Middle Irish cais meaning "love" and mis-cuis meaning "hatred" (kadh-ti-s).

Anglo-Saxon hædre means "sorrowful, anxious." Old High German huota (feminine) refers to "protection, custody," while Anglo-Saxon hōd and Old Frisian hōde "protection," from which derive Old High German huoten and Anglo-Saxon hēdan, meaning "to guard, to protect." Old High German huot (masculine) translates to "hat, hood, helmet," and Anglo-Saxon hōd means "cap." Old Icelandic hǫttr and hattr, along with Anglo-Saxon hætt and English hat, all relate to "hat" (had-tu-). Old Icelandic hetta means "cap" (hattjōn-). Kluge and Hut, as well as Zupitza, note these connections. Anglo-Saxon heden means "dress," equivalent to Old Icelandic heðinn meaning "fur coat" (haðina-).

Ref : WP. I 341 f., WH. I 177.

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PIET : 1487

804. k̂ad-1

English : ‘to fall’

German : ‘fallen’

Material: Sanskrit śad-, Perf. śaśāda, Fut. śatsyati ‘to fall off, to drop’ (: Latin cadō); Armenian ṣacnum (k̂adi̯o-) ‘to fall, to become low’; Latin cadō, -ere ‘to fall’ (Oscan anṭkaḍum s. WH. I 128); cadāver n. ‘corpse’ as ‘fallen’ (kadā-u̯es); cadūcus ‘invalid’; Old Irish casar f. ‘hail; lightning’ (k̂ad-t-arā), Pl. Welsh cesai̯r ‘claws’, Cornish keser, Breton kazerc’h ‘hail’.

Ref : WP. I 339 f., WH. I 127 f.

Page : 516

PIET : 1483

805. k̂ad-2

English : ‘to shine, to flaunt’

German : ‘glänzen, prangen, sich auszeichnen’

Material: Sanskrit Perf. śāśadúḥ, Partiz. śāśadāna- ‘to excel, to stand out’;

Greek Perf. κέκασμαι, Plusqpf. ἐκεκάσμην, Partiz. κεκασμένος (Homeric Aisch.) ‘to excel’, κεκαδμένος (Pind.) ‘brilliant’, Κάστωρ originally ‘the Shining One’, Καστι-άνειρα ‘distinguished among men’, etc.; additionally, κάστωρ m. ‘beaver’ with a transferred meaning due to the healing properties of beaver oil: καστόριον (: Sanskrit kastūrī f. ‘musk’); Präs. καίνυμαι seems to be a neologism based on δαίνυμαι.

Perhaps Middle Irish cā(i)d ‘holy’, related to Gaulish caddos ‘sanctus’ (C. Gl. L. V 493, 30); Brittonic Belatu-cadrus, an epithet of the ‘war god’, could derive from an altered katros ‘brave’ (cf. kat- ‘to fight’), though this is not entirely excluded.

Ref : WP. I 340.

Pages : 516-517

PIET : 1484

806. k̂ād- : k̂ədes- : k̂əd-s-

English : ‘uneasiness, displeasure, hate’

German : ‘seelische Verstimmung; Kummer, Haß’

Derivative: k̂ādos- ‘Sorge, Leid’

Material: Sanskrit ri-śādas- ‘caring for the stranger’; Avestan sādra- n. ‘sorrow, woe, misfortune’ (Geldner KZ. 27, 242f.).

Greek κῆδος n., Doric κᾶδος ‘care, grief; burial; family bond’, κήδιστος ‘the dearest’, κήδειος ‘worthy of care, beloved; pertaining to burial; related by blood’, κηδεστής, Cretan κᾱδεστᾶς ‘marriage relative’, κηδεύω ‘to care for, to tend; to bury; to marry into’, κηδεμών ‘protector; undertaker; marriage relative’, κήδω ‘to make anxious, to grieve’, also ‘to harm, to injure’; ἀκηδής ‘carefree, unburied’, from which ἀκηδέω ‘to neglect’.

Oscan cadeis amnud ‘for the sake of enmity’ (: New High German Haß, Kern KZ. 21, 242); Middle Irish caiss, Welsh cas, Breton cas ‘hatred’ (k̂əds-i- as a development from the -es stem of Gothic hatis); Welsh cawdd ‘offense, anger, indignation’, Cornish cueth, Middle Breton cuez, New Breton keuz (k̂ādo-s) ‘sorrow, grief’.

Gothic hatis n. ‘hatred, anger’, Old Norse hatr n., Anglo-Saxon hete m., Old Saxon heti m., Old High German haz m. ‘hatred’, sometimes also meaning ‘to pursue’, hence the meaning ‘to persecute’ from Old Norse hata, Old Saxon hāton, and Old High German hazzōn; compare also Old High German hetzen from hatjan; the

Germanic context does not indicate a fundamental meaning of ‘to pursue’; ablaut: Old Saxon hoti ‘hostile’; Tocharian A kat ‘destruction’.

Ref : WP. I 340 f.,

See also : vgl. oben kăd-.

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PIET : 473

807. kaĝo- oder koĝo-, -ā-

English : ‘goat’

German : ‘Ziege’

Comments : nur Slavic und Germanic

Material: Old Bulgarian koza ‘goat’, kozъlъ ‘billy goat’ (Latvian kaza ‘goat’ from Russian), derived koža ‘skin’ (kozjā, originally ‘goat hide’, similar to Church Slavonic (j)azno ‘skin, leather’: Lithuanian ožỹs ‘billy goat’);

The meaning ‘(goat) hide as a covering’ likely also relates to Gothic hakuls ‘cloak’, Old Icelandic hǫkoll (fem. hekla ‘cloak with a hood’), Anglo-Saxon hacele, Old Frisian hezil (hakil), and Old High German hachul m. ‘cloak’; with lengthened grade probably Anglo-Saxon hēcen, Middle Dutch hōken, Middle Dutch hoekijn ‘kid’ (hōkīna-).

Meillet Ét. 246 refers to aĝos ‘goat (buck)’ (see above p. 6 f.) as a 'rhyme word,' which would support kaĝo- with an a. The limited distribution of the word can be explained by the numerous competing names for goats, see Lidén Armenian St. 13 f.

Ref : WP. I 336 f., Feist 238 f.

Pages : 517-518

PIET : 525

808. kagh- : kogh-

English : ‘to sew, plait’, etc.

German : ‘fassen, einfassen; geflochtene Hürde, Flechtwerk’

Derivative: kaghi̯o- ‘Einhägung’

Material: Latin caulae (caholae) ‘sheepfolds, enclosures around temples and altars,’ which relates to (dialectal development) cōlum ‘strainer, sieve, fish trap’ (all made from woven material), and cōlō, -āre ‘to sift, to purify’; ablautend Latin cohum, according to Paul. Diac. ‘a strap by which the yoke is fastened to the ox, named from cohibendo’ as ‘holder, enclosure,’ along with incohō, -āre ‘to begin,’ originally ‘to harness, to yoke’ (a term from rural speech).

Here, Oscan κα, αϛ ‘you may begin,’ kahad ‘let him take’: Umbrian 3rd person plural conjunctive perfect kukēhē(n)s ‘they may have occupied’ = Latin capere : cēpi (see below p. 527 f.); Umbrian cehefi ‘he may have been taken’ is the conjunctive passive of the f-perfect (E. Fraenkel, Fil. Biedr. Rāksti 1940, 8 f.).

Gallo (5th century, Zimmer KZ. 32, 237 f.) caii ‘fences’ Gl., caio ‘breialo sive bigardio’ Nom. Gaulish (from which French quai, Old French chai ‘riverbank’ derive); Old Breton caiou plural ‘fortifications,’ Welsh cae ‘enclosure’ and ‘collar,’ Cornish kē ‘enclosure,’ Middle Breton kae ‘thorn hedge, fence’; derived Welsh caü ‘to enclose,’ Breton kea ‘to make a hedge’; perhaps Welsh caen f. ‘covering, skin’ (kagh-nā) Vendryes WuS. 12, 242; from which Middle Irish caín ‘surface’ is borrowed; Welsh cael ‘the obtaining’ (kagh-lā), see above p. 408; ablautend in Breton mor-go (mon-go, from mon- ‘neck’) ‘neck ring of horses,’ if -go derives from kogho- (according to V. Henry, Lexique, but related to Welsh caw ‘band’), and Welsh myn-ci corresponds, possibly from -cei, Indo-European koghi̯o-; from this, Middle Irish muince ‘collar’ derives.

Old High German hag ‘hedge, enclosure,’ Anglo-Saxon haga m. ‘hedge, garden,’ English haw, Old Saxon hago, Old Icelandic hagi ‘pasture’; Anglo-Saxon hæg n. ‘enclosure, plot,’ English hay, Anglo-Saxon hecg f. ‘hedge,’ English hedge, Old High German heckia, heggia ‘hedge,’ related to Old Icelandic hegg-r ‘sour cherry’ (hagjō; from which French haie derives); derivatives: Anglo-Saxon hagu-rūn ‘charm,’ hegi-tisse, Old High German haga-zussa ‘witch’; Old Icelandic hegna ‘to

enclose, protect,' related to Old High German hagan 'thorn bush,' personal name Hagano, Old Norse Hǫgni, etc.

Ref : WP. I 337 f., WH. I 187 f., 243 f., 631, Loth RC 45, 198 f.

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PIET : 416

809. kaghlo-

English : 'small round stone'

German : 'kleiner runder Stein, Kiesel'; germ. 'Hagel'

Material: Greek κάχληξ, -ηκος 'stone, pebble,' derived from κάχλος = Old High German hagal, Anglo-Saxon hagol, hægel m. Old Norse hagl n. 'hail.'

Ref : WP. I 338.

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PIET : 415

810. kai-1, kai-u̯o-, kai-u̯elo-

English : 'alone'

German : 'allein'

Material : Sanskrit kḗvala-ḥ 'jemandem ausschließlich eigen', daher 'allein' und 'ganz, vollständig';

The Latin word "caelebs, -ibis," meaning "unmarried, without a spouse," likely comes from kaiu̯elo-lib(h)-s, meaning "living alone," related to Gothic "liban," meaning "to live," among others; compare with Latvian "kaîls," meaning "bare, childless."

Ref : WP. I 326, WH. I 130, 455;

See also : vgl. auch kai-ko-, kai-lo-.

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PIET : 2678

811. kai 2

English : ‘and’

German : ‘und’

The conjunction Greek καὶ "and, also" is very uncertain; Old Church Slavonic cě and cě, cě i "indeed, although, if" (compare with the still unclear forms Arcadia Cypriot καϛ, Cypriot κα) likely derive from "how = how also, how indeed," connecting with Lithuanian kaĩ, Latvian kâ, kaî, and Old Prussian kai "how, as," from the pronoun St. $k^{w}$o-. In contrast, καὶ cannot easily originate from $k^{w}$- due to its proclitic position; it is not related to Latin ceu "as" (with kai u̯e unlikely to derive from ē as ai does in prehendō, according to Wackernagel and Niedermann IA. 18, 76).

Ref : WP. I 327, Schwyzer Gr. Gr. II $567^{2}$, Trautmann 112, Endzelin Latvian Greek p. 474, WH. I 209.

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PIET : 3060

812. kăi-3, kĭ-

English : ‘heat’

German : ‘Hitze’

Material : Old High German "hei" means "dry," while "gihei" (n.) refers to "heat, dryness," and "arheigētun" means "to wither." The Gothic dative plural "haizam"

translates to "of the torches" (from the stem haị̯-iz-). With -d- extension: Old High German "heiz," Old Saxon "hēt," Anglo-Saxon "hāt," and Old Icelandic "heitr" all "hot," from which Old High German "heizen," Anglo-Saxon "hætan," and Old Icelandic "heita" derive; Gothic "heito" (f.) means "fever." Additionally, Old High German "hizza" means "heat," (hitjō) with Old Saxon "hittia," Anglo-Saxon "hitt" (f.), and Old Icelandic "hiti" (m.) also meaning "heat."

With -t-extension: Lithuanian "kaistù," "kaitaũ," "kaĩsti" "to become hot," while "kaitrà" refers to "fire glow," and "kaitrùs" means "heat giving." The term "prãkaitas" (m.) means "sweat," and Latvian "kàistu," "kàitu," "kàist" also "to become hot, to burn." Related is the Latvian "kaĩtinát," meaning "to irritate, provoke" (with "kaĩte" meaning "harm, suffering, ailment, plague," as noted in Mühlenbach-Endzelin II 135). Old Prussian "ankaitītai" means "challenged."

In Old Icelandic, "hāss" (hairsa- from hais-ra-), Anglo-Saxon "hās" (haisa-), and English "hoarse" (from Middle English "hōs" + "coarse") relate to the concept of hoarseness. Old Saxon "hēs" and Old High German "heisi" "hoarse," though it is unclear if this relates to Albanian "kirrem," meaning "to become hoarse."

Ref : WP. I 326 f., Trautmann 113.

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PIET : 0

813. kāi-d-4, kāi-t-

German : ‘hell, leuchtend’

See also : s. unter (s)kāi-d-, (s)kāi-t-.

Page : 519

PIET : 0

814. kai-ko-

English : ‘one-eyed’

German : ‘einäugig; mit nur einem geraden Auge, schielend’ (im Latin daraus ‘blind’)

Material: Sanskrit kēkara- ‘squinting’; Latin caecus ‘blind, lacking light’, Old Irish caech ‘one-eyed, squinting, blind’, Welsh coeg ‘empty, deficient’, coegddall ‘one-eyed’, Old Cornish cuic ‘blind or one-eyed’, Gothic haihs ‘one-eyed’; Middle Irish leth-chaech ‘squinting’ (half one-eyed);

Perhaps here гр. καικίας ‘northeast wind’ as ‘the dark one’ (Güntert, Kalypso 676, cf. aquilo : aquilus above p. 23; in contrast Fick GGA. 1894, 238: coming from Κάϊκος, a river of Aeolis); Lithuanian kéikti ‘to curse’, literally ‘to cast an evil eye’ (kēikmi : kaikmés). Due to the basic meaning ‘one-eyed’, compare kai- ‘alone’.

Ref : WP. I 328, WH. I 129.

Pages : 519-520

PIET : 417

815. kaiḱ- oder koiḱ-

English : ‘to scratch, itch’

German : ‘kratzen, kämmen’

Material: Sanskrit kéśa- m. ‘hair’, kēśín- ‘mane’ (like Old Church Slavonic kosa ‘hair’ : česati ‘to comb’ from kes- ‘to scratch, to comb’); Lithuanian kaĩšti ‘to scrape, to rub, to smooth’, iškaĩšti ‘to make smooth inside glass, wood, etc.’, kaĩštuvas ‘smoothing tool of the cooper’, Old Prussian coysnis ‘comb’, coestue ‘comb, brush’; Old Bulgarian cěsta ‘way, path’ as ‘smoothed path’.

Ref : WP. I 328, Trautrnann 113.

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PIET : 1474

816. kai-lo- (kai-lu-)

English : ‘bright; safe, healthy’

German : ‘heil, unversehrt, auch von guter Vorbedeutung’

Material: Welsh coel f. ‘omen’, Old Welsh Pl. coilou ‘auspices’, Old Breton coel ‘(h)aruspex’, unless to be read ‘(h)aruspicium’, Old Welsh coiliaucc, Old Cornish chuillioc ‘augur’ (Old Irish cēl ‘augury’ brit. loanword.);

Gothic hails, Old Icelandic heill, Old High German heil ‘healthy, whole’, Anglo-Saxon hāl, English whole ‘entire’, Old High German heil n. ‘salvation, fortune’, Anglo-Saxon hǣl ‘favorable omen, fortune, health’, Old Icelandic heil (heilz, s-stem) n. f. ‘good omen, fortune’, Old High German heilisōn ‘to observe signs’, Anglo-Saxon hālsian ‘to summon (evil spirits)’, Old Icelandic heilsa ‘to greet’ (also compare Gothic hails!, Anglo-Saxon wes hāl! as greetings), Anglo-Saxon hālettan, Old High German heilazzen ‘to greet’, Old High German (etc.) heilag ‘holy’; Anglo-Saxon hālan Pl. ‘afterbirth’ = Norwegian heile the same;

Old Prussian kailūstiskan Accusative Sg. ‘health’ (derived from kailūsta-s Adj., which comes from kailu-s), kails! - pats kails! ‘Health! - health itself!’, a drinking toast; Old Bulgarian cělъ ‘healthy, whole; intact’, cěljǫ, cěliti ‘to heal’, cělujǫ, cělovati ‘to greet’, then also ‘to kiss’.

Ref : WH. I 130, Trautmann 112, Lidén KZ. 61, 25 f.

See also : Vielleicht zu kai- ‘allein’, oben S. 519.

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PIET : 419

817. kais-

English : ‘hair’

German : ‘Haar’

Material: Sanskrit kēsara- m. n. 'hair, mane' (the s instead of ṣ comes from a form kēsra-, e.g., Wackernagel Sanskrit Greek I 232); compare above kéśa- under kaiḱ-;

Latin caesariēs 'hair on the head' (rhotacism avoided to prevent two r's); via Tocharian A śiśäk, B ṣecake 'lion' see Van Windekens Lexique 120 f., E. Schwentner IF. 57, 59, Pedersen Tocharian 247.

Note by Andi Zeneli:

Caere

Latin

Alternative forms

Caeres

Etymology

From Etruscan (kaisra).

Pronunciation

Proper noun

Caere n (indeclinable)

One of the cities of the Etruscan dodecapolis, in Etruria

Popular etymology:

§ A23.11  Agylla: Ἄγυλλα, πόλις Τυρρηνίας. Λυκόφρων "Ἄγυλλαν Αὐσονῖτιν εἰσεκώμασεν". ἔστι δὲ κτίσμα τῶν ἐκ Θετταλίας Πελασγῶν, μετωνομάσθη δὲ Καῖρε. Θετταλῶν γὰρ κρατούντων τῆς πόλεως προσελθών τις τῶν ἀπὸ Λυδίας μετοικησάντων Τυρρηνῶν ἠρώτα τί ἂν εἴη τὸ ὄνομα τῆς πόλεως, τὶς δὲ ἀντὶ τῆς ἀποκρίσεως τὸ χαῖρε εἶπεν· ὅθεν Τυρρηνοὶ κρατήσαντες Καῖρε προσηγόρευσαν. τὸ ἐθνικὸν Καιρετανοί, ὡς Στράβων. ὁ πολίτης Ἀγυλλαῖος. Ῥιανὸς δὲ Ἀγύλλιον εἶπε χαλκόν.

Here's a more literal, word-for-word translation to highlight the original Greek phrasing:

Here’s a literal translation of the Greek text:

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Agylla: Ἄγυλλα, city of Tyrrhenia. Lycophron: “Agylla was received by the Ausonians.” And it is a foundation of the Pelasgians from Thessaly, and it was renamed Caere. For when the Thessalians were in control of the city, someone among the Tyrrhenians who had migrated from Lydia asked what the name of the city would be, and instead of an answer, he said “greeting.” Hence, the Tyrrhenians, having taken control, called it Caere. The ethnic name is Caeretani, as Strabo says. The citizen is Agyllaeus. Rianus, however, referred to Agylla as bronze.

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Agylla: Agylla, city of Tyrrhenia. Lycophron "Agylla Ausonian conquered". It is a creation of the from Thessaly Pelasgians, was renamed but Caire. For of Thessalians ruling of the city approaching someone of the from Lydia having migrated Tyrrhenians asked what would be the name of the city, someone instead of the answer the "chaire" (greetings) said; whence Tyrrhenians having prevailed Caire named it. The ethnic Cairetani, as Strabo. The citizen Agyllaeus. Rhianus but Agyllion said bronze.

The text refers to Agylla, a city in Tyrrhenia (a region of ancient Italy). Lycophron, an ancient poet, mentions that he "conquered Agylla the Ausonian" (Ausonian being another name for Italy).

The city is said to have been founded by the Pelasgians, who came from Thessaly. Later, however, it was renamed Caere. The story of this name change is linked to an incident: when the Thessalians ruled the city, one of the Tyrrhenians (who had migrated from Lydia, a region of Asia Minor) asked what the name of the city was. Instead of an answer, someone said the word "chaire" (which was a common greeting, similar to "hail" or "greetings"). Thus, when the Tyrrhenians conquered the city, they named it Caere, taking the name from this greeting.

The inhabitants of the city of Caere were called Caeretani, according to Strabo, a historian and geographer. While an inhabitant of the original city, Agylla, was called Agyllaeus.

Finally, Rhianus, a poet, mentions the word "Agyllion" meaning bronze. This probably indicates that the area was known for the production or processing of bronze.

In summary, the text describes the history of the city of Agylla/Caere, Albanian agull ‘bronze colour’ its founding by the Pelasgians, the change of its name to Caere due to a historical incident, information about its inhabitants, and a possible connection to bronze working.

***Caeré***

(always called by the Greek writers Ἄγυλλα). Albanian agull ‘bronze colour’. One of the most considerable cities of Etruria, and universally acknowledged to have been founded by the Tyrrhenian Pelasgi (*Dion. Hal. i. 20*; *iii. 60*). It was situated near the coast, to the west of Veii. Ancient writers seem puzzled to account for the change of name which this city is allowed to have undergone, the Romans never calling it anything but Caeré, except Vergil ( **Aen. viii. 478**). Strabo relates that the Tyrrheni, on arriving before this city, were hailed by the Pelasgi from the walls with the word Χαῖρε, according to the Greek mode of salutation; and that, when they had made themselves masters of the place, they changed its name to that form of greeting. Other variations of this story may be seen in Servius (ad Aen. viii. 597). According to one of them, given on the authority of Hyginus, the Romans, and not the Lydians, changed its name from Agylla to Caeré. All these explanations, however, are unsatisfactory. It has been supposed that Caeré might be the original name, or perhaps that which the Siculi, the ancient possessors, gave to the place before the Pelasgic invasion. According to Müller (Die Etrusker, vol. i. p. 87), the two names for the place point to two different stems or races of inhabitants. This same writer makes the genuine Etrurian name to have been Cisra.

The earliest record to be found of the history of Agylla is in Herodotus (i. 167). That writer informs us that the Phocaeans, having been driven from their native city on the shores of Ionia by the arms of Cyrus, formed establishments in Corsica, of which the Tyrrhenians and Carthaginians, jealous of their nautical skill and enterprising spirit, sought to dispossess them. A severe action accordingly took place in the Sea of Sardinia, between the Phocaeans and the combined fleet of the latter powers, in which the former gained the day; but it was such a victory as left them little room for exultation, they having lost several of their ships, and the rest being nearly all disabled. The Agylleans, who appear to have constituted the principal force of the Tyrrhenians, on their return home landed their prisoners and stoned them to death; for which act of cruelty they were soon visited by a strange calamity. It was observed that all the living creatures which approached the spot where the Phocaeans had been murdered were immediately seized with convulsive distortions and paralytic affections of the limbs. On consulting the oracle at Delphi, to learn how they might expiate their offence, the Agylleans were commanded to celebrate the obsequies of the dead and to hold games in their honour; which order, the historian informs us, was punctually attended to up to his time. We learn also from Strabo that the Agylleans always abstained from piracy, to which the other Tyrrhenian cities were much addicted. According to Dionysius, the Romans were first engaged in hostilities with Caeré under the reign of Tarquin the Elder, and subsequently under Servius Tullius, by whom a treaty was concluded between the two States (iii. 28). Long after, when Rome had been taken by the Gauls, the inhabitants of Caeré rendered the former city an important service by receiving their priests and Vestals, and defeating the Gauls on their return through the Sabine territory; on which occasion they recovered the gold with which Rome is said to have purchased its liberation. This is a curious fact, and not mentioned by any historian; but it agrees very well with the account which Polybius gives us of the retreat of the Gauls (i. 6). In return for this assistance, the Romans requited the Caerites by declaring them the public guests of Rome, and admitting them, though not in full, to the rights enjoyed by her citizens. They were made citizens, but without the right of voting; whence the phrases, in Caeritum tabulas referre aliquem, “to deprive one of his right of voting,” and Caerite cera digni, “worthless persons,” in reference to citizens of Rome, since what would be an honour to the people of Caeré would be a punishment to a native Roman citizen. See Hor. Epist. i. 6, 62, with the commentators.

Ref : WP. I 329 f., WH. I 133.

Page : 520

PIET : 420

818. kāi-t-

German : ‘hell’

See also : s. unten unter skāi-t-

Page : 521

PIET : 0

819. kaito-

English : ‘forest’

German : ‘Wald, unbebauter Landstrich’

Comments : (Celtic und Germanic)

Material: Old Welsh coit, New Welsh coed 'forest', Old Cornish cuit, Middle Cornish coys, cos the same, Breton coet, coat 'forest, wood', Gaulish Placename Καιτό-βριξ, Cēto-briga, Eto-cētum, etc. (the later Romance pronunciation -zētum underlies the New High German place names ending in -scheid along the left bank of the Rhine).

Gothic haiþi f., Old Icelandic heiðr, Anglo-Saxon hæð, English heath, Old High German heida f. 'heath', Middle High German heide f. 'heath'; alongside Anglo-Saxon hāð, English dialect hoath; Proto Germanic haiþanas 'steppe-dwelling, wild', likely a loan translation of Latin pāgānus (: pāgus 'land'), also Gothic haiþnō f. 'pagan', Old Icelandic heiðinn, Anglo-Saxon hæðen, English heathen, Old Saxon hēthin, Old High German heidan, heidin, heidanisk 'pagan'; see W. Schulze Kl. Schriften 521 ff. Regarding Latin būcētum 'cow pasture' see WH. I 120, Vendryes RC 48, 398.

Ref : WP. I 328 f., Feist 237 f.

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PIET : 418

820. kaiu̯̥-t, kaiu̯̥n-t

English : ‘hole, ravine’

German : ‘Grube, Kluft’

Material: Sanskrit kḗvaṭa- m. 'pit';

Greek καίατα • ὀρύγματα (Hesychius), Homeric καιατόεσσα (Λακεδαίμων; thus related to the transmitted κητώεσσα) 'rich in clefts', καιάδας 'chasm' in Sparta (δ like in δεκάδ-: Lithuanian dẽšimt-).

Ref : WP. I 327, Specht Indo-European Dekl. 25.

Page : 521

PIET : 421

821. kakka-

English : ‘to defecate’

German : ‘cacāre’

Comments: Lallwort der Kindersprache

Material: Armenian kʿakor 'mist', Greek κακκάω 'to defecate', κάκκη 'human feces', Latin cacō, -āre, Middle Irish caccaim 'I defecate', cacc 'excrement', Welsh cach, Breton cac'h, Cornish caugh the same, Russian etc. kákatь 'to defecate', New High German kacken; possibly as a children's word—compare New High German gegga ' an exclamation of disgust, aversion, dislike, contempt, or annoyance'—also Greek κακός 'bad'; New Phrygian κακουν 'evil', according to Friedrich (Eberts Reallexikon I 139) Greek folk language; hardly related is Κακασβος, the Asia Minor rider god (in Lycia), see above p. 309.

Andi Zeneli Albanian kaka ‘shit’, keq ‘bad’

Ref : WP. I 336.

Page : 521

PIET : 1480

822. kāk-

English : ‘to croak’

German : Nachahmung des Krächzens

Material: Sanskrit kāka- m. 'crow', kākāla-, kākola- m. 'raven'; Latvian kāk’is 'jackdaw' (also Old Prussian koce the same, if so, to be corrected to kote); related to Latvian river name Kak’upe, Lithuanian river name Kakupis (compare Κακύπαρις, river name in Sicily). For a different perspective on the Baltic words, see Mühlenbach-Endzelin II 190.

Ref : WP. I 335.

Page : 521

PIET : 0

823. k̂ak-

English : ‘to become thin’

German : ‘abmagern’

Material: Avestan kasu- 'small, little', comparative superlative kasyah-, kasišta-; New High German hager (Trautmann ZfdtWtf. 7, 267, KZ. 43, 153); Lithuanian nukašė́ti 'to become completely exhausted'.

Ref : WP. I 334.

Pages : 521-522

PIET : 0

824. k̂ak- (k̂ek-)

English : ‘to help; to be able’

German : ‘vermögen, helfen’

Material: Sanskrit śaknṓti 'can, is able, helps', desiderative śíkṣati 'helps, honors, serves, learns', śaktí- f. 'help', śakrá- 'capable', śagmá- 'capable, helpful', śácī f. 'ability, help', śā́ka- m. 'power, help', śāká- 'powerful, helping; m. helper', śā́kman- n. 'help'; compare śákvan- 'skilled'; Avestan sačaiti 'understands what', desiderative sixšaiti 'learns', New Persian saxt 'hard, firm, very' = Sanskrit śakta- 'capable'; Old Irish cécht 'power' (k̂ankt- or k̂enkt-).

Perhaps Lithuanian "kankù," "kàkti" means "to arrive at, to suffice, to be enough" (change of sequence); also uncertain are Anglo-Saxon "hagan" "genitals," Middle High German "hagen" "stud bull," New High German dialect "hegel" meaning the same, "haksch" for "breeding pig," New High German "hecken" "to mate (of birds)," English "hatch" "to brood," and Old High German "hegi-druosa" "testicle."

Similarly, because there is never -h-, but only -g- in the root final, the Germanic lineage includes Old Icelandic hagr ‘suitable, handy’, hagr m. ‘situation, advantage, prosperity’, haga ‘to arrange’, hōgr, hǿgr ‘suitable, convenient’, hāttr (hahtu-) ‘manner’ (which would be the tu-stem next to the ti-stem Sanskrit śakti-), Old High German st. participle ki-hagan, bihagan ‘cheerful’, Middle High German behagen ‘to suit, to be right’, New High German behagen, Middle High German hage m. ‘pleasure, satisfaction’, Old Saxon bihagōn ‘to please, to be agreeable’, Anglo-Saxon onhagian ‘to suit, to please’, gehagian intransitive ‘to be an opportunity’.

Assuming the foreign -gh-, Zupitza compares it with Prakrit ca(y)ati ‘is capable’, the Açoka inscription caghati ‘is willing, ready for something’, Avestan čagəd- (with rafəδrəm) ‘providing help’, čagəman- n. ‘gift’, čagvah- ‘offering, granting’, which do not correspond directly to the Germanic a : ō in their e-vocalism; Tocharian A kākmart, B kamart ‘sovereignty’.

Ref : WP. I 333, 334.

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PIET : 1478

825. k̂āk-1 : k̂ək-, wahrscheinlich k̂ā[i]k- : k̂īk-

English : ‘to jump, spring out’

German : ‘springen, hervorsprudeln, kräftig sich tummeln’

Comments : (mit k̂ək- als Ablautneubildung von k̂āk- aus)

Material: Greek κηκίω ‘to spring forth, bubble up’, κᾱκίω • ἰδροῦν ἄρχομαι. Laconian Hesychius, κηκῖς, -ἰδος, Doric κᾱκῖς f. ‘everything that springs forth (blood; purple dye; bubbling fat; steam)’; Lesbian καγκύλη, likewise according to Hesychius.

Maybe Albanian gjak ‘blood’ Andi Zeneli

Lithuanian šókti ‘to jump, to dance’; nasalized šankùs ‘nimble’, šankìnti ‘to make (a horse) jump’ (compare with καγκύλη) and Old High German hengist, Anglo-Saxon hengest ‘stallion’, essentially superlative ‘best jumping, springing’, Germanic hangista alongside hanhista (grammatical variation) in Old Norse hestr ‘horse’, with positive hanha-, plus the dative urnord. hahai ‘to the racer’ and Old High German Hāh-, Hang-, Old Icelandic Hā- in proper names; alongside Celtic kankstikā ‘mare’ in Welsh caseg plural, Breton plural kezeg ‘horses’, dialectal ‘mares’, Old Cornish cassec ‘mare’, Gaulish Placename Cassiciate (local) ‘horse park’.

For k̂āik-: k̂īk- one cites the Thracian-Phrygian σίκιν(ν)ις ‘dance of the satyrs in honor of Dionysus’ (though ĭ in the lexicons, but Eur. Cycl. 37 also measures with ī), likely also κῖκυς f. ‘strength’, more precisely ‘mobility, freshness’, κῑκύω • ταχύνω, ἰσχύω Zonar, epic Ionian ἄκῑκυς, -υος ‘weak, flabby’; Pedersen KG. I 51 places Irish cīch f. ‘female breast’, Welsh cig, Breton kik, Old Cornish chic ‘meat’ here as well.

Ref : WP. I 334, Hofmann Etym. Greek Wb. 142, Kluge[11] s. v. Hengst.

Pages : 522-523

PIET : 549

826. k̂ăk-2, nasalized k̂ank-

English : ‘branch’

German : ‘Ast, Zweig, Pflock’

Derivative: k̂ăkhā f. 'bent branch, plow'

Material: Sanskrit śākhā f. 'branch' (: Gothic hōha, Armenian çax); śákala- m. n. 'span, splinter, wood stick, chip, little piece' (: Lithuanian šakalỹs); śaŋkú- m. 'wood nail, peg, post, stick' (: Old Church Slavonic sǫkъ, Welsh cainc, Old Norse hār); śakti- f. 'spear' (: Old Irish cēcht);

Armenian çax 'branch,' possibly from Persian šāx, and this from Sanskrit śākhā; according to Meillet's Esquisse2 36, Slavonic commun8 23 f. rather from Indo-European k̂sākh-; due to the uncertain meaning, Albanian thekë 'fringe, tip' is relevant, comparing the same meaning in Norwegian hekel 'tip' under keg-;

Welsh cainc (kankū, compare with the u-stem Sanskrit śaŋku-), plural cangau, Middle Welsh canghau 'branch,' Middle Irish gēc, New Irish géag 'branch' (with secondary media in initial position), with the -sk suffix Gallo-Romance gascaria (French jachère) 'fallow land,' literally 'plow land,' Hubschmied Vox Rom. III 1233; Old Irish gēscae 'branch, twig'; with t-suffix Old Irish cēcht 'plow' (likely related to kank-to-, closest to Sanskrit śakti-);

Gothic hōha 'plow' (= Sanskrit śākhā), Old High German huohili 'small plow'; nasalization in Old Norse hār 'oar handle' (hanha, Finnish loan), hǣll 'peg, stick' (hanhila-);

Lithuanian šakà 'branch' (ablaut with Sanskrit śā́khā), šākė 'fork,' šakalỹs 'splinter' (: Sanskrit śákala-), šaknìs, Old Prussian sagnis f., Latvian sakne 'root'; Lithuanian šakarnis 'branching,' Latvian sakārnis 'root end'; Old Church Slavonic sǫkъ 'twig'; Slavic socha 'club' (Old Church Slavonic, etc.), 'hook, plow' (Russian), 'fork beam' (Polish), Polish rozsocha 'forked branch,' Old Church Slavonic posochъ m. 'club.'

Ref : WP. I 335, Trautmann 297 ff., Specht Indo-European Dekl. 55, 254;

See also : See under ke(n)g-, ke(n)k- 'peg, hook' pp. 537 f. and k̂enk-, k̂onk- 'to sway, hang.', S. 565.

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PIET : 425

827. kal-1

English : ‘hard; blister’

German : ‘hart’

Derivative: kal-no-, kl̥-no- 'callus, hard skin'

Material: Sanskrit kíṇa- m. 'callus' (at least from kr̥ṇa-s); regarding Sanskrit kaṭhina-, kaṭhora- see under kar-3;

Latin callum n., callus m. 'thickened skin, callus' (related to calleō, -ere 'to be thick-skinned; to be clever,' callidus 'clever');

Albanian a-kul, akull 'ice';

Old Irish and Middle Irish calath, calad 'hard,' Welsh caled the same, Gallo-Roman cal̂io-, cal̂iau̯o- 'stone' (M.-L. 1519a), as well as Gallo-Latin callio-marcus 'coltsfoot' (for callio marci 'horse testicle'), epo-calium (unless to be read -callium), ebul-calium (for epālo-callium, related to Middle Welsh ebawl, Breton ebol 'filling'), related to Welsh caill, Breton kell f. 'husk' (Dual kalnai);

Church Slavonic kaliti 'to cool, to harden (red-hot iron),' Serbian prìkala 'frost.'

Ref : WP. I 357, WH. I 139 ff.; 388.

See also : Zusamenhang mit kel- ‘schlagen’ wäre möglich.

Pages : 523-524

PIET : 560

828. kal-2, kali-, kalu-

English : ‘handsome; healthy’

German : ‘schön, gesund’

Material: Sanskrit kalyá- ‘healthy, vigorous’, kalyā́ṇa- ‘beautiful, wholesome’; Greek καλλο- = Sanskrit kalya- as the basis for καλλίων, κάλλιστος ‘more beautiful, most beautiful’, κάλλος n. ‘beauty’. καλλῡ́νω ‘I make beautiful’, Ionian καλλονή ‘beauty’, καλλι- as a first component; alongside, with the formant -u-, Boeotian καλϝός = Homeric κᾱλός, Attic etc. κᾰλός ‘beautiful’; in addition, as a mocking name καλλίᾱς ‘monkey’ and perhaps κάλλαιον n. (mostly plural) ‘comb of a rooster’.

i-Stem: Old Norse halr (hali-) ‘man, lord’ (poetic), Anglo-Saxon hæle(ð) ‘man’, Old Saxon helið, Old High German helíd ‘man, warrior, hero’, Swedish hälith; alongside, u-Stem: Old Norse hǫldr ‘free farmer, man’ (haluþ).

Ref : WP. I 356, 443, Specht Indo-European Dekl. 128, 195; Seiler, Die primären Greek Steigerungsformen 68 ff.

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PIET : 0

829. kăl-3 (kŏl-)

English : ‘prison’

German : ‘Gefängnis, gefangen (sein)’

Material: Sanskrit kārā ‘prison’; Lithuanian kaliù, kaléti ‘to be in prison’, kalinė̃, kalė́jimas ‘prison’, kalinỹs ‘prisoner’.

Ref : WP. I 356.

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PIET : 557

830. kalni-

English : ‘narrow passage’

German : ‘enger Durchgang, enger Pfad’

Material: Latin callis ‘mountain path, forest path, mountain track’; Bulgarian klánik ‘space between hearth and wall’, Serbian klánac, Gen. klánca ‘narrow pass’, Slovenian klánəc ‘hollow way, mountain path, stream of a brook, village lane’, Czech klanec ‘mountain saddle, pass’.

Ref : WP. I 356 f., WH. I 140 f.

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PIET : 430

831. kam-er-

English : ‘to bend, curve’

German : ‘wölben, biegen’

Material: Sanskrit kmárati (only in Dhātup.) ‘is bent’; Avestan kamarā f. ‘belt’ (and ‘arch’).

Greek κμέλεθρον ‘ceiling, roof, house’ (likely dissimilated from κμερεθρον), καμάρα ‘arch, canopy; covered cart’ (as suggested in Solmsen's BPhW. 1906, 852 f., positing a Carian origin, with κάμαρα referring to the safe parts, see Boisacq 402 note); possibly κάμῑνος ‘oven’ (though a cultural term that may have migrated); Latin camur(us), -a, -um ‘arched, bent’ (dialectal), genuine Latin camerus.

Ref : WP. I 349 f., WH. I 146 f., 149 f., 306, Feist 6, 256;

See also : s. auch kam-p-.

Pages : 524-525

PIET : 3144

832. kă̆m-

German : ‘begehren’

See also : s. oben S. 515 kā-.

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PIET : 0

833. kamb-

German : ‘krümmen’

See also : s. unten (s)kamb-

Page : 525

PIET : 0

834. kam-p-

English : ‘to bend’

German : ‘biegen’

Derivative: kampo-s ‘bend, corner’

Material: Sanskrit kapaṉā́ ‘worm, caterpillar’ (kṃpenā), kampate ‘trembles’ (originally ‘bends’—uncertain); ablauting kumpa- (not attested) ‘lame in the hand’; uncertain Sanskrit kapaṭa- n. ‘deceit, trickery’ (would be kṃp-).

Greek καμπή ‘bend’, κάμπτω ‘I bend, curve’, καμπύλος, καμψός ‘curved’; κάμπη ‘caterpillar’;

Pannonian Placename Campona; Latin campus ‘field’ (originally ‘bend, indentation, depression’, similar to Lithuanian lankà ‘valley, meadow’ related to leñkti ‘to bend’).

Illyrian kampis, Scampa ‘field’ by Andi Zeneli

Gothic hamfs ‘mutilated’, Anglo-Saxon hōf ‘lame in the hands’, Old Saxon hāf, Old High German hamf ‘mutilated, paralyzed’.

Lithuanian kam̃pas ‘corner, angle’, Latvian kampis ‘crooked wood’; with reduction stage (Indo-European u = e in dark environments) Lithuanian kum̃pti ‘to bend’, kum̃pas ‘curved’, Latvian kùmpt ‘to become crooked, hunchbacked’, Old Prussian etkūmps Adv. ‘again’; possibly Lithuanian kùmstė ‘fist’ as kùmp-stė ‘the curling together of the fingers’;

perhaps Polish kępa ‘bush, river island covered with bushes’, Old Church Slavonic kąpina ‘the bramble, rubus’, Russian kupiná ‘bush, bundle, sheaf’.

Indo-European kamp- is possibly an extension of kam- ‘to bend, arch’ (see also the similar root kamb- from Greek σκαμβός, Gallic Cambio-dūnum, etc.); however, also compare the nasal-less equivalent from Sanskrit cāpa- m. n. ‘bow’, capalá- ‘unstable, swaying’, New Persian čap ‘left’, meaning ‘crooked’; Endzelin KZ. 44, 63 recalls for capala- also Latvian kaparuôtiês ‘to struggle’, kʿeparât ‘to fumble, to manage with difficulty’, Lithuanian kãpanotis ‘to try to get up while lying down’ or ‘to walk with difficulty’.

Ref : WP. I 346, 350 f., WH. I 148 f., Trautmann 116.

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PIET : 475

835. kan-

English : ‘to sing, sound’

German : ‘singen, klingen, auch von anderen Geräuschen’

Material: Greek κανά(σσω), Aor. κανάξαι ‘to flow or pour with a sound’, καναχή ‘sound, noise’, καναχέω, καναχίζω ‘to resound, to sound’ (cf. στενάχω, στοναχή: στένω), ἠϊ-κανός ‘rooster’ (‘crowing in the early morning’); κόναβος ‘noise’.

Latin canō, -ere ‘to sing, to sound, to make sound’, canōrus ‘harmonious’ (cf. sonōrus), carmen ‘song’ (canmen), Umbrian kanetu ‘to sing’, procanurent ‘they may have sung beforehand’, ař-kani ‘accinium, cantus flaminis’; perhaps also

Latin cicōnia ‘stork’ (from which likely syncope praen. cōnea; cf. regarding the vowel stage Old High German huon, Russian kánja).

Old Irish canim ‘I sing’, Welsh canu, Breton cana ‘to sing’, Middle Irish cētal n., Welsh cathl f. ‘song’, Breton kentel f. ‘lesson’ (kan-tlo-m, originally masculine, later becoming feminine, see Pedersen KG. II 66); lengthened form Middle Welsh g(w)o-gawn ‘famous’, Welsh go-goniant ‘fame’.

Gothic hana, Old High German usw. hano ‘rooster’, fem. Old High German henīn, Gen. -nna (hanen-i, -i̯ās), henna (han[e]n-ī, -i̯ās) and Old Norse hœ̄na ‘hen’ (hōnjōn), Pl. hœ̄nsn (hœ̄ns, hœ̄sn) ‘chickens’, Old High German huon ‘chicken’ (Germanic s-stem hōniz); perhaps (Berneker 483 zw.)

Russian (etc.) kánja, kanjúk ‘kite, harrier, a bird of prey known for its annoying cries’ (: cicōnia);

Tocharian A kan ‘melody, rhythm’.

Ref : WP. I 351, WH. I 154 f., 212 f.

Pages : 525-526

PIET : 532

836. kand-, skand- und (Sanskrit) (s)kend-

English : ‘to glow; bright’

German : ‘leuchten, glühen, hell’

Material: Sanskrit candati ‘shines’, Intens. Partiz. cáni-ścadat ‘exceedingly bright’ (skn̥d-), candrá- (ścandrá-, proper noun Hári-ścandra-) ‘shining, bright, glowing; m. moon’, candana- m. n. ‘sandalwood (incense)’;

Greek Illyrian κάνδαρος • ἄνθραξ ‘charcoal’ Hesychius;

Note by Andi Zeneli:

Hesychius:

σκανδάληθρ' ἱστάς: καὶ σκάνδαλον: τὸ ἐν ταῖς μυάγραις

σκανδάληθρ' ἱστάς: "standing on a trap" (literally, "trap-stand"). This could refer to someone setting up a trap or a mechanism for catching.

σκάνδαλον: "stumbling block" or "offense." This term often signifies something that causes someone to fall or stumble, both literally and metaphorically, such as a moral or ethical obstacle.

τὸ ἐν ταῖς μυάγραις: "the one in the swamps" or "that which is in the marshes." This could refer to something found or occurring in marshy areas.

Σκάνδαλος:

ἐμποδισμός

σκάνδαλος: "stumbling block" or "offense," similar to the previous term but possibly with different nuances depending on context (e.g., in legal or moral discussions).

ἐμποδισμός: "hindrance" or "obstacle." This term suggests something that interferes with movement or progress, often in a more physical or metaphorical sense.

Σκάνδ(ε)ια:

χωρίον ἢ πόλις. καὶ εἶδος περικεφαλαίας

Σκάνδ(ε)ια: "Scandia" (a place or city) or "kind of helmet." The term can denote a specific city or region, as well as a type or style of a helmet, implying geographical and military significance.

σκάνδιξ:

λάχανον ἄγριον, παρὸ καὶ σκανδικοπώλην, τὸν Εὐριπίδην λέγουσιν, ἐπειδὴ λαχανοπωλητρίας υἱὸν αὐτὸν εἶναί φασι

σκάνδιξ: "wild vegetable" or "wild herb." It’s linked to certain plants, probably those that were foraged or grown in the wild. The reference to σκανδικοπώλην notes that a character named Euripides is thought to be the son of a vegetable seller, indicating a possible socio-economic context.

Σκάνδυκες:

σκόλοπες, χάρακες

σκάνδυκες: "posts" or "stakes." This term refers to pointed sticks or marks, which could be used for various purposes such as staking territory or marking paths.

Albanian geg. hânë, tosk. hënë ‘moon’ (skandnā);

Note:

See 838. kan-tho- English : ‘angle, curve’ by Andi Zeneli, Albanian kand ‘round corner’

Latin candeō, -ēre ‘shine, gleam, glow brightly’, transitive candō, -ere in accendō, incendō ‘ignite’, candidus ‘dazzling white, shining’, candor ‘dazzling white color, light brilliance’, candēla, candēlābrum ‘candelabrum’ (from which Welsh etc. cannwyll derives), cicindēla ‘firefly, oil lamp’, cicendula ‘little lamp’ (reduplicated ce-cand-);

Albanian (cicindēla) xixëllonia ‘firefly’Latin loanword by Andi Zeneli

Welsh cann ‘white, bright’, Middle Breton cann ‘full moon’, Old Breton cant ‘white, bright grey’; Pedersen KG. I 190 assumes a borrowing from candidus (cf. Latin splendidus : Breton splann), but Welsh cannaid ‘shining; sun, moon’ and numerous derivatives may suggest a genuine Celtic kando- as possible, while the River name Kander (Baden, Switzerland) belongs to non-IE gand- ‘wasteland’, Bertoldi BSL 30, 111 and note 2.

Note by Andi Zeneli:

Σκάνδειᾰ • (Skándeia) f (genitive Σκανδείᾱς); first declension

Scandia, an Illyrian town on the island of Cythera

Kantha, Catha (Etruscan: Catha, also written Cath, Cautha, or Kavtha) is a female Etruscan lunar or solar deity, who may also be connected to childbirth, and has a connection to the underworld. Catha is also the goddess of the south sanctuary at Pyrgi, Italy.

She is known as Leucothea in ancient Greek. She is often seen with the Etruscan god Śuri with whom she shares a cult. Catha is also frequently paired with the Etruscan god Fufluns, who is the counterpart to the Greek god Dionysus, and Pacha, the counterpart to the Roman god Bacchus. Additionally, at Pyrgi, Catha is linked with the god Aplu, the counterpart to the Greek god Apollo. Aplu may have even taken some of the characteristics of Catha when he was brought into the Etruscan religion. Giovanni Colonna has suggested that Catha is linked to the Greek Persephone since he links Catha's consort, Śuri, to Dis Pater in Roman mythology.

In Greek mythology, Leucothea; Greek: Λευκοθέα, Leukothéa, "white goddess"), sometimes also called Leucothoe (Greek: Λευκοθόη, Leukothóē), was one of the aspects under which an ancient sea goddess was recognized, in this case as a transformed nymph.

Ref : WP. I 352, WH. I 151 f.

Page : 526

PIET : 1493

837. k̂ank-

See also : s. k̂āk-1 und k̂āk-2.

Page : 526

PIET : 0

838. kan-tho-

English : ‘angle, curve’

German : ‘Ecke, Biegung’

Comments: likely derived from kam-tho- to kam-p- ‘to bend’.

Material: Greek κανθός ‘corner of the eye’; in the meaning ‘wheel rim’, derived from Latin cantus.

Albanian Gheg kand, Tosk këmd ‘corner’ by Andi Zeneli

Latin cantus ‘iron wheel rim’ is again derived from:

Gallo-Romance cantos ‘iron rim, edge, corner’, Welsh cant (hence ceiniog ‘penny’), Breton kant ‘circle’, Old Irish cétad ‘(round) seat’ from kanto-sedo-, Middle Irish cét ‘round stone pillar’; derivatives: Gallo-Romance cantalon, likely ‘pillar’, cantena, καντενα; also Gallo-Romance cando-soccus ‘reedsinker’, reads canto-soccus (from Gallo-Romance succo- ‘pig snout, plowshare’; cf. Jud Arch. Rom. VI 210 f.).

Old Breton int coucant ‘complete’; Middle Welsh yn geugant ‘very experienced’ from kou̯o-kantos related to keu- ‘to pay attention’, Latin caveō; regarding kant ‘circle’: ‘perfect’, cf. Old Welsh lloergant ‘full moon’; Welsh cant ‘hundred’ relates to Middle Irish céte (kanti̯ā) ‘assembly’, likely meaning ‘hundred’.

Slavic kǫtъ m. ‘corner’ in Russian-Church Slavonic kutъ, etc.

Note by Andi Zeneli:

Here’s the translation of the Greek entries into English:

κανθάρεως:

a type of grapevine.

κανθαρίς:

a golden fish, or a harmful insect related to wheat, vines, and gardens.

κάνθαροι Αἰτναῖοι:

large (rings) ones from Aetna (Aeschylus fr. 233).

κάνθαρος:

a type of drinking vessel, named after its maker; also refers to a fish, and a type of ship. Or, it can refer to the ring of the sacred.

κανθάρου σκιά:

a proverb regarding those who fear things not worthy of fear.

Κανθάρου λιμήν:

so named in Piraeus.

κανθήλιος:

[raw] foolish.

κανθήλια:

the wooden pieces at the stern of a ship that are bent for tent support; also refers to the harness of donkeys and the woven nets placed upon them; and mountains of Bithynia.

κανθίς:

donkey; also refers to a donkey.

κάνθωνι:

to the donkey: g.

κανθύλας:

the openings. Aeschylus in Salaminian (fr. 220).

κανθίαι:

ears of grain.

κανθός:

the circle of the eye; also the inhalation of smoke in pipes. Some say it refers to a chimney. And perhaps those with calloused feet, Sicilians, and in what they roast the chaff.

κάνθων:

a type of beetle (Aristophanes, Peace 82).

Note by Andi Zeneli:

The shift -nt- : -nth- took place in Etruscan and Sicilian Greek and it is not pre-Greek

Ref : WP. I 351 f., WH. I 155 f., Loth RC 42, 353 f., 47, 170 ff., Vendryes RC 45, 331 ff.

Pages : 526-527

PIET : 2804

839. kap-

English : ‘to grab’

German : ‘fassen’

Comments: (Variants see at the end); often in words for vessels.

Derivative: kap-no-s ‘harbor’; kap-to-s ‘caught’.

Material: Sanskrit kapaṭī ‘two handfuls’ (ṭ at least for t), Old Persian ἡ καπίθη ‘two choenices’; with Indo-European and New Persian časpīdan, čapsīdan, cafsīdan ‘to seize, to grasp’.

Greek καπέτις ‘a measure for liquids’, κάπη ‘manger’, καπᾶνη the same, Thess. ‘the wagon box’, κάπτω ‘to snatch, to gulp’, κώπη ‘handle’; Albanian kap ‘to seize, to grasp’, kapasë ‘oil vessel’, kam ‘I have’ (kapmi or kab(h)mi- related to the root kabh- to New High German haben).

Note by Andi Zeneli:

The Albanian tribe Κουπιτώρης of Hydra received the name kupitor, kupitar ‘rower, oarsman’ from Greek κουπί • (koupí) n (plural κουπιά) ‘oar, paddle, scull’ from Ancient Greek κώπη • (kṓpē) f (genitive κώπης); first declension ‘a handle (e.g. of an oar)’

Then the appellation kupidar, kupitar was recorded in Ragusa as an Albanian surname.

Latin capiō, -ere, cēpī, captus ‘to take’, au-ceps, -cupāre ‘bird catcher, to catch birds’, parti-ceps ‘participating’, capāx ‘capable of holding, suitable’, capēdo, -inis ‘simple earthen vessel used in sacrifices; drinking vessel’, capulus ‘stretcher, later coffin’ and ‘handle, grip’, capula ‘dipping vessel’ (capulāre ‘to scoop from one vessel to another’), caputrum ‘loop for grasping an object; especially halter’ (but capis, -idis ‘handled bowl’, Umbrian kapiře ‘capide’, Oscan καπιδιτομ ‘ollarium’, perhaps from Greek σκαφίς with s loss in all three Italic languages; surely capisterium is derived from σκαφιστήριον); capsa ‘container, capsule, box’, capsus ‘the wagon box; cage for wild animals’ (from which Greek κάψα, κάμψα).

Albanian (capsa) kafsha ‘animal (cage for wild animals)’ by Andi Zeneli

Latin captus, -a = Old Irish cacht ‘servant, slave’, Welsh caeth ‘slave’, Old Cornish caid ‘captive’, New Breton keaz ‘unfortunate, poor’, Gaulish Moeni-captus ‘slave of the hands’, Middle Irish cachtaim ‘I take captive’ = Latin captāre ‘to seek to seize’ (coincidentally also = Old Saxon haftōn ‘to hold’); Irish cúan (kapno-) ‘(sea) harbor’.

Gothic -hafts (= Latin captus, Irish cacht) ‘afflicted with’, Old Norse haptr ‘captured’, hapt n. ‘fetters’, Anglo-Saxon hæft m. ‘captive, slave, bond, fetter’, n. ‘handle, grip’, Old Saxon haft ‘bound’, Old High German haft ‘bound, captured, afflicted with’, m. n. ‘bond, fetter’, from which Old Norse hefti n. ‘handle, grip’, Old High German hefti n. ‘handle, grip’, and Gothic haftjan ‘to fasten’, Old Norse hefta ‘to bind, to hinder’, Anglo-Saxon hæftan, Old Saxon heftan, Old High German heften ‘to bind, to arrest’; New High German haschen (hafskōn) = Swedish dialect haska ‘to chase, to catch up’.

Gothic hafjan (= Latin capiō) ‘to lift’, Old Norse hefja (hafða), Old Saxon hebbian, Anglo-Saxon hebban, Old High German heffen, heven, Middle High German, New High German heben (in Swiss German only ‘to hold’); additionally (cf. the form Latin habēre) Gothic haban, -aida ‘to hold, to have’, Old Norse hafa (hafða), Old Saxon hebbian, Anglo-Saxon habban, Old High German habēn ‘to have’.

Old Norse -haf n. ‘lifting’, Anglo-Saxon hæf n., Middle Dutch haf ‘sea’ (also Haff), Middle High German hap, -bes ‘sea, harbor’; Old Norse hǫfn f. ‘harbor (portus)’, Anglo-Saxon hæfen(e) f., Middle Dutch havene, Middle High German habene f. the same (New High German Hafen from Low German; cf. Irish cuan); Old High German havan m. ‘pot, kitchenware’, New High German Hafen; Old Norse hǫfugr, Anglo-Saxon hefig, Old Saxon hebig, Old High German hebīc, -g ‘heavy’ (literally ‘containing something’); Anglo-Saxon hefe, hæfe m., Old High German heve, hepfo, New High German Hefe (‘what raises the dough’); Icelandic Norwegian dialect havald n. ‘band’, Anglo-Saxon hefeld, Middle Dutch hevelte (hafaðla-; Old High German haba, New High German Handhabe.

Old Norse hāfr m. ‘fish net, seine’ (ē as in Latin cēpī); Old Norse hōf n. ‘the right measure or ratio’, hōfa ‘to aim, to fit, to suit’, Gothic gahōbains ‘abstinence’, Anglo-Saxon behōfian ‘to need’, Old High German bihuobida ‘presumption’, Middle High German behuof m. ‘business, purpose, benefit’, New High German Behuf.

[Old Norse haukr (hǫþukr), Anglo-Saxon heafoc ‘hawk’ (from which Middle Welsh hebawc, and from this Old Irish sebocc ‘falcon’), Old Saxon haþuk- in proper noun, Old High German habuh ‘hawk’ from Germanic haþuka- (Finn. loanword havukka), are likely better compared with Russian (etc.) kóbec, Polish kobuz ‘names of falcon species’].

Albanian shkaba ‘vulture’, Romanian scaba ‘eagle’ by Andi Zeneli

With the meaning of Greek κάπτω and Germanic pp as intensive consonant gemination (based on the root form of p or bh or b), New High German (actually Low German) happen, hapsen ‘to swallow’, Dutch happen ‘to snap’, and similar forms.

Lithuanian kúopa means 1. 'division, department', 2. 'ransom for seized cattle' (comparable to Greek κώπη); Latvian kàmpju, kàmpt means 'to grasp, to seize'; related to the Troian name Κάπυς, Latin capys, capus meaning 'hawk' (Illyrian) as noted by Bonfante in REtIE 2, 113.

The vowel system is predominantly a, as seen in Sanskrit kapaṭī (which cannot be interpreted as a deviation of i = ə in isolation); occasionally, there are instances of ē (cēpi, hāfr) and ō (κώπη, Lithuanian kúopa, likely also in Germanic hōf-), which cannot be classified as normal levels (ē: ō: ə) according to Reichelt's observations in KZ. 46, 339. The same vowel relationship is evident between Oscan hafiest : hipid, Lithuanian gabénti : past atgébau, Gothic gabei : Old Norse gæfr. Regarding consonantism, there is variation in the root and final sounds between Tenuis, Media, and Media aspirata, which can be explained by the imitation of the snappy sound (kap, ghap, ghabh, etc.) and the imitation of rapid grasping through this sound ('snap'). For further details, see Collitz Prät. 85 ff., K. H. Meyer IF. 35, 224-237; also refer to the previous sections on pages 407 ff.; differing views in EM3 173.

Ref : WP. I 342 ff., WH. I 159 f., 169.

Pages : 527-528

PIET : 414

840. kāp-, kəp-

English : ‘a piece of land’

German : ‘Stück Land, Grundstück’

Material: Greek κῆπος, Doric κᾶπος meaning 'garden', Hesychius mentions κάπυς • κῆπος (Cretan 'unmanaged land', see Gl. 3, 303); Old High German huoba, Old Saxon hōba meaning 'piece of land', New High German Hufe, Hube; Albanian kopshtë meaning 'garden'.

Ref : WP. I 345, Specht in Indo-European Declension 27 includes Old High German habaro, among others, meaning 'oats.'

See also : See below under kapro-.

Page : 529

PIET : 474

841. kăpo-

English : ‘things that float in water’

German : ‘vom Wasser Fortgeschwemmtes’

Material: Sanskrit śā́pa- m. ‘flowing water that carries with it, drift, debris’, śāpēṭa- m. ‘washed-up reeds and similar items’; Lithuanian šãpai ‘scattered reeds, residue left by a flood in the fields’, šãpas ‘reed, straw, branch’.

Ref : WP. I 345, Specht Indo-European Dekl. 27.

Page : 529

PIET : 440

842. kapro-

English : ‘goat’

German : ‘Ziegenbock, Bock’, vermutlich allgemeiner ‘männliches Tier’

Material: Sanskrit kápr̥th- m., kapr̥thá- m. ‘penis’; Greek κάπρος ‘boar’, also σῦς κάπρος.

Latin caper, caprī ‘billy goat, male goat’ (along with the newly formed feminine capra ‘goat’ and based on the adjective capreus ‘of a goat: caprea’ ‘doe’, capreolus ‘roe deer’), Umbrian kabru, kaprum ‘male goat’, cabriner ‘of goats’.

Gallo-Roman cabros ‘billy goat’ is derived by Bertoldi (RC 47, 184 ff.) from Gallo-Romance cabrostos ‘honeysuckle, privet’; Old Norse hafr ‘billy goat’, Anglo-Saxon hæfer ‘same’ (also used metaphorically for ‘crab’, like French chevrette), New High German Habergeiß (from the bleating sound of the bird).

Proto Celtic gabros ‘billy goat’, gabrā ‘goat’, Gallo-Roman Placename Gabro-magos (Noricum) ‘goat field’, Γαβρῆτα ὕλη ‘Bohemian Forest’ (Illyrian), Old Irish gabor, Welsh gafr m. ‘billy goat’, f. ‘goat’, Old Irish auch ‘mare’, etc., may have derived the g- from a correspondence with Indo-European ghaido- (see above, p. 409).

The Germanic hafra- ‘billy goat’ seems to be related to the word Hafer ‘oats’, as it was originally grown only as livestock feed: Old Norse hafri m., Old Saxon haƀoro, Old High German habaro, New High German Haber, Hafer. A different word is the Old Danish hagre, Swedish Norwegian dialect hagre, Finnish loanword kakra ‘oats’; it is connected according to Falk-Torp as hairy, i.e., bristly grass, to the Norwegian dialect hagr n. ‘coarse horsehair’, possibly simultaneously with Middle Irish coirce, Welsh ceirch, Breton kerc’h ‘oats’, if these developed through dissimilation from korkr̥io-.

Ref : WP. I 347 f., WH. I 157 f.

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PIET : 522

843. kap-ut, -(ĕ̆)lo-

English : ‘head; pan’, etc.

German : ‘Kopf; Pfanne am Schenkel; Kniescheibe’

Comments: originally roughly ‘shaped like a bowl’, see below

Material: Sanskrit kapúcchala- n. (from kaput-) ‘hair at the back of the head, tuft, bowl’;

Latin caput, -itis ‘head, chief’; bi-caps ‘two-headed’;

Old Norse hǫfuð n. ‘head’; alongside in Germanic Gothic haubiþ ‘head, chief’, Old Norse haufuð, Anglo-Saxon hēafod, Old High German houbit, New High German Haupt, through blending with a word related to Sanskrit kakúbh- f. ‘top, peak’, Old High German hūba ‘hood’, etc. (see keu-2); Cretan κύφερον or κυφήν • κεφαλήν Hesychius.

With l-suffixes: Sanskrit kapā́la- n. ‘bowl, skull, pan on the thigh, bowl- or shard-shaped bone’, Pehlavi kapārak (Scheftelowitz BB. 28, 144) ‘vessel’, kapōlī ‘kneecap’, kapōla- m. ‘cheek’; Anglo-Saxon hafola ‘head’. The affiliation of Latin capillus ‘hair, especially head hair’ is questionable, see WH. I 158.

Ref : WP. I 346 f., WH. I 158, 163 f.

Pages : 529-530

PIET : 438

844. kă̆pho- oder k̂ŏ̆pho-

English : ‘hoof’

German : ‘Huf’

Material: Sanskrit śaphá- m. ‘hoof, claw’, Avestan safa- m. ‘hoof of the horse’; Old Icelandic hōfr, Anglo-Saxon hōf, Old High German huof ‘hoof’.

Ref : WP. I 346, Specht Indo-European Dekl. 253.

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PIET : 466

845. kar-1

English : ‘to scold, punish’

German : ‘schmähen, strafen’

Material: Greek κάρνη • ζημία, αὐτόκαρνος • αὐτοζήμιος Hesychius;

Latin carinō, -āre ‘to mock, to deride’ (likely ă).

Old Irish caire f. ‘reproach’, Old Welsh cared ‘wickedness’, Welsh caredd ‘fault’, Cornish cara ‘reproach’, Middle Breton carez ‘reproach’ (kr̥i̯ā).

Old High German harawēn, Middle High German herwen ‘to mock’, Anglo-Saxon hierwan ‘to despise, to mock’, Old Norse herfiligr ‘contemptible, degrading’, Middle High German here, herwer ‘bitter’, Finnish loanword karvas ‘bitter’; deeply rooted Anglo-Saxon gehornian ‘to insult’; Latvian karināt ‘to tease, to provoke’; ablautend East Lithuanian kìrinti the same

Old Church Slavonic korъ, u-korъ ‘insult’, u-koriti ‘to revile’, po-koriti ‘to subjugate’, Czech po-kora ‘humility’, po-korný ‘humble’, ablautend Serbian-Church Slavonic kara f. ‘conflict’, Czech kára ‘reproach, punishment’, etc.; possibly related Tocharian A kärn-, B karn- ‘to torment’.

Ref : WP. I 353, WH. I 168 f.; Trautmann 118 stellt die Balto-Slavic Wörter zu Indo-European kori̯o-, s. dort.

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PIET : 1494

846. kar-2, karə-

English : ‘to praise, glorify’

German : ‘laut preisen, rühmen’

Comments: also (still) more general sound root like many others, the connection of k and r containing roots

Derivative: kāru- ‘singer’

Material: Sanskrit carkarti ‘mentioned with praise’ (Aor. ákārīt), carkr̥tí- ‘glory, praise’, karkarí-, karkarī́ ‘a kind of sound’, kīrtí- f. ‘glory, news’ (also with ī kīrí-, kīrín- ‘singer’); kārú- ‘singer, poet’ (: κήρυξ);

Greek καρκαίρω ‘to roar’, κήρῡξ, Doric κᾱ́ρῡξ ‘herald’;

Old Norse herma (harmjan) means "to report, to announce"; hrōðr (masculine) translates to "glory, praise"; Anglo-Saxon hrōðor (masculine) means "joy"; hrēð (hrōþi-) translates to "fame"; Old High German (h)rōd-, (h)ruod- corresponds to "fame, praise" (in English); Gothic hrōþeigs means "famous"; Old Norse hrōsa translates to "to praise" (hrōþ-s-ōn); Old High German (h)ruom and Old Saxon hrōm "fame, praise, honor"; alongside Anglo-Saxon brēme, which means "famous" (bihrōmi-).

As a b-extension: Gothic hrōps means "shout"; Old High German ruof translates to "call"; Old Saxon hrōpan and Old High German (h)ruofan both mean "to call, to shout"; Old High German (h)ruoft, Middle High German gerüefte, geruofte (neuter) refer to "call, shout"; Middle Dutch ruchte, rochte (neuter) "call, shout, rumor"; New High German (from Low German) translates to "rumor"; Lithuanian kařdas means "echo"; Old Lithuanian ap-kerdžiu means "I proclaim"; and Old Prussian kirdīt means "to hear."

Ref : WP. I 353 f.

Pages : 530-531

PIET : 1495

847. kar-3, redupl. karkar-

English : ‘hard’

German : u. dgl. ‘hart’

Material: Sanskrit karkara- 'rough, hard' = Greek κάρκαροι • τραχεῖς Hesychius, Sanskrit karkaśa- 'rough, hard' (also karaka- m., 'hail'); presumably Greek κρανα[ϝ]ός 'hard, rough, rocky'.

Likely also the words for 'crab': Sanskrit karkaṭa- m. 'crab' (karkin- 'crab as constellation', loanword from Greek καρκίνος), karka-ḥ m. 'crab';

Greek καρκίνος the same, Latin cancer, -crī the same (dissimilation from carcro-, perhaps already Indo-European, cf. Sanskrit kaŋkaṭa- m. 'armor' from kaŋkr̥ta-);

That Old Church Slavonic rakъ 'crab' from krakъ by dissimilation is possible; the similarity with Norwegian (etc.) ræke 'cancer squilla, shrimp' presupposes the borrowing of the Norwegian word;

furthermore, words for hard shell, nut: Greek κάρυον 'nut', καρύα f. 'nut tree'; Latin carīna f. 'nut shell, ship keel, ship' (perhaps from Greek according to Keller Volkset. 279, in which case καρύινος is the source); Welsh ceri (carīso-) 'fruit kernel'.

With t-suffixes: Gothic hardus ‘hard, strict’, Old Norse harðr ‘hard’, Old English heard ‘hard, strong, brave’, Old Saxon hard, Old High German hart, herti ‘hard, firm, heavy’, Adv. Old Norse harða, Old English hearde, Old High German harto, Middle Low German harde ‘very, especially’ (cf. Greek κάρτα), Proto-Germanic harðú- from Proto-Indo-European kar-tú-; based on a Proto-Indo-European extension kre-t-, kr̥t- Aeolic (Grammar) κρέτος, alongside with the vowel pattern of the adjective Attic κράτος, Epic Ionic κάρτος ‘strength, power’, Homeric κρατύς ‘strong’, Comparative Ionic κρέσσων, Attic κρείττων, Superlative κράτιστος, Epic κάρτιστος, Adv. κάρτα ‘strong’, κρατερός, καρτερός ‘strong, powerful, firm, intense’ (etc.); distant is Sanskrit krátu-, Avestan xratuš ‘mental power’.

Sanskrit kaṭhiná-, káṭhora- ‘hard, firm, stiff’ can also belong with Proto-Indo-European l to Welsh caled, Old Irish calad ‘hard’, Gaulish -caletos (see kal- ‘hard’).

Because of the existence of a widespread Iberian-Mediterranean carra ‘stone, stone pile’ (cf. Wartburg FEW. s. v.), the affiliation of the following words is doubtful, partly belonging here or to (s)ker- ‘to cut’, and partly possibly of non-Indo-European origin:

Old Irish carrac f. (modern Irish carraig) ‘rock, cliff’ and crec f. the same, Genitive craice, creice, Old Irish also Nominative craic (modern Irish craig) f. the same,

Genitive creca, all stem from the Brittonic, as well as Old Irish crach ‘rough’ (= scabby); to Old Welsh carrecc, Welsh carreg f. ‘stone, rock’ (karrikā), Breton karreg, Cornish carrek the same, cf. Welsh carrog ‘stream’ (karrākā), originally ‘stony stream’ = Old Irish carrach ‘scabby’ and Gallo-Roman cracos ‘stone’ (cf. Wartburg FEW. s. v.), Old Welsh creik, Welsh craig f. (krakī) ‘rock’, Breton krag ‘sandstone’, Welsh crach ‘scab’ = Breton (Vannes) krah ‘small hill, peak’ (krak-, krakk-, perhaps through metathesis from kar-k-) etc. Basic forms are pre-Indo-European karr- or Indo-European (s)kr̥-s- (would yield Celtic carr-), or kar-k-; likewise uncertain is the Italian-Venetian (Venetian) scaranto, caranto ‘stony mountain brook, stream’ and Venetian Placename Scarantia: Scharnitz (Tyrol), Carantania ‘Carinthia’, etc.

Likewise, Germanic har(u)gaz ‘stone pile, place of sacrifice’ in Old Norse hǫrgr ‘stone pile’, Old English hearg m. ‘pagan temple’, Old High German harg ‘grove, temple’ (Finnish loanword karko ‘woodpile, stack’, harkko ‘lump, heap’), perhaps also related to Old Irish, Welsh, Breton, Cornish ‘stone mound, stone grave’, and Old High German hart ‘mountain forest’, Old English harað, -eð the same; unlikely related as ‘forest dweller’ to the ancient Germanic tribe names Χαροῦδες, Harudes, Old English Hæreðas, Old Icelandic Hǫrdar; more likely related to Old Irish caur, cur ‘hero’ (karut-s).

Ref : WP. I 30f., 345f., WH. I 8, 151, 166, 168, Loth RC 43, 401 f., Thurneysen KZ. 48, 71; 59, 7 Anm., Much Hoops Reallex. s. v. Harudes.

Pages : 531-532

PIET : 445

848. kār-

English : ‘wax’

German : ‘Wachs’

Material: Greek κηρός 'wax', κηρίον 'comb, honeycomb' may, although Doric κᾱρός is not sufficiently secured, be a loan form from outside the Ionic-Attic dialect group, in which case Latin cēra would be securely derived from Greek; Lithuanian korỹs 'honeycomb, honey slice of bees', Latvian kâres Nom. Pl. the same; Polish skarzyk 'the advance in the beehive'.

Ref : WP. I 355, WH. I 202, Specht Indo-European Dekl. 52.

Page : 532

PIET : 478

849. kars-

English : ‘to scratch, rub’

German : ‘kratzen, striegeln, krämpeln’

Material: Sanskrit kaṣati 'rubs, scrapes, scratches' (at least from kr̥ṣati), unclear kaṣāya- 'herb, bitter, sharp', etc. (also kuṣṭha- n. 'leprosy', at least from kr̥ṣṭha-);

Latin carrō, ere '(to) card (wool)', carduus 'thistle' (based on carridus 'scratching'); Lithuanian karšiù, kařšti 'to comb, card, tangle', Latvian kàršu, kàrst 'to comb wool'; Old Bulgarian krasta (kor-stā), Russian korósta f., Serbo-Croatian krȁsta 'scabies, crust';

Middle Dutch harst 'rake, harrow', likely also Middle Dutch New High German harsch 'hard, rough', New High German verharschen 'to form a scab, in wounds', dialectal harsch 'snow crust', Middle High German harsten, verharsten 'to become rough, hard';

With Germanic ablaut formation and initial s- from the root sker-, also related is the strong verb ofskerran 'to scrape off' in Old Norse, Old High German scerran, Middle High German scherren 'to scratch, scrape', intensive formation skarzōn in Norwegian skarra 'to produce a scraping sound', Middle Dutch and Middle High German scharren 'to scratch, scrape', Swedish skorra, Middle Dutch schurren 'to make a scraping sound'. The root vowel is a; the intonation difference between Lithuanian and Slavic still needs to be explained.

Ref : WP. I 355 f., WH. I 173 f., Trautmann 118 f.

Pages : 532-533

PIET : 1496

850. k̂as-, k̂as-no-

English : ‘gray’

German : ‘grau’

Material: Latin cānus (cas-no-s) ‘gray, ash gray’, pälign. casnar ‘old man’, Old High German hasan ‘gray shining, finely polished’; Sabine-Latin cas-cus ‘old’ (originally ‘age gray’); Old Norse hǫss (kas-u̯o-), Anglo-Saxon hasu ‘gray-brown’, Middle High German heswe ‘pale, matte’.

Additionally, the naming of the hare (cf. Russian sěrják ‘gray hare’: sěryj ‘gray’): Sanskrit śaśá- m. (from śasá-), Afghan soe, Pāmird. süi; Welsh ceinach (-ach extension of cein = k̂asnī ‘female hare’, Pedersen KG. I 86); Old High German haso, with grammatical variation Anglo-Saxon hara, Old Norse heri (a new formation with Germanic e seems to be Norwegian Swedish dialectal jase = Old Norse hjasi), Old Prussian sasins m. ‘hare’, sasin-tinklo ‘hare yarn’, Placename Sassenpile ‘hare mountain’.

An extension of the stems k̂asen- (: k̂as-n-o-) and k̂aseu̯-, k̂asou̯- (: k̂as-u̯-o-) with the formative -dho- and a reduction of the root syllable is suggested in Greek ξανθός ‘blond, brown’ from k̂s-en-dho- (if ξαν- is a combination of ξεν- and ξα- = ξn̥-) and ξουθός allegedly ‘golden yellow’, if derived from k̂s-ou-dho-, though this is very questionable.

Ref : WH. I 156, Hofm. Etym. Greek Wb. 221, Trautmann 330, Schwyzer Gr. Gr. I 329.

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PIET : 447

851. k̂ās-, k̂əs-

English : ‘to teach, indicate’

German : ‘zurechtweisen, anweisen’

Comments: only Aryan and Armenian

Material: Sanskrit śā́sti, 1st Pl. śiṣmáḥ ‘corrects, punishes, rules, commands, teaches’, Participle Aorist śiṣánt- ‘instructing’, śiṣṭá- ‘corrected, instructed’ (younger śāsta-, as in Avestan sāsta-); Avestan sāsti ‘calls, teaches’, Optative sīšōiť, a-sīšta- ‘promised’;

Sanskrit śāstár- ‘punisher, ruler’ = Avestan sāstar- ‘ruler, prince’, Middle Persian sāstār ‘sovereign’; Sanskrit śāstrá- n. ‘instruction, teaching, textbook’, Avestan sāxvan- n. ‘doctrine’, sāsnā ‘teaching, command’; Sanskrit śiṣṭi- f. ‘punishment, command’ (younger śāsti-), śiṣya- m. ‘to instruct’, ‘student’;

Armenian sast ‘accusation, threat, severity, authority’, sastem ‘I threaten, I sharpen, I command’, sastik ‘fierce’ (all from Iranian roots).

Ref : WP. I 358, WH. I 179.

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PIET : 1497

852. kat-1

English : ‘to link or weave together; chain, net’

German : ‘flechtend zusammendrehen, zu Ketten, Stricken, Hürdengeflecht’

Material: Latin catēna ‘chain’ (cates-nā), cassis, -is ‘hunter’s net’ (more likely = kat-s-is than kat-ti-s; perhaps also casa ‘primitive hut’ (originally made from light weaving; likely dialectal from cat̯ā, as Oscan Bansae from Bantiae);

Perhaps related is caterva f. ‘crowd, group, troop’ (kates-ou̯ā), Umbrian kateramu, caterahamo ‘gather together’; see below under ket-1. Welsh cader ‘fortress’ (only in Placename), Old Irish cathir ‘city’;

Perhaps Old Icelandic hadda f. ‘ring, handle, loop’ (haþiþōn: chain; quite uncertain), likely Anglo-Saxon heaðor n. ‘enclosure, prison’;

Church Slavonic kotьcь ‘cell, nest’, Russian kotý pl. ‘fish weir, fish fence’, Serbo-Croatian kôt, (dialect) kòtac ‘small stable’; dialect ‘type of fishing’ etc. and

Bulgarian kótara, kótora, kótor ‘barrier’, Serbo-Croatian kȍtar ‘fence’, kȍtār ‘area, boundary’ (‘from fences’), Slovenian kotár ‘district’ (see Berneker 386, 588);

Ref : WP. I 338, WH. I 175 ff., 181 f.

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PIET : 472

853. kat-2

English : ‘to bear young; animal cub’

German : ‘Junge werfen; Tier junges’

Material: Latin catulus ‘young animal, especially young dog or cat’, Umbrian katel, gen. katles ‘puppy’; Old Icelandic haðna f. ‘young goat’, Middle High German hatele, New High German-Swiss hatle ‘goat’; Slavic kotiti sę (Russian kotítьsja etc.) ‘to give birth to young’, dialect kótьka ‘lamb’, Serbo-Croatian kot ‘brood’, Polish wy-kot ‘kid’ etc. (see Berneker 589 f.).

Ref : WT. I 338 f., WH. I 183.

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PIET : 450

854. k̂at-

English : ‘to fight; battle’

German : ‘kämpfen’

Derivative: k̂atu- : k̂at/e/ro- ‘fight’

Material: Sanskrit śātáyati ‘strikes down, throws down’; śátru- m. ‘victor, enemy’;

Gaulish catu- ‘fight’ in GN Catu-rīx ‘battle king’, Old Irish cath ‘battle; troop, host’, Welsh cad the same, Cornish cas m. ‘fight’; Welsh cadr (kat-ro-) ‘strong’, Old Breton cadr, Middle Breton kazr, New Breton kaer ‘beautiful’; Welsh cadarn ‘strong’, Breton kadarn ‘brave’; also according to Loth RC 42, 84 f. Welsh cadw m. ‘troop, host’ (k̂at̯o-), as a verb ‘to preserve, to protect’; British Mars Belatu-cadros contains the root k̂ad- ‘to shine’;

Old Icelandic hoð f. ‘strife’ (= Gaulish catu-), GN Hǫðr, Gothic MN Theuda-hatha-s, Anglo-Saxon heaðu-, Old High German hadu- ‘battle’ in names like Hadu-mār, Hedwig; Middle High German hader ‘quarrel, dispute’;

If one can assume Slavic k- for k̂- (cf. above p. 181), Old Bulgarian kotora, Russian-Church Slavonic kotera ‘strife, battle’;

it would be possible to reference the Thracian a folk name of Σάτραι, Σατρο-κένται; that in Greek σατίνη ‘luxury cart’, σάτιλλα • πλειὰς τὸ ἄστρον, which are related to Phrygian words with Armenian sayl ‘cart’ (Armenian-Phrygian satil̯a), the meaning of ‘battle cart’ may originally be, remains unproven.

Ref : WP. I 339, 340, Vendryes RC. 43, 246, M. Leumann Hermes 68, 359.

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PIET : 451

855. kau-

English : ‘to put down, discourage’

German : ‘erniedrigen, demütigen’

Derivative: kau-no-s 'shame, disgrace'

Material: Greek καυνός • κακός (hard, in the latter meaning related to καίω, Schulze KZ. 29 270 Anm. 1) Hesychius and καυρός (or καῦρος) • κακός, also καυαρόν • κακόν Hesychius;

Gothic hauns 'low, humble' (haunjan 'to humble'), Old High German hōni 'despised, wretched, low' (hōnen 'to scorn, mock'), Anglo-Saxon hēan 'low,

wretched, miserable' (hȳnan 'to scorn'), Old High German hōnida, Old Saxon hōnða 'disgrace', Old Frisian hānethe 'accusation', Old High German hōna 'mockery';

Old Norse hāð (hawiþa-) n. 'mockery', Middle High German hūren 'to crouch';

Latvian kàuns m. 'disgrace, shame', kàunêtiês 'to feel ashamed, to be foolish', kàunîgs 'bashful, ashamed, foolish';

Lithuanian kūviúos, kūvė́tis 'to be ashamed'.

Ref : WP. I 330, Feist 249 f., Trautmann 122.

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PIET : 453

856. kāu-, kəu-

English : ‘to hit, cut’

German : ‘hauen, schlagen’

Material: Latin (with present-forming d) cūdō, -ere 'to strike, beat, pound, mint' (likely derived from caudō based on the much more common compounds; cf. caudex, cōdex 'tree trunk, block; split wood for writing tablets, notebook', cōdicillus 'kindling', caudica 'boat made from a tree trunk', incūs, -ūdis f. 'anvil'; Tocharian A kot-, B kaut- 'to split';

Old High German houwan (hīo), Anglo-Saxon hēawan (hēow), Old Icelandic hǫggua (hiō) 'to hew (stroke)' (related as 'that which is to be hewn' Gothic etc. hawi 'hay');

Lithuanian káuju, kóviau, káuti (kāu̯i̯ō) 'to strike, forge; to fight', kovà 'fight', Latvian nuò-kaût 'to strike down, kill', kava 'blow, layer' (kəu-), Lithuanian kújis 'hammer' = Old Prussian cugis the same (Old Bulgarian kyjь the same; Lithuanian kúgis is derived from kújis related to kúgis 'haystack');

Old Bulgarian kovǫ (Late Church Slavonic kujǫ) kovati 'to forge' (= Old High German houwu), Serbo-Croatian kȕjēm (dialect kòvēm) kòvati 'to forge, to shape;

to shoe (a horse)', Church Slavonic kyjь 'hammer' (kū-i̯o-), Russian kuznь 'blacksmithing', with a related form in Old Bulgarian kьznь 'list' ('to forge schemes') etc.; Tocharian A ko-, B kau- 'to kill'.

Ref : WP. I 330 f., WH. I 186, 300 f., Trautmann 123.

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PIET : 1475

857. kău-, kĕu-, kū-

English : ‘to howl’

German : ‚heulen’

Comments: Sound root, partly with initial k, partly with k̂.

Derivative: kau̯ā ‘crying bird’

Material: Sanskrit kā́uti ‘cries’, Intens. kōkūyate ‘cries, sounds, sighs’ (Grammar.), kṓka- m. ‘owl, dog’ (‘crying; howling’); kokila- ‘cuckoo’;

Armenian kʿukʿ ‘sigh’ (: Lithuanian kaũkti, Meillet Msl. 12, 214; the non-transformation of the 2nd k to s after u is not an objection in the sound word);

Greek κω-κῡ́-ω ‘I cry, wail’ (dissim. from κῡ-κῡ́-ω), κώκῡμα ‘wailing’; καύᾱξ, -ᾱκος, Ionic -ηξ, Homeric κήξ, -κός f., κῆυξ, -ῡκος ‘a type of gull’; with broken reduplication (like Sanskrit kṓka-, Lithuanian kaũkti, šaũkti, Slavic kukati, etc.) καυκαλίας, καυκίαλος, καυκιάλης bird names (Hesychius).

However, Middle Welsh cuan, Welsh cwan, Old Breton couann, New Breton kaouan, dialect cavan, kohan, kouhen (Ernault RC 36, 2063) are probably onomatopoetic neologisms; Latin (Gaulish) cavannus ‘night owl’ (Anthol. Latin); Old High German hūwo ‘owl’, hūwila, hiuwula ‘night owl’, Old High German hiuwilōn ‘to jubilate’, Middle High German hiuweln, hiulen ‘to howl, to cry’, Middle Low German hūlen, Middle English hūlen, English howl; Lithuanian (see above) kaukiù, kaũkti, Latvian kàukt ‘to howl, by dogs or wolves’, Lithuanian

sukùkti ‘same, to howl’, kaukalė ‘a type of water bird’, Latvian kaũka ‘storm wind’;

Lithuanian kóvas m. ‘jackdaw’, kóva f. ‘rook’ (kāu̯ā = Polish kawa); Russian kávka ‘frog’, dialect ‘jackdaw’, kávatь ‘to cough strongly’, Little Russian (etc.) kávka ‘jackdaw’, kavčáty ‘to screech’; ablaut (kēu-) Bulgarian čávka, Serbian čâvka, Czech čavka ‘jackdaw’; Old Church Slavonic kuja-jǫ, -ti ‘to murmur’; Russian kúkatь ‘to murmur, mutter’, Serbian kùkati ‘to wail’ etc. With -b-, -b(h)o-: Sanskrit kúkkubha- m. ‘wild cock, pheasant’, Greek κουκούφας ‘bird species’ (late, hardly genuine Greek); sound-imitating are: κίκυβος probably ‘night owl’ (besides κικκάβη, κίκυμος (hence Latin cicuma), κικυμίς same, κικκαβαῦ ‘their cry’), Latin cucubiō, -īre from the cry of the night owl (Thomas Stud. 39 assumes b filling a hiatus); also the b(h)-‘suffixes’ of the aforementioned could have arisen this way. With -ĝ-: Sanskrit kū́jati ‘growls, grumbles, murmurs’; Norwegian hauke ‘to whoop, call’. With -p-: Gothic hiufan ‘to wail’, Old Norse hjūfra same, Anglo-Saxon hēofan same, Old Saxon hiovan, Old High German hiofan, hioban same.

With -r-: Sanskrit cákōra- m. ‘a type of partridge’; Latin caurīre ‘to cry, of the rutting panther’; Old Church Slavonic kurъ ‘rooster’, Church Slavonic kurica ‘hen’; With initial palatal: Sanskrit śúka- m. ‘parrot’; Armenian sag ‘goose’ (k̂au̯ā) = Old Church Slavonic sova ‘owl’ (: Celtic cavannus); Lithuanian šaukiù, šaũkti ‘to cry, call loudly, name’; Russian syčь ‘pygmy owl, sparrow owl’, Czech sýc ‘owl’ (k̂ūk-ti-); uncertain Old Church Slavonic šumъ ‘noise’ (k̂ĕu-mo-s Brugmann II2 1, 247). Cf. Suolahti German Vogelnamen 185 (here about the neologism Old High German kaha ‘jackdaw’ etc.; cf. Lithuanian kóvas etc. same).

Ref : WP. I 331 f., WH. I 184, 190, 298, Trautmann 122.

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PIET : 530

858. kău(ə)lā : kūlā

English : ‘abscess, boil’

German : ‘Geschwulst; bes. Leibschaden, Leistenbruch’

Material: Greek Ionic κήλη, Attic κᾱ́λη ‘tumor, especially abdominal damage’, βουβωνοκήλη ‘inguinal hernia’, etc.; καλάζει • ὀγκοῦται. Achaeans Hesychius, κάλαμα • ὄγκος Hesychius (vocally very difficult; Ionic κήλη from κᾱϝ-ελ-ᾱ, Attic ach. κᾱ́λ-η, -ᾱ from κᾰϝ-ελ-ᾱ);

Old Norse haull, Anglo-Saxon hēala, Old High German hōla f. ‘inguinal hernia’ (kāu[ə]lā, possibly kəu̯[ə]lā);

deep-level Church Slavonic kyla ‘the same’; Russian kilá ‘the same; knur on a tree’, Serbian kȉla ‘the same’; Lithuanian dialect kūle f. ‘outgrowth, knur’.

Ref : WP. I 333, Trautmann 144.

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PIET : 455

859. kau-l-, ku-l-

English : ‘hollow; bone’

German : ‘hohl; Hohlstengel; Röhrenknochen’

Material: Greek καυλός m. ‘stem; quill, shaft’; Latin caulis (cōlis, caulus) ‘stem, stalk of plants’; Middle Irish cuaille ‘pole’ (kaulīni̯o-); Lithuanian káulas m. ‘bone’ (secondary impact), Latvian kaũls ‘stem, bone’, Old Prussian caulan n. ‘bone, leg’.

Reduced stem: Sanskrit kúlyam n. ‘bone’, kulyā́ f. ‘stream, ditch, canal’; Old Norse holr ‘hollow’, Old High German Anglo-Saxon hol ‘the same’, Gothic ushulōn ‘to hollow out’.

Ref : WP. I 332, WH. I 188 f., Trautmann 122; vgl. unter 2. keu-.

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PIET : 452

860. kaus-

English : ‘to draw lots’

German : ‘das Los ziehen’

Material: Greek καῦνος ‘loss’ (καυσ-νος); Church Slavonic kъšь m. ‘loss’; kъšiti sę ‘to lose’, pěrkъšiti ‘to win at dice’.

Ref : WP. I 332, Berneker 672.

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PIET : 456

861. k̂e-

See also : s. unter k̂o-

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PIET : 0

862. ked-

English : ‘to smoke, fume’

German : ‘rauchen, rußen’

Material: Sanskrit kadrú- ‘brown’, possibly also kadamba- m. ‘Nauclea cadamba, a tree with orange flowers’ and kādamba- m. ‘a type of goose with dark gray wings’;

The Old Church Slavonic term "kadilo" means 'incense,' and "kaditi" translates to 'to incense.' In Russian, "čad" means 'smoke,' while in Serbian, "čad" also means 'fumes,' and "čaditi" means 'to become smoky' (see Berneker 133, 467). Perhaps the Old Prussian term "accodis" (at-codis) refers to 'smoke hole, through which the smoke escapes.'

As "incense woods," the following are to be listed:

Greek κέδρος 'juniper; later: Pinus cedrus', κεδρίς 'juniper berry; fruit of the cedar'; Lithuanian kadagỹs, Old Prussian kadegis 'juniper' (borrowed from Estonian kadakas).

Ref : WP. I 384 f., Trautmann 112, Specht Indo-European Dekl. 147.

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PIET : 1162

863. keg-, keng- und kek-, kenk-

English : ‘hook, grappling hook. handle’

German : ‘Pflock zum Aufhängen, Haken, Henkel’; auch ‘spitz sein’

Comments: Compare the similar k̂ak-, k̂ank-; and k̂enk-, k̂onk-

Material: New Persian čang 'claw, fist' (kengo-);

Middle Irish ail-cheng f. 'rake, weapon rack' (: Lithuanian kéngė, see below);

Germanic hakan-, hōka-, hēkan- m. 'hook' in: Old Icelandic personal name Haki m. 'hook', haka f. 'cheek', Anglo-Saxon haca m. 'bar', hæcce f. 'crooked staff'; Old Icelandic hākr m. 'rascal', Old High German hāko, hāggo 'hook', Anglo-Saxon hōc m. 'hook', Middle Dutch hok, huk m. 'corner, angle, promontory', Old Icelandic høkja f. (hōkiōn-) 'crutch', høkill m. 'hindquarters';

With intensive gemination: Anglo-Saxon haccian 'to hack', Middle Dutch, Middle High German hacken 'to hack', and the j-verbs: Anglo-Saxon ofhæccan 'to amputate', Old High German hecchen 'to bite, to sting', Middle High German hecken 'to cut, to stab'; nasalized Middle Dutch hank 'handle' (from which Old Icelandic hǫnk m., hanki f. 'handle'), Dutch honk, East Frisian hunk 'stake, post';

Germanic hakilō f. 'heckle' (from the curved iron teeth) in: Old Saxon hekilon 'to heckle', English hatchel, Middle High German hechel 'heckle', Norwegian hekla 'heckle, stubble';

Germanic hakuda- m. 'pike' (after the pointed teeth) in Anglo-Saxon hacod; hakida in Anglo-Saxon hacid m., Old High German hachit, hechit, Middle Dutch heket 'pike';

The Lithuanian word "kéngė" means 'hook, latch'; the Slavic root "kogъtь" appears in Russian as "kógotь," meaning 'claw, curved iron tip,' and in Ossetian as "kocht," meaning 'thorn, spike,' which likely derives from the Germanic "hakuda-." This may relate to the actions of 'hanging on a hook' or 'scratching, teasing with a hook': in Bulgarian, "káčъ" and "káč(u)vam" 'to lift, raise, hang'; "za-káčъ" and "-káčam" 'to hang, grasp, tease'; in Serbian, "zàkačiti" means 'to hook'; and in Slovenian, "káčiti" means 'to tease, annoy.'

Ref : WP. I 382 f., WH. I 307, Trautmann 112, Wissmann Nom. postverb. 182 f., Petersson, Heterokl. 91 f.; Stokes BB. 25, 252.

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PIET : 436

864. kēi-

English : ‘to move’

German : ‘in Bewegung setzen, in Bewegung sein’

Comments: (: kəi- : kǐ̄-); eu-Basis (partially with n-infix) kī-(n-)eu-; heavy base kiə- (: kiē-)

Material: Greek κίω ‘go away, travel’ is a late neologism from the aorist ἔκιον; imperative κίε, participle κιών.

Homeric preterite μετ-εκῖαθε, -θον (with metr. lengthening) ‘followed after, traversed’, κίατο • ἐκινεῖτο Hesychius (heavy formation); όνο-κίνδιος, -κίνδας ‘donkey driver’, κίνδαξ ‘mobile, εὐκίνητος’ (cf. the formation of ἀλίνδω, κυλίνδω).

From kī-n-eu-: Greek κῖνυμαι ‘am moved, shaken, go’, κῑνύσσομαι ‘sway back and forth’, κῑνέω ‘put in motion, drive’ (κῑνέϝ-ω).

Albanian qoj ‘wake, awaken’ (kiēn̥ō), çoj ‘send’ (ds-kój), cys, cyt ‘tease, provoke’ (ter-kʲu-t-i̯ō), syei, syen (kʲu-n-i̯ō) ‘assail, attack’ (Jokl Mél. Pedersen 149 f.).

The Latin verb "cieō, ciēre," with a secondary form "ciō, cīre," means "to set in motion, to make active, to summon" (with "ciēre" derived from the Indo-European root "ki(i̯)ē-"). The adjective "citus" means "swift," while "citō, -āre" translates to "to set in motion, to let come, to summon." The term "sollicitus" denotes a state of being "completely, strongly moved, disturbed, anxious, in danger." The word "cunctus" (con-citos) signifies "entire, all."

Expansions from the simple root form "kei-" with d (d-present) include possibly the Irish "cid-" as seen in "cisse" meaning "invecta," and in the passive subjunctive "as-cesar" equating to "exseri" (among others, as noted by Pedersen KG. II 490 f.). It is very likely related to Gothic "haitan," Old High German "heizan," Anglo-Saxon "hātan," Old Saxon "hētan," and Old Norse "heita," all meaning "to call (i.e., to urge), to command, to invoke, to name"; compare with Ossetian "sīdin" meaning "to call."

With the l(o)-formants: It may be based on kĕi-lo-s ‘moving, swaying’: Lithuanian kínė, kýlė, Latvian ciẽlawa, Old Prussian kylo ‘wagtail’, Czech čilý ‘lively’; Latin cillō, -ere ‘to move’ is perhaps merely a grammatical invention.

With s: Sanskrit cḗṣṭati ‘moves the limbs, is in motion’, cēṣṭa- n., cēṣṭā ‘movement, gesture’.

Root form ki̯-eu- without nasal infix:

Sanskrit cyávatē ‘moves, goes away’, Avestan š(y)avaite ‘sets in motion, marches’, Old Persian ašiyavam ‘marched’, Sanskrit cyautná- n. ‘endeavor, effort’, Avestan šyaoϑna- n. ‘doing, action, effect’, šyaoman- n. ‘deed, work’.

Armenian č̣u (= Sanskrit cyuti-) ‘departure’, č̣vem ‘I set out, depart’, Aor. (to the Pres. ertʿam) č̣ogay ‘I went’ (ki̯ou-):

Greek σεύω ‘set in rapid, violent motion’, Med. ‘hurry, be agitated’ (σεύεται = cyavatē; the diphthong can be retained after the non-present forms and after the unthematic σεῦται), Homeric ἔσσυτο ‘hurried’, Partic. Perf. ἐσσυμένος, ἐπί-σσυτος ‘pressing forward, rushing’ (= Sanskrit cyutá- ‘driven’, cf. Avestan fra-šūta- ‘set in motion’), παν-συδίῃ ‘in haste’; Attic σοῦμαι ‘move quickly or violently’ (σοϝόομαι), σύει (Bacchyl.) ‘drives’, ἐσσοημένον · τεθορυβημένον, ὁρμημένον (Hesychius), Homeric λᾱο-σσόος ‘urging the people to battle’; Attic τεῦμῶμαι ‘engage in’ (cf. Avestan šyaoman-); τευτάζω ‘occupy myself persistently with something’; a lengthened formation like Sanskrit cyautná-, but with a reduced u, is likely σῶτρον ‘the wooden wheel’, ἐπίσσωτρον ‘wheel rim’.

Ref : WP. I 361 ff., WH. I 213 f., Schwyzer Gr. Gr. I 679, 686, 745.

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PIET : 1500

865. k̂ei-1

English : ‘to lie down’

German : ‘liegen; Lager, Heimstätte, traut, lieb (von derselben Siedlung)’

Derivative: k̂oi-to- ‘Lager’; k̂ei-mo-, k̂oi-mo- ‘vertraut’, k̂ei-uo-, k̂i-u̯o- the same

Material: Sanskrit śḗtē (older śáyē), 3rd Pl. śērē, Avestan saēte (: Greek κεῖται) ‘lies’, 3rd Pl. sōire, Sanskrit śayate, -ti ‘lies, rests’, śayā́, śayyā ‘couch, resting place’, madhyama-śī́- ‘lying in the middle’, ni-śī-tha- m. ‘midnight’, etc.

Greek κεῖται ‘lies’, 3rd Pl. κέαται from κεȷn̥t-, reshaped after κει-, Homeric κείαται; young is Homeric κέονται (: Sanskrit śayantē); κοῖτος m., κοίτη f. ‘couch, resting place’, ἄκοιτις ‘wife’ (with Ionic psilosis from ἀ-κοιτις); cf. Breton (d)argud ‘light sleep’ (-are-koito-); κοιμάω ‘put to bed, cause to sleep’ (cf. Gothic haims, Old Irish cōim, Latvian sàime, Lithuanian šeimýna, Anglo-Saxon hæman). The second component -kı̯-o- in περισσός, νεοσσός, and similar forms. Very likely Latin cūnae, cūnābula Pl. ‘cradle, nest’ (k̂oi-nā) and Old Norse hīð, hīði n. ‘bear's lair’ (k̂ei-to-).

Hittite Mediopassiv ki-it-ta (kitta) and ki-it-ta-ri (kittari) ‘lies’; perhaps also Lycian sijẹni ‘lies’ (Pedersen, Lycian and Hittite 17).

With the concept ‘home, dear, beloved’:

With l-suffix, Sanskrit śīla- n. ‘habit, character’, Old Irish cé(i)le ‘companion, spouse’ (k̂ei-li̯o-s), with secondary i Welsh cilydd ‘companion’, etc.

With m-suffix:

Greek κοιμάω (see above), κειμήλιον ‘stored goods’ (from κεῖμα n. ‘couch’); lengthened form κώμη f. ‘village’ (k̂ō[i]mā);

Old Irish cōim, cōem ‘beloved’, Old Welsh cum, New Welsh cu, etc. ‘beloved’ (koimo-).

Gothic haims f. (i-stem) ‘village, settlement; Pl. ἀγροί’, Old Norse heimr m. ‘home, world’, þing-heimr ‘the assembly present at the Thing’, Anglo-Saxon hām, Old Saxon hēm, Old High German heim ‘home, house, dwelling’ (with Anglo-Saxon hæman ‘to bed, to marry’, originally meaning ‘to sleep’).

Latvian sàime f. ‘household, family’, with ablaut; Lithuanian šeimýna f., Old Prussian seimīns m. ‘household’;

Old Church Slavonic sěmьja ‘household, slaves’, sěminъ ‘belonging to the household, slave’.

Maybe Albanian shemër ‘rival’ by Andi Zeneli

Lithuanian kiẽmas ‘farm’, káimas ‘village’, Latvian cìems ‘village, assembly house’, Old Prussian caymis ‘village’, Lithuanian kaimýnas ‘neighbor’, kaĩmenė ‘herd’ are suspected to derive from the Germanic haimaz;

Trautmann (112 f.) proposes the ablaut forms Proto-Baltic kaima- m. and kōimā f. (Indo-European ōi : ai).

With ro-suffix: Armenian sēr ‘inclination, love’, sirem ‘I love’ (k̂eiro-);

With u̯o-suffix: Sanskrit śḗva- (= Germanic hīwa-) ‘dear, friendly, beloved, valued’, śivá- (= Germanic hĭwa-) ‘familiar, beloved, beneficial’;

Latin cīvis ‘citizen’ = Oscan ceus the same; the i-flexion follows hostis (M. Leumann Gnomon 9, 237).

Gothic heiwa-frauja ‘master of the household’, Anglo-Saxon hīw-cund ‘native’, hīw-ræden f. ‘housekeeping’, Old High German hī-rāt ‘marriage’, Anglo-Saxon hī-rēd the same, Old Danish hī-skepr ‘household’; Old Norse hȳ-bȳli n. pl. ‘household’ (alongside ablaut hĭwa- = Sanskrit śivá- in Old Norse herað, Swedish hæ-raþ ‘district’, hæ-skaper ‘family’ from hĕwa-); the Germanic stem hīwa- serves as a compound form of hīwan- ‘household’ in Old Norse hjū(n), hjōn ‘couple, retinue, servants’, Anglo-Saxon hīwan, hīgan ‘household, family’, hīwen n. ‘household’, Old Saxon sinhīwun ‘spouses’, Old High German hī(w)un ‘couple, servants’, hī(w)o ‘spouse; household member, servant’, hīwa ‘wife’, Old Saxon hīwa the same;

With -ro- extending, Old Norse hȳrr ‘friendly, kind’, Anglo-Saxon hēore, hīere ‘kind, gentle’, Middle High German gihiure ‘mild, cozy’, New High German geheuer, Old High German and Old Saxon unhiuri ‘uncanny, terrifying’;

Latvian siẽva ‘wife’ (šeiu̯ā with the intonation change of the feminine form).

Ref : WP. I 358 ff., WH. I 224 f., 306 f., 856, Trautmann 112 f., 300 f.

Pages : 539-540

PIET : 479

866. k̂ei-2

English : a k. of dark colour

German : in Farbbezeichnungen, meist für dunkle Farben

Comments : (s. auch k̂ē-ro-)

Derivative: k̂ei-ro-, k̂oi-ro- ‘dunkel, grau, braun’; k̂i-u̯o- ‘Farbe’.

Material: Sanskrit śi-ti- ‘white’, śitiŋ-g-a- ‘whitish’;

Greek κίραφος, κίρα ‘fox’ (Hesychius), κιρρός ‘orange-yellow’ (the -rr- likely serves an expressive function);

Middle Irish cíar ‘dark brown’ (k̂ei-ro-), cíarann m. ‘beetle’; cir (k̂iru-), Gen. cera ‘pitch coal’; céo (k̂i-u̯o-k-s) ‘fog’, Gen. cīach (cf. Gothic hiwi).

Old Icelandic hārr ‘gray, old’, Anglo-Saxon hār, English hoar, Old Saxon, Old High German hēr (haira-) ‘worthy, exalted’; comparative hēriro, hēr(r)o ‘army’; Anglo-Saxon hæwen ‘blue’ (haiwina-); Gothic hiwi n. ‘shine, appearance’, Old Icelandic hȳ n. ‘fine hair, down’, Swedish hy ‘skin, skin tone’, Anglo-Saxon hiew, hi(o)w n. ‘appearance, color, beauty’, English hue ‘color’ (Indo-European k̂i-u̯o-).

Old Church Slavonic sěrъ, Russian sěryj, Slovenian sę̑r ‘gray’ (k̂oi-ro-), with -d-suffix: Old Church Slavonic sědъ, Serbo-Croatian sïjed, Russian sědój ‘gray’ (unless derived from směd̆ъ ‘pale’, blěd̆ъ ‘greenish’); Czech šěrý, Polish szary ‘gray’, Czech šědivý show a Proto-Slavic initial ch-, which Pedersen (KZ. 40, 176 f.) explains from Indo-European k̂h- (likely expressive). In contrast, Persson

suggests in Beitr. 304 Anm. 1 that Proto-Slavic chěrъ is borrowed from Germanic haira-, which mixed with the genuinely Slavic sěrъ.

Additionally, an expanded root form with the same meaning:

k̂i̯ē-, k̂ī-; k̂i̯ē-mo- ‘dark gray’.

Sanskrit śyā-vá- ‘black-brown, dark’, Avestan syāva- ‘black’, New Persian siyāh ‘black’;

Armenian (likely of Iranian origin) seav ‘dark, black’.

Reduction stage: Lithuanian šývas ‘whitish, moldy (from horses)’, Old Prussian sijwan ‘gray’, Old Church Slavonic sivъ ‘dark gray’, Russian sívyj, Serbo-Croatian sȉv ‘gray’;

Sanskrit śyā-má- ‘black-gray, black-green, black’, śyāmaka- ‘dark-colored’ = Avestan syāmaka- m. ‘name of a mountain’ (also sāma- ‘black’, with s- derived from sy-, Bartholomae Old Iranian Wb. 1571).

Lithuanian šė́mas, šẽmas ‘blue-gray, blue’;

a reduction stage k̂ī-mo- likely appears in Latin cīmex ‘bug’ (‘dark-colored’; with the formans -ko- as a substantive, following the consonantal declension like sene-x from Indo-European seno-s); possibly related to the Greek name Κίμων;

with a different suffix: Old Church Slavonic sinь, Russian sínij ‘dark blue’;

based on a root k̂i̯ei-, the form Sanskrit śyéná- m. (where m. śyētá- seems to develop later as énī́ : éta-, with parallels like hárinī : hárita- and newly created śvētá- as color terms ‘light, white, reddish’) likely connects to the color term and to Sanskrit śyená- m. ‘eagle, falcon’, Avestan saēna- ‘a large bird of prey, probably an eagle’.

Ref : WP. I 360 f., WH. I 216, Trautmann 306, Specht Indo-European Dekl. 121, 179.

Pages : 540-541

PIET : 504

867. k̂ē(i)- : k̂ō(i)- : k̂ə(i)-

English : ‘to sharpen, whet’

German : ‘schärfen, wetzen’

Comments : wohl Weiterbildung von aḱ- ‘scharf’ (S. 18 ff.)

Derivative: k̂ē-no- : k̂ō-no- ‘Wetzstein’; k̂əi-ni- the same; k̂ə-to- ‘geschärft’

Material: Sanskrit śi-śā-ti (śi-śī-tē), śy-áti means ‘sharpens, hones’, with the participle śitá- meaning ‘honed, sharp’ (equivalent to Latin catus and Old Irish cath). The terms śāta- and śāṇa- refer to ‘honing, test stone’ (similar to New Persian san ‘honing stone’), possibly also related to Sanskrit śilā́ meaning ‘stone, rock’ (k̂ə-lā).

Avestan saēni- ‘tip, peak, sharp’ (with New Persian sāyað ‘grinds’) is akin to Old Norse hein.

Armenian sur 'sharp' (k̂ō-ro-), srem 'sharpness', sur, Gen. sroy 'sword, knife', sair 'blade' (k̂e-ri-), and the compound sairadir 'blade'; from this possibly derives sardrem, sadrem 'urge, drive on'; perhaps also sal, Gen. sali 'stone plate, anvil' (k̂ə-li-, compare above with Sanskrit śilā́).

Greek κῶνος (kônos) refers to 'cone, pine cone, helmet tip, top' (equivalent to Sanskrit śāṇa-). From this, we have κώνειον (kôneion), which means 'hemlock' (named after its leaves).

Latin catus (according to Varro, Sabine) 'sharp, shrewd' (equivalent to Sanskrit śi-ta- and Old Irish cath). The terms cos and cotis refer to 'whetstone', while cotes and cautes (f. pl.) 'sharp rock, reef' (the -au- being a hyperurbanism). The term catanus, meaning 'cedar juniper', may be of Gallic origin.

Old Irish cath means ‘wise’ (equivalent to Latin catus and Sanskrit śi-tá-); Old Icelandic hein, feminine, means ‘whetstone’; Anglo-Saxon hān refers to ‘boundary stone’; English hone means ‘whetstone’ (derived from k̂əi-n- : Avestan saēni-); Middle High German hār signifies ‘tool for sharpening the scythe’ (k̂ē-r-), while Middle Dutch haren means ‘to sharpen, to be sharp’.

Ref : WP. I 454 f., WH. I 181, 183 f., 190 f.

Pages : 541-542

PIET : 1562

868. k̂ēi-bh-

English : ‘quick, hasty’

German : ‘schnell, heftig’

Material: Sanskrit śī́bham (Adv.) ‘rapid, swift’; śī́bhya- ‘swift-moving’; śibhrá- ‘lustful’;

Gothic haifsts ‘strife, quarrel’; Old Norse heipt, heifst (f.) ‘hostility, anger, hatred’; Old High German heiftīg ‘violent’; Anglo-Saxon hǣst ‘violence, intensity’; Old Frisian haest ‘haste’; Middle Dutch heist ‘intensity’; Anglo-Saxon hǣste, Old High German heisti ‘intense, violent’.

Ref : WP. I 364 f.; gehört zu k̂ēi-gh-, s. unten.

Page : 542

PIET : 458

869. keid-

English : ‘to fall’

German : ‘fallen’

Comments : nur Celtic und germ.

Material: Welsh cwyno, di-gwyddo ‘fallen, to happen’, cwydd ‘fall’, Breton koezaff ‘fall’, di-gouezout ‘to happen’;

Old Icelandic hitta á ‘to meet’, hitta í ‘to get into’, Danish hitte paa ‘to fall upon something’, Swedish hitta ‘to find’, Middle English (from the North) hittan ‘to come upon, find’, English hit (originally ‘to fall upon, to fall into’).

Ref : WP. I 364.

Page : 542

PIET : 2882

870. k̂ēi-gh-

English : ‘quick, hasty’

German : ‘schnell, heftig’

Material: Sanskrit śīghrá- ‘quick, fast’;

Anglo-Saxon hīgian ‘to hurry, to hasten, to strive’, English hie ‘to hasten’, geminated Norwegian hikka ‘to sob’, Swedish hikka ‘to wheeze, to have hiccups’ (sound words);

Russian sigátь, signútь ‘to leap’, West Russian sigáć, signuć ‘to stride, to take large steps’; which also includes Russian sig ‘name of a fish’, akin to Salm to saliō, so that Lithuanian sýkis, etc., and Old Norse sīkr may be borrowed from Russian.

Ref : WP. I 363, Wissmann Nom. postverb. 174, Specht Indo-European Dekl. 249;

See also : gehört zu k̂ēi-bh-, s. oben.

Pages : 542-543

PIET : 1501

871. k̂eip-

English : ‘to wag, wave, pull faces’

German : ‘schweifen, wedeln, das Gesicht verziehen’

Material: Sanskrit śiprā f. ‘mustache, flowing helmet plume’, Avestan (with metathesis) srifa- m. ‘nostril’; Avestan saēf ‘to flutter’; the meaning of Avestan saēpa- is unclear;

Lithuanian šiepiúos, šiẽptis and šaipaũs, šaipýtis ‘to grimace’, šyplà ‘scoffer’, šypsaũ, -óti ‘to grin’.

Ref : WP. I 364, Frisk Le monde oriental 30, 78 ff.

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PIET : 1503

872. k̂eipo-, k̂oipo-

English : ‘peg, sharp piece of wood or stone’

German : ‘Pfahl, spitzes Holz oder Stein’

Comments : auch sk̂eipo-

Material: Sanskrit śḗpa-, śēpha- m. ‘tail, penis’ (with sk̂- prakr. cheppa- the same);

Latin cippus ‘post, pointed column made of wood or stone’ (keipos);

Albanian thep m. ‘pointed rock’ (k̂oipos), tsep ‘stab, corner, angle’, metath. step ‘edge, point’.

Further connection with Latin scīpio, Greek σκῖπων, and root skĕip- ‘to cut’ is likely.

Note by Andi Zeneli:

Σωτήρης Σκίπης Greek Arvanitas poet

Σκίπης Skipis ‘region in Larissa’

Hesychius:

σκίπει:

νύσσει ‘He/She/It pierces, stabs.’

σκιπός:

σκνιφός. ‘A small, insignificant thing; a trifle.’ ὁ μικρολόγος ‘The petty person (using) a pointed stick/probe. ‘

σκίπων:

βακτηρία, ῥάβδος ‘A staff, a rod, a stick.’

σκίπωνι χειρός:

βακτηρίᾳ χειρός ‘With a hand-held staff/rod.’

σκίπτω

English (LSJ)

given as etym. of σκίφος and ξίφος, Sch.Il.1.220; cf. σκίπει· νύσσει, Hsch.; σκίψαι· ὀκλάσαι, Ἀχαιοί, Id.

German (Pape)

[Seite 899] = σκίμπτω, ὀκλάζω, Hesych.

Greek (Liddell-Scott)

σκίπτω: σκίμπτομαι, Σχόλ. εἰς Ἰλ. Α. 220· σκίπω Ἡσύχ.

Albanian shqiptoj : Greek σκίπτω, Medio passive shqiptohem : Greek σκίμπτομαι ‘speak clearly’, flas shqipt ‘speak clearly’, shqiptar ‘Albanian who speaks clearly’

Ref : WP. I 364, II 545, WH. I 219 f., 856.

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PIET : 547

873. keis-

English : ‘arm; thigh’

German : ‘Arm, Schenkel usw.’

Material: Sanskrit kiṣku- ‘forearm’;

Dutch hijse, hijs f. ‘muscle, loin piece, club’, Limburger hies ‘hollow of the knee’;

Lithuanian kiš-kà ‘hollow of the knee’; Latvian cis-ka ‘loin, thigh, hip’.

Ref : WP. I 365, E. Lewy PBrB. 32, 140.

Page : 543

PIET : 551

874. kek̂-

English : ‘weasel’

German : ‘Wiesel, Iltis’

Material: Sanskrit kaśa- m. kaśīkā́ f. 'weasel'; but with initial sound. Pal. Lithuanian šẽškas 'ferret', Latvian sesks, both. East Baltic ś- explained by progressive assimilation from keškas, where the recovery of the suppressed initial k- in the output of the first syllable was prevented by the initial k- of the second syllable. Different interpretation regarding Lithuanian šẽškaš W. Schulze Kl. Schr. 630.

Ref : WP. I 381.

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PIET : 480

875. keku-

English : ‘a k. of stick or cudgel’

German : etwa ‘keulenförmiger Stock, Stock mit hammerartigem Quergriff’

Material: Avestan čakuš- n. 'throwing hammer, throwing axe', New Persian čakuš 'hammer';

Old Prussian queke 'stick', namely 'spruce or fir branch as fence post', Latvian čaka 'cudgel with a knot for a handle'; compare, however, Mühlenbach-Endzelin Latvian-D. Wb. I 401.

Ref : WP. I 381.

Page : 543

PIET : 481

876. k̂ēko-

English : ‘green grass, green fodder’

German : ‘Grünfutter, frisches eßbares Grün’

Material: Sanskrit śāka- m. n. 'edible herb, vegetable';

Lithuanian šḗkas 'freshly mown grass, fodder', Latvian sēks, both; Old Prussian schokis 'grass' (initially from sjākas; -jā- from -ē-);

Old Icelandic hā f. 'grummet' (likely from Germanic hēhōn-).

Ref : WP. I 381.

Page : 544

PIET : 505

877. k̂ek$^{w}$-

English : ‘to defecate’

German : ‘cacare’

Derivative: kek$^{w}$r- : kek$^{w}$n- n. ‘Mist’

Material: Sanskrit śákr̥t n. Gen. śaknáḥ n. 'mist'; compare chagaṇa- n. the same;

Greek κόπρος 'manure, dung, dirt';

Lithuanian šikù, šìkti 'to defecate'. Perhaps also related are Old Irish cechor f. Gl. 'mire' (k̂ekurā), Middle Irish cechair 'mud, dung' (if 'bodily excretion' is the original meaning).

Ref : WP. I 381, Benveniste Origines 9.

See also : Siehe noch kakka- ‘cacare’.

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PIET : 555

878. kel-1, kelə-

English : ‘to tower, be high; hill’

German : ‘ragen, hoch (heben)’

Derivative: kl̥n-is ‘Hügel’

Material: Greek κολωνός, κολώνη 'hill', κολοφών m. 'summit, peak' instead of κολαφών based on koln̥-bho-s;

Latin ante-, ex-, prae-cellō, -ere 'to excel' (cel-d-ō with present-stem -d-), participle celsus 'high'; collis 'hill' (kl̥n-is or koln-is); columen, later culmen 'summit, pinnacle' (kelomn̥ 'elevation'), columna 'column' (kelomnā 'the towering');

Middle Irish coll 'chief, leader' (kolnos); Gaulish celicnon 'tower' (from which Gothic kelikn 'loft').

Galloromanian calma 'barren land' is likely pre-Celtic;

Anglo-Saxon hyll m. f., English hill 'hill' (hulnis, Indo-European kḷnis); Old Saxon holm 'hill', New High German Holm, Anglo-Saxon holm 'island, sea wave, (high) sea', Old Icelandic holmr, holmi 'small island' (kḷmo-).

Lithuanian keliù, kélti (heavy base) 'to lift, to elevate, to carry, to transport across water', Latvian ceĺt 'to lift', Lithuanian iškélta 'elevated', kálnas, Latvian kaÎns 'mountain', compare Lithuanian kalvà f. 'small hill', Latvian kalva 'hill, river island'; also Lithuanian kìlti 'to rise, to ascend', iškilùs 'high', kilmẽ̃ f. 'descent, lineage', kìltis and kiltìs f., Latvian ciÎts f. 'lineage'; Latvian kal'a f. 'lever'; Lithuanian kélnas m. 'ferry, canoe', Lithuanian kélta f., kéltas m. = kéltuvas m. 'ferry'; Latvian ceÎtava f. 'small ferry'.

Slavic сьlnъ m. in Serbo-Croatian čûn (Gen. čûna) 'boat', Czech člun, Russian čołn 'boat, shuttle';

Old Bulgarian čelo 'forehead', Russian čeló 'forehead, head, peak', etc., Russian-Church Slavonic čelesьnъ 'principal' (originally -es form).

Ref : WP. I 433 ff., WH. I 197, 245, 249 f., 855, Trautmann 125 f.

Page : 544

PIET : 561

879. kel-2

English : 'to stick; sting'

German : 'stechen'

Derivative: kol-so- 'spine', kol-no-s 'pierced, one-eyed'

Material: Sanskrit kaṭambá- m. 'arrow' (kol-to-);

Middle Irish cuilenn, Welsh celyn, Cornish kelin, Middle Breton quelenn 'holly, thorn, wild thistle' (Celtic kolino-);

Old High German hulis, huls same, New High German Hulst, Middle Dutch Middle Low German huls same (Dutch hulst), Old English hole(g)n, English holly and holm-oak, Middle English also hulvir, Old Norse hulfr same;

Old Church Slavonic klasъ ‘ear’ (‘the stinging’), Russian kólos = Albanian kall, kalli ‘ear’, kashtë (kallshtë), Jokl IF. 36, 124, ‘straw, chaff’ (-s-formant then as in huls);

Albanian (Jokl IF. 37, 95) rë-kuall ‘thistle’ (për-kēl ‘piercing, spine’).

g(h)-Extension in Middle Irish colg ‘sword, barley awn, spine’, Middle Welsh colginn ‘aristam’, Middle Welsh cola ‘awn’, col ‘point, awn’, colyn ‘spine’, cal, cala, caly ‘penis’, Breton kalc’h same. Based on Celtic forms, Meillet MSL. 14, 374, and Kretschmer KZ. 38, 100f. also propose an identical root $k^{w}$el- ‘to stick, to dig’: Welsh palu ‘to dig’, pal, Cornish and Breton pal ‘spade’ (though the Latin pāla is doubtful due to Ligurian pala ‘grave’, Welsh paladr ‘shaft’, also ‘beam, ray’).

kol-no-s in Sanskrit kāṇá-ḥ ‘pierced, perforated, one-eyed’ (kolno-; for the ā compare Wackernagel Sanskrit Greek I 168) = Old Irish (Middle Welsh) coll ‘luscum, one-eyed’, Middle Irish (with secondary media) goll ‘blind’; alternation Illyrian Greek κελλάς • μονόφθαλμος Hes ‘one-eyed’.

Ref : WP. I 435.

See also : s. kel-3 and skel-‘cut’

Page : 545

PIET : 432

880. kel-3, kelə-, klā- erweitert klād-

English : ‘to hit, cut down’

German : ‘schlagen, hauen’

Comments: The distinction between kel- 'to pierce' and skel- 'to cut' is hardly feasible; especially note Slavic kólti 'to pierce' = Baltic kalti 'to strike.'

Derivative: klāro- m. 'piece of wood, board,' klādo- 'something hewn, something pierced,' kolo- 'struck,' koldo- 'broken,' kl̥do- 'splintered.'

Material: Greek κελεός (κελεϝός) 'green woodpecker' (like δρυκολάπτης); κελέϊς • ἀξίνη Hesychius; κελοί 'wood' according to Hesychius under κελέοντας; δίκελλα 'two-pronged hoe'; cf. σκαλίς 'hoe' under skel- 'to cut'; κόλος 'mutilated, hornless,' κόλ-ουρος 'with a docked tail,' κολάζω 'to mutilate, hinder; chastise,' κολούω 'to mutilate; impede'; κολετρᾶν 'to tread'; with formative -bo-: κολοβός 'mutilated' (cf. also the root k(e)lemb-).

with formative -bho-: κόλαφος 'slap, blow to the face,' from which κολάπτω 'to strike, hack' is derived, from the strong base κλᾰ̃ω 'to break' (κλᾰ̃σω, ἔκλᾰσα, ἀποκλάς, κλαστός), κλάσις 'the breaking, pruning of branches,' κλάσμα 'fragment,' κλῆμα n. 'branch; vine, grapevine,' diminutive κληματίς especially plural 'twigs'; κλῆρος, doric κλᾶρος m. 'small piece of wood as a lot, lot, share' (= Old Irish clār, Welsh clawr 'board, tablet,' Breton kleur 'forked pole of a cart');

κλών, κλωνός m. 'shoot, sprout, twig,' κλώνακα • ῥάβδον Hesychius, κλῶναξ • κλάδος Hesychius (closely related to: Old Icelandic hlunnr 'roller for vehicles,' hlu(m)mr 'the upper thick part of the oar' from hlunma-) - κλῶμαξ, -ακος m. 'heap of stones, rock.'

Latin calamitas 'damage' (from calamo- derived from calimo-, Indo-European kelemo- 'struck'), along with incolumis 'unharmed'; further from kel-nō: percellō, -culi 'to strike down, smash,' se procellere 'to throw oneself,' procella f. 'violent storm,' recellō 'to push back quickly'; not kel-dō due to the Gaulish GN Su-cellus 'good striker';

Old Irish clār etc. see above p. 545;

Albanian (kelo) qëlloj ‘strike’ by Andi Zeneli

Illyrian Colapiani from Latin plural colaphī was the name of an Illyrian tribe from Latin colaphus, colaphos, colafus, colophus, culapus, colpus, borrowed from Ancient Greek κόλαφος (kólaphos) ‘a blow with the fist; cuff’, κολοβός 'mutilated'.

The Colapiani were created from the Pannonian Breuci along with the Osseriates and the Celtic Varciani. They lived in the central and southern White Carniola, along the Kupa river, and were mentioned by Pliny the Elder and Ptolemy. The archeologists Jaro Šašel and Dragan Božič have attributed the Vinica material culture to Colapiani.

Greek κόλαφος

Frisk Etymological English

Grammatical information: m.

Meaning: buffet (Epich. 1 as name of a παιδοτρίβης, H., EM; Lat. loanword [loanword] colap(h)us (Plaut.).

Other forms: κόλαφος κόνδυλος H.

Derivatives: κολαφίζω beat with the fist, box on the ear (NT, Sammelb. 6263, 23); Κολαφίδιον Attic woman's name, s. Fraenkel Nom. ag. 2, 86 w. n. 3).

Origin: PG [a word of Pre-Greek origin]

Etymology: Lowly word, which for that reason provides great difficulties for the explanation. If cognate with κολάπτω, which is certainly possible, it will be a backformation, and not its basis; on the formation cf. κρόταφος a. o. (Chantraine Formation 264). Diff. Krogmann KZ 67, 224 n. 1: to κολοφών a. o.; not convincing. Also not to Skt. kalaha- sight, s. Mayrhofer KEWA s. v. Older attempts in Bq. - Lat. colap(h)us (s. Ernout Rev. de phil. 77, 155f.) found in Vulgar Latin and in the Romance languages a wide spread (colpus, Italic colpo, French coup etc.; also Goth. kaupatjan κολαφίζειν?) and came back to Greek from there (s. Fraenkel l. c.). - By far the simplest solution is that κόλαφος was the basis of κολάπτω, which is quite possible, in spite of DELG. The word is no doubt Pre-Greek. κόλαφος can hardly be derived from κολάπτω (Chantr. Form. is of no help).

Lithuanian kalù, kálti, Latvian kal’u, kalu, kaĨt 'to strike, to forge,' Lithuanian pãkalas 'scythe blade,' príe-, prei-kãlas 'Ambos,' Old Prussian kalo-peilis 'cutting knife,' Lithuanian káltas 'chisel,' Old Prussian calte 'mark (coin),' 'struck = minted money,' Lithuanian kálvis 'smith,' causative Lithuanian káldinti 'to have forged,' Latvian kaĨdît; Lithuanian kuliù, kùlti 'to thresh,' Latvian kul’u, kũlu, kuĨt 'to strike, to beat, to thresh'; Lithuanian kélmas 'tree stump,' can also mean 'cut, split.'

Old Bulgarian koljǫ klati 'to pierce, to slaughter' (also meaning 'to sacrifice'), Russian kolótь 'to pierce, to slaughter; to split, to chop';

Old Bulgarian kolъ 'stake', Russian koł, Gen. kołá 'rod, post', with ablaut kъlъ in Little Russian koł (Gen. kła) 'canine tooth, tusk', Slovenian kèl (Gen. klà).

Czech klanice 'rod', Polish kłonica 'side wood on a cart' (derived from participle kolno- related to klati); Serbian kláto 'type of collar for pigs', Czech klát 'tree stump, block, cudgel' (similar to Lithuanian káltas mentioned above);

Church Slavonic pro-klěju, -klěti 'to sprout', Russian (etc.) klin 'wedge' (formation similar to mlinъ from meljǫ); uncertain Slavic kolt-jǫ, -iti in Old Bulgarian klaštǫ, klatiti 'to move, shake, push', Russian koločú, kolotít 'to hit, to strike; to chatter', etc.; possibly related is Russian koltátьsja 'to move, wobble'.

d-Expansion kelәd-, klād-:

Greek κλαδαρός (klәderos) 'fragile; wilted', κλαδάσαι · σεῖσαι (Hesychius), with ablautend καλαδία · ῥυκάνη (Hesychius), κλάδος m. 'branch', from the regular d-stem κλάς, κλάδεσι, etc.; κλαδών, -ονος (Hesychius), κλαστάζω 'to prune the vine'.

Latin clādēs f. 'injury; damage, disaster, defeat';

Middle Irish claídim 'to dig' (with ad- meaning 'to pursue, to hunt, to fish', etc.), Welsh claddu, Breton claza 'to dig', Middle Irish clad, Welsh cladd 'grave'; extended Welsh clawdd, Cornish claud 'grave', Breton kleuz 'grave, hedge' (klādo-);

Welsh cleddyf 'sword', Breton klézé 'sword, blade' (cleddyf derived from cleðyð, Celtic kladi̯os); Irish claideb is related to Welsh, and Latin gladius derives from Celtic influences.

Middle Irish caill (Gen. caille) 'forest', Welsh celli 'forest', Cornish kelli 'grove' (Celtic kaldī);

Old Irish coll, Welsh coll, Breton koll 'destruction, damage'; Middle Irish cellach 'war', related to Old Icelandic hildr f. 'battle, battle goddess', Old Saxon and Anglo-Saxon hild 'battle, war', and Old High German hiltia, hilta 'battle'. These terms are rooted in the Indo-European -dh-, likely meaning 'to strike, to hit'.

Gothic halts, Old Icelandic haltr, Anglo-Saxon healt, and Old High German halz all 'lame' (related to Old Irish coll), likely originating from 'broken,' particularly in reference to broken limbs.

In terms of 'wood' or 'forest,' Old Icelandic and Anglo-Saxon holt and Old High German holz correspond to κλάδος. Additionally, Old Icelandic hjalt n. 'sword hilt', Anglo-Saxon hilt f. 'sword hilt', Old High German helza 'sword handle', and Old

Saxon helta 'handle on a rudder' emphasize the connection between these terms and the notion of gripping or holding onto something.

Old Bulgarian klada 'beam, block', Russian kolóda 'wood block, log, piece cut from a trunk', and similar terms indicate a common connection to large wooden structures.

Additionally, Church Slavonic kladivo 'hammer' derives from the same root, reflecting the Proto-Slavic klād-, which aligns with the Latin clādēs, emphasizing the concept of striking or heavy impact associated with these words.

The labial expansion represented by klomb(h)o- appears in several languages:

In Greek, κλαμβός ('klambós') means 'mutilated'.

In Anglo-Saxon, forms such as laempi-halt and lamp-healt signify 'lame'.

This pattern aligns with Lithuanian klumbas, also meaning 'lame', showcasing a consistent theme across these languages related to physical impairment or deformity. This suggests an Indo-European root that has evolved through various linguistic branches while retaining the core meaning.

Ref : WP. I 436 ff., WH. I 135 f., 225 f., 691, Specht Indo-European Dekl. 130 f., 262, 322, Trautmann 114 f.

Pages : 545-547

PIET : 1549

881. kel-4 und kāl-

English : ‘a k. of dark/light spot’

German : in den Worten für helle und dunkle Flecken, graue und schwärzliche Farbentöne

Comments: see also k̂er-3 and kers-1.

Derivative: kel-mo- ‘spot’

Material: I. Sanskrit kalaŋka- m. ‘spot, rust’, kalana- n. ‘spot, dirt’, káluṣa- ‘dirty, black’, kalmaṣa- m. ‘spot, dirt’, kalmā́ṣa- ‘colorful, speckled’; with the formative -ko-: karka- ‘white’, m. ‘mold’, karkī vaśā ‘white cow’, karkā ‘white mare’ (Persson Beitr. 169), kalká- m. ‘manure, dirt’, cāṣa- m. ‘the blue woodpecker’ (kel-so-);

New Persian čarma ‘mold’, Kurdish čerme ‘white’ (: Swiss helm);

Greek κελαινός ‘black’, κιλλός ‘gray’, κίλλος ‘donkey’ and ‘cicada’ (vowel as in πιλνός alongside πελιός; -λλ- from -λν-); very likely κόλυμβος (kolu-mbhos) ‘diver (bird species)’, from which comes κολυμβάω ‘to dive’, named for its dark color; related is also κίλλ-ουρος ‘pied wagtail’ (Hesychius);

Latin columba f., -us m. ‘dove(r)’ from kol-on-bho- or kolu-mbho-, then identical with κόλυμβος; concerning -mb- from -mbh-, see Schwyzer Gr. Gr. I 333;

New High German Swiss helm ‘white spot on cattle’s forehead’, helme ‘name of a cow with a white-spotted head’, Swedish dialect hjäIm ‘white-faced ox or white-faced horse’ (related to the m-form Sanskrit kalmaṣa-); probably Middle High German hilwe f. ‘fine mist’, Bavarian gehilb ‘mist, kitchen smoke’ (-w- in relation to the u of Sanskrit káluṣa-ḥ), to which Old High German huidva ‘mud, dirt from marshlands’, Middle High German hülwe ‘puddle, mire, swamp’ stands in ablaut;

Here (from the black berries) also Old High German holuntar, holantar ‘elderberry’, Swedish hylle n.; see Berneker 473 m. Lithuanian, which also considers Russian kalína ‘Viburnum opulus’ as belonging to kalъ (see below).

II. Root form kāl- : kəl- (with unclear relationship to kel-):

Greek κηλίς, -ῖδος (Doric κᾱλίς) ‘spot’, κηλιδόω ‘to stain, to soil’, κηλήνη · μέλαινα Hesychius, κηλάς · νεφέλη ἄνυδρος καὶ χειμερινὴ ἡμέρα · καὶ αἴξ, ἥτις κατὰ τὸ μέτωπον σημεῖον ἔχει τυλοειδές Hesychius;

Latin cālidus, callidus (Gl.) ‘white-faced (from horses)’ = Umbrian kaleřuf (buf) ‘callidos (boves)’; Latin cālīgo f. ‘mist, darkness’;

Old Irish caile, Middle Irish gaile ‘spot’;

Lithuanian kalýbas, kalývas ‘white-throated’;

Old Church Slavonic kalъ ‘clay, dung’ with meanings ‘swamp, mire, to soil with dung’; related (by color) is Russian kalína ‘Viburnum opulus’, as well as Slovenian kalina ‘puddle’ and Russian kalú-ga ‘mire’, kalú-ža ‘pool’.

Ref : WP. I 440 ff., WH. I 139 f., 249, Specht Indo-European Dekl. 118, 140, 143[3], Trautmann 113 f., Petersson Heterokl. 146 f.

Pages : 547-548

PIET : 515

882. kel-5

English : ‘to drive, force to move quickly’

German : ‘treiben, zu schneller Bewegung antreiben’

Material: Sanskrit kăláyati ‘drives, carries, perceives, holds’;

Albanian dialect qíl, sizil. qel ‘bring, carry’, shqiltsë ‘lab, i.e., coagulant’, likely also kal ‘to establish, set up’ (Jokl IF. 30, 198);

Maybe Albanian sjell ‘bring’ by Andi Zeneli

Greek κέλλω ‘drive (the ship ashore); land’ (present only in grammar and in ὀ-κέλλω transitive ‘drive the ship ashore; strand, fail’; otherwise only aorist future ἔκελσα, κέλσω), κέλης, -ητος ‘runner (horse); fast-sailing ship’; κλόνος ‘violent movement’, κλονέω ‘to drive forward’ (cf. θρ-όνος, χρ-όνος; Boisacq s.v. m. Lithuanian); possibly (Persson Beitr. 179) κολεῖν · ἐλθεῖν and κολέα, κολία ‘type of dance’ Hesychius;

Latin celer ‘quick, fast’ (similar to κέλης), celeber, -bris, -bre ‘frequented, lively (path); celebrated, populous’ (kele-dhlo-, -dhli-);

As t-present, Gothic haldan ‘to pasture cattle’ (see Brugmann IF. 32, 181), Old High German haltan ‘to guard, hold’, Old Saxon haldan, Anglo-Saxon healdan, Old Icelandic halda, Swedish halla (halþan) ‘to hold’, Middle Dutch hilde, hille ‘swift, eager’.

Ref : WP. I 442 f., WH. I 194f.;

See also : wohl identisch mit kel-6; s. auch keleu- ‘wandern’.

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PIET : 1552

883. kel-6, k(e)lē-, k(e)lā- oder k̬l̥-

English : ‘to call, cry’

German : ‘rufen, schreien, lärmen, klingen’

Material: Sanskrit uṣā-kala- m. ‘rooster’ (‘ὴϊ-κανός’), kalādhika-, kalāvika- (similar meanings), kala-víŋka- ‘sparrow’, kala- ‘soft sounding, barely audible’, kalakala- m. ‘confused noise, clamor’;

Greek καλέω (instead of κάλω) ‘to call, name, summon’ (Aeolic κάλημι), Future. καλέσω, Attic. καλῶ, Perfect. κέκληκα, κλητός; ἐπίκλησις ‘epithet’, κλῆσις ‘call, invitation, summons’, κλητής, κ(α)λήτωρ ‘caller’, ὁμοκλή ‘shout’ (for the first member see under omə-); κικλήσκω (or κικλήσκω) ‘to call out, beseech’, κληΐζω, κλήζω ‘to name’ (κλη-Ϝε-ς-ίζω); high level κελο- in κέλομαι ‘to urge on (by calling)’, Homeric Aor. (ἐ)κέκλετο, Doric κέντο = (ἔ)κελτο; [see under κευλεύω for κελεύω]; κελαρύζω ‘to rustle, flow (water, etc.)’, κέλωρ · φωνή Hesychius; extension κέλαδος ‘din, noise’, κελάδων, κελαδεινός ‘roaring’, κελαδέω ‘to roar; let (a song) resound’;

Umbrian kařitu, kařetu, carsitu ‘called, named’ (kalētōd); it is likely that an equivalent Latin caleō once appeared in the invocation of calendar dates such as Dies te quinque or septem, calo, Iuno Covella, suggesting that calendae ‘the first day of the month’ is named after this calling (Salonius Z. röm. Dat. 1 ff.);

Latin calō, -āre ‘to call out, to summon’ (cf. Latvian kal’uôt), calātor ‘caller, announcer’, nōmen-clator ‘name-caller’ (reconstructed from nōmen calāre), calābra (curia) ‘the court designated for announcing calendar dates’, possibly related to concilium ‘gathering, assembly, conjunction of things, sexual connection’ (cón-caliom), con-ciliāre ‘to unite, connect, win’, clāmō, -āre ‘to shout’ (cf. Old High German hlamōn, etc.), clāmor ‘shout’, clārus ‘loud-sounding, resonant; renowned; clear’. Umbrian anglar Nom. Pl., anglaf Accusative Pl.

‘oscines’ (an-klā ‘bird that calls out’); Latin classis ‘levy: army, fleet; class, division’ (klad-ti-: κέλαδος).

Old Irish cailech, ogam Gen. caliācī, Welsh ceiliog, Cornish chelioc ‘rooster’ (kaljākos);

Anglo-Saxon hlōwan ‘to roar, bellow’, Old High German (h)lōian, (h)luoen, Middle High German lüejen ‘to roar’; Anglo-Saxon hlētan ‘to grunt’; Old High German hluoticla ‘barking’; with a heightened initial syllable, Old High German hel ‘loud, sonorous’ (New High German hell ‘bright’), hëllan ‘to resound’, Middle High German hal ‘hall, sound’, Old Norse hjala ‘to chatter’, hjal n. ‘chat’, hjaldr ‘conversation, din of battle’; Old Frisian halia ‘to bring forth, lead home, take’, Anglo-Saxon geholian ‘to obtain’, Old Saxon halōn ‘to summon, bring forth’, Old High German halōn and ablaut holōn, holēn ‘to call, fetch’, Low German halen ‘to pull’.

Latvian kal’uôt ‘to chatter’ (kalada ‘noise, din’ is a Russian loan), Lithuanian kalbà ‘language’, Old Prussian kaltzā, kelsāi ‘they sound’ (Lithuanian kalsóti); reduplicated Lithuanian kañkalas (kalkalas) ‘bell’, Old Church Slavonic klakolъ, Russian kólokolъ ‘bell’, kolokólitь ‘to ring, sound; to chatter, gossip’ (Trautmann Balto-Slavic Wb. 115).

Hittite ša-ra-a kal-li-iš-ta (sarā kallesta) ‘called (summoned) her up’.

The extension k(e)lem- (cf. Latin clā-m-āre) leads to Sanskrit krándati ‘to shout, roar, neigh’ (klem-d-); Anglo-Saxon hlimman, hlymman ‘to sound, resound, roar’, hlimme ‘rushing stream’, hlemm (hlammi) ‘sound’, Old High German (h)limmen ‘to buzz, howl’, Old Norse hlymja ‘to sound, crash, make noise’, Old High German hlamōn ‘to rustle, roar’.

The root k(e)len- appears in Anglo-Saxon hlyn(n) ‘sound, noise, rushing stream’, alongside forms like hlynnan and hlynian ‘to resound’, hlynsian (to echo), and hlynrian ‘to thunder’. Additionally, gehlyn is related to Old Saxon gihlunn ‘din, uproar’.

Similar skel-, (s)$k^{w}$el- (s-duplicate alongside kel-):

skel-:

Old Icelandic skjalla st. V. 'to resound, to ring, to strike a sound' = Anglo-Saxon sciellan 'to resound, to sound', Old High German scellan 'to resound, to sound, to ring, to make noise', New High German verschollen 'has sounded away';

Causative-Iterative. Old Icelandic skella 'to bang, to make noise, to scold, to laugh loudly', Middle High German schellen weak verb 'to let resound, to shatter', New High German zerschellen; t- or dh-present. Old Frisian skelda 'to scold, to reproach, to declare loudly', Old High German sceltan 'to scold, to revile, to insult, to reproach';

Old Icelandic skǫll f. 'mockery, noise', skellr (skalli-z) 'sound, bang' = Old High German scal (-ll-) 'sound, noise'; Old Icelandic skjallr 'loud-sounding' = Anglo-Saxon sciell, Dutch schel 'echoing, shrill'; Old High German scella 'bell'; with simple l (the -ll- in the aforementioned is based on a nasal-present skel-nō) Old Icelandic skal n. 'noise', skjal n. 'chatter';

Lithuanian skãliju, -yti 'to bark continuously, to strike' (from the hunting dog), from which skalìkas 'a continuously barking hunting dog' (see below regarding Greek σκύλαξ); Old Prussian scalenix 'pointing dog' derives from Polish skolić 'to whine like a dog'; Latvian skal’š 'ringing, bright-sounding'; with (b)h-extension (as in Lithuanian kalbà) Lithuanian skélb-iu, -ti 'to spread a rumor';

Czech skolití 'to bark', Polish skolić, skulić 'to whine like a dog'.

(s)k$^{w}$el-:

Old Icelandic skval n. 'useless chatter, torrent of words', skvala 'to speak loudly, to call', skvaldr n. 'loud speaking'; without s- Old Icelandic hvellr 'bright-sounding';

Ablaut sk$^{w}$el- perhaps in Greek σκύλαξ young dog, dog; young animal, also κύλλα · σκύλαξ. Ἡλεῖοι Hesychius (-λλ- probably short-name style consonant lengthening), as from skel- the aforementioned Lithuanian skalìkas, and from kel-: Lithuanian kãlė, kalẽ ‘female dog’, Albanian këlüsh ‘young animal, especially young dog’, Middle Irish cuilēn, Welsh colwyn, Old Cornish coloin, Breton kolen ‘young dog’, (Celtic koli-gno-);

These names for young animals, especially dogs, would thus be derived from barking or whining. Nevertheless, σκύλαξ, κύλλα as (s)kol-, could also belong directly as Indo-European or Greek reduction forms (influence from κύων) in connection with Celtic koligno-, Lithuanian kãlė, Albanian këlüsh, këlysh ‘whelp, young dog’.

Note by Andi Zeneli:

Arvanitas kulis, Albanian kujis ‘cry like a young dog’

Albanian skile ‘fox’ : Homeric Σκύλλη ‘skylla, dogfish, shark’.

Ancient Greek σκύλλα

καρχᾰρ-ίας, ου, ὁ,

a kind of shark, so called from its saw-like teeth, Pl.Com. 173.13, Mnesim. 4.36 (anap.), Thphr. HP 4.7.2, Numen. ap. Ath. 7.327a: metaph., ἁ γαστὴρ ὑμέων κ. Sophr. 46.

Illyrian κύλλα· σκύλαξ (Elean), Hsch.

Albanian këlysh ‘whelp, young dog’

Albanian skile ‘fox’ a Greek loanword.

σκύλα

Greek

Etymology

From Ancient Greek σκύλαξ (skúlax).

Σκύλαξ (Skúlax)

Descendants

Greek: σκύλος m (skýlos, “(male) dog”)

Greek: σκύλα f (skýla, “(female) dog”)

Greek: σκυλί n (skylí, “dog”)

Noun

σκύλα • (skýla) f (plural σκύλες, masculine σκύλος, neuter σκυλί)

1. bitch (female dog, or Canis lupus familiaris)

2. (derogatory, offensive, figuratively) bitch, cow, hellcat (despicable or disagreeable woman)

Homer Odyssey (English)

12.85

Therein dwells Scylla, yelping terribly. Her voice is indeed but as the voice of a new-born whelp, but she herself is an evil monster, nor would anyone be glad at sight of her, no, not though it were a god that met her. Verily she has twelve feet, all misshapen,

ἔνθα δ’ ἐνὶ Σκύλλη ναίει δεινὸν λελακυῖα.

τῆς ἦ τοι φωνὴ μὲν ὅση σκύλακος νεογιλῆς

γίγνεται, αὐτὴ δ’ αὖτε πέλωρ κακόν• οὐδέ κέ τίς μιν

γηθήσειεν ἰδών, οὐδ’ εἰ θεὸς ἀντιάσειεν.

τῆς ἦ τοι πόδες εἰσὶ δυώδεκα πάντες ἄωροι,

Ref : WP. I 443 ff., WH. I 141 f., 227, 228, 258, Specht KZ. 59, 85 ff.;

See also : wohl identisch mit kel-5.

Pages : 548-550

PIET : 1043

884. kel-7 (kol-, $k_o$l-)

English : ‘goblet’

German : ‘Becher’

Comments : mit k̂-Suffix

Material: Sanskrit kaláśa-ḥ m. ‘pot, jug, bowl’ (kolek̂o-, -ok̂o-);

Greek κύλιξ, -ικος ‘cup’ (keli-k);

= Latin calix, -icis m. ‘deep bowl, cup, chalice’ (from calix derives Old High German chelih, New High German Kelch), to which perhaps with movable s Umbrian skalçe-ta, scalse-to ‘from patera’, scalsie ‘in patera’; Latin culigna ‘small chalice’ from Greek κυλίχνη (κυλικ-σνᾱ) thus.

The s- also appears in New High German Schale (related to (s)kel- ‘to cut’) and in Greek σκάλλιον, σκαλίς according to Hesychius, which likely pertains to this.

Additionally, Greek κάλυξ, -υκος f. ‘fruit cup, seed cup’ and perhaps Sanskrit kalikā f. ‘bud’ (different in relation to the suffix of kaláśa-ḥ).

Ref : WP. I 442, WH. I 138 f.

Pages : 550-551

PIET : 428

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1373.  nip

1279. mentes

1257.

mjel

951.

four

1098.

885. kel-7

German : ‘schneiden’; ‘schuldig sein’; ‘austrocknen’; ‘biegen’

See also : s. unter (s)kel-

Page : 551

PIET : 0

886. kēl-, kōl-, kəl-

English : ‘to deceive, enthrall’, etc.

German : ‘betören, vorspiegeln, schmeicheln, betrügen’

Material: Greek Attic κηλέω (Pre-Greek η) 'to enchant, to charm', κηληθμός 'enchantment', κηληδόνες Pl. f. 'enchanting beings';

Latin calvor, -ī and calviō, -īre 'to scheming, to deceive, to trick', calumnia 'false accusation, fraud, slander, schemes' (calvomniā), very likely also cavilla (calvilla) 'teasing, banter, mockery', cavillor, -ārī 'to tease, to jest, to mock'; the -v- is unclear;

Gothic hōlōn, afhōlōn 'to slander', Old Norse hōl n. 'praise, boasting', høla 'to praise, to boast', Anglo-Saxon hōl n. 'slander', hōlian 'to slander', hōlunga, hōlinga 'in vain, groundless', hēlan 'to slander', Old High German huolen 'to deceive'.

If Persson's (Beitr. 148) reference to Greek κόλαξ 'flatterer' is correct, the root should be treated as short-vocalic, thus Greek κηλ- and Germanic hōl- are lengthened, Latin cal- is a reduction stage.

Ref : WP. I 446, WH. I 143, 187; Wissmann Nom. postverb. 125.

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PIET : 507

887. k̂el-1

English : ‘cold; warm’

German : 1. ‘frieren, kalt’, 2. ‘warm’ (Bedeutungsvermittlungs wohl ‘brennend’)

Material: 1. Sanskrit śiśira- 'cool, cold', m. 'cool time, cold', Avestan sarəta- 'cold', New Persian sard n. 'cold', Ossetic sald 'cold', Avestan sarə-δā- 'bringing cold';

Old Icelandic hēla 'hoarfrost (hi-hlōn-, cf. Sanskrit śi-śira-); Dutch hal n. 'frozen ground', with lengthened vowel ē; Old High German hāli 'slippery, smooth', New High German Bavarian hāl, Swiss hāl n., Anglo-Saxon hælig 'unreliable', Old Icelandic hāll 'smooth, cunning';

Lithuanian šąlù, šálti 'to freeze' (Latvian saÎt), šáltas 'cold' (Latvian saÎts), šalnà 'hoarfrost' (Latvian saÎna), pãšalas 'frozen earth' = Old Prussian passalis 'frost', Lithuanian pašolỹs 'night frost, frost in the ground';

Old Bulgarian slana 'hoarfrost'.

2. Sanskrit śarád- f. 'autumn', with numerals 'year', Avestan sarəδ- f. 'year' (see also Solmsen KZ. 34, 78 for Lydian σαρκις 'year'), Ossetic särd 'summer', New Persian sāl 'year' ('autumn' as 'warm time', similarly Lithuanian šilus 'August', more correctly šilius);

Latin caleō, -ēre 'to be warm, to glow', calidus 'warm, hot', calor 'warmth, heat';

Welsh clyd (k̂l̥-to-) 'warm, warming' (: Lithuanian šiÎtas); possibly related to an ei̯ expansion Welsh claear 'lukewarm', Breton klouar n. 'lukewarm'.

Old Saxon halōian 'to burn'; in Germanic, an extension k̂leu- is applicable: Old High German lāo, inflected lāwēr 'luke warm', Old Icelandic hlær n. 'from the weather' (hlēwia-), hlāna 'to become mild', Bavarian läunen 'to thaw', Old Icelandic hlāka 'thawing': Old Icelandic hlȳr 'luke warm', hlȳ n. 'warmth', Anglo-Saxon hlēowe 'luke warm', Old Icelandic hlē (hlēwa-) n. 'protection, lee side', Old Saxon hleo m. 'protection from the weather', Old Frisian hlī, Anglo-Saxon hlēo, hlēow n. 'shelter, covering, protection' (compare also Middle High German liewe, lie f. 'bower', Swiss lē 'sheltered location, sunny side', Swedish lya 'den of animals'); Norwegian Danish lum, lummer 'mild, lukewarm', Swedish ljum n. 'moderate', Swiss lūm 'mild, from the weather', and similar terms, Low German luk, Dutch leuk 'lukewarm'.

Lithuanian šylù, šilaũ, šìlti 'to become warm'; šiÎtas 'warm' (: Welsh clyd).

Ref : WP. I 429 f., WH. I 137, Trautmann 297 f., 304 f.

Pages : 551-552

PIET : 1545

888. k̂el-2

English : ‘to incline’

German : ‘neigen’

Material: Basis of the much more richly developed root. k̂lei- ‘lean’ (see below) and very likely to be recognized in the following words:

Latin auscultō ‘listen, heed’, originally ‘bend the ear’ from auscl̥tāre, derivation from aus-kl̥tos (Woodpecker Indo-European Declension 285, 333); differently WH. I 86 f.;

Lithuanian šalìs ‘side, region’;

Old Icelandic hallr, Anglo-Saxon heald, Old High German hald ‘inclined’, Old High German halda, New High German Halde ‘slope’ (Old Icelandic halla ‘to lean’, Old High German haldōn ‘to lean’, Old Icelandic hella ‘to pour out, to incline a vessel’, like Swiss helde), Gothic wilja-halþei ‘inclination, favor’;

Gothic hulþs ‘inclined disposition, gracious’, Old Icelandic hollr, Anglo-Saxon, Old Saxon, Old High German, New High German hold (Old High German huldī ‘favor, inclination’, etc.); also Middle Dutch helde f. ‘slope’, Low German hille ‘space above the livestock stalls for sleeping’ (from hilde ‘inclined, sloping roof’) and the North Germanic group from Norwegian hjell ‘scaffold, floor’, older Danish hjæld ‘hay loft, chicken roost, seller’, Old Icelandic hjallr ‘scaffold, elevation’, hjalli ‘step, terrace’, hilla ‘ledge, shelf, rack’ (= Middle Dutch hilde); ablaut Danish hylde ‘shelf’, Swedish hylla.

Ref : WP. I 430 f., WH. I 86 f., 235;

See also : über kel- ‘neigen’ (mit Velar) s. (s)kel- ‘biegen’.

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PIET : 1546

889. k̂el-3

English : ‘a thin shaft, stalk’

German : ‘dünner Schaft, Pfeil, steifer Halm’

Material: Sanskrit śalá- m. ‘stock, quill of the porcupine’, śalala- n., śalalī ‘quill of the porcupine’, śalyá- m. n. ‘arrowhead, spear point, thorn, spike’, śályaká- m. ‘porcupine’; dialectal variant ablautend śila- m. ‘ear of grain’ = Lithuanian šìlas ‘heath’; additionally, śará- ‘reed, arrow’, śáru- ‘arrow, spear’;

uncertain Armenian sałartʿ ‘leafy branch, long hair’;

Greek κῆλον ‘arrow, projectile’;

Middle Irish cail ‘spear’, celtair f. ‘spear (point)’;

Old Norse hali m. ‘tip of a shaft, tail’;

Old Prussian kelian ‘spear’ with west Indo-European k for k̂; Lithuanian šìlas ‘heath’ (referring to the stiff stalks).

Ref : WP. I 431 f., WH. I 304.

Pages : 552-553

PIET : 506

890. k̂el-4

English : ‘to conceal’

German : ‘bergen, verhüllen’

Derivative: k̂oli̯ā, k̂ₑli̯ā, k̂ēlā f., k̂elos- n. ‘Verhüllung, Versteck’

Material: Sanskrit śaraṇá- ‘sheltering’, n. ‘screen, protective roof, hut’, śárman- n. ‘screen, protective roof, covering, refuge’ (: New High German Helm), lengthened grade (like Latin cēlō, cella, Old High German hāli) śā́la f. ‘hut, house, chamber’, śālá- m. ‘enclosure, hedge’, śālīna- ‘put away’ (hidden); very uncertain Sanskrit śāṭa-m., śāṭī f. ‘cloth, binding’;

Greek καλιά: ‘hut, barn, nest’; κόλυθρος m. ‘sack, bag’; Homeric κολοΐον, metrically lengthened κουλεόν, Attic κολεός ‘sheath’ (κολεϝός; unclear Latin culleus ‘leather sack’, from which Russian kulь, Polish kul ‘sack’, leading to Lithuanian kulìs, kulìkas, Old Prussian kuliks ‘pouch’); with labial extension

καλύπτω ‘to cover, to hide’, καλύβη ‘shelter, hut’, κέλῡφος n. ‘shell, husk’; the labial also appears in the likely related Middle High German hulft ‘quiver’ (see below);

Latin cĕlō (= Old Irish celim, Old High German helan) appears in occulō, -ere ‘to conceal’; color, -ōris ‘color’ (archaic colōs, literally ‘covering, outer layer’); lengthened grade cēlō, -āre ‘to hide, to conceal’, nominal cella ‘store room, chamber, cell’ (likely with consonant strengthening for cēlā = Sanskrit śālā); shrinking grade clam ‘secretly’ (accusative of clā), clandestīnus ‘secret’ from clam-de; also Oscan kaíla ‘cellam’ (kaljā);

cilium (since Pliny) ‘eyelid, especially the lower one’ and the older supercilium ‘upper eyelid’ likely from super-keliom ‘the upper covering’;

Old Irish celim ‘to conceal’, Welsh celu ‘to hide’; Old Irish cuile ‘cellar, storehouse’ and ‘kitchen’ (not derived from Latin culīna, but influenced in meaning), Middle Irish luid ar cel ‘he died’, literally ‘went to hell’; Middle Irish cul ‘protection’, culaid ‘cover’ (colu-), probably also colum, Dat. Pl. colomnaib ‘skin, hide’, and cuilche ‘mantle’ (kolikiā); Middle Irish clithar m. ‘protection’ (k̂l̥-tu-ro-);

Old High German, Old Saxon, and Anglo-Saxon helan ‘to conceal’, derived from an aorist-present form -hulan; Gothic hulundi f. ‘cave’ (k̂el̥ntī ‘the sheltering one’), Gothic huljan, Old Norse hylja, Old High German hullen ‘to cover’, from which, with the Germanic suffix -stra-, Gothic hulistr n. ‘cover, blanket’, Old Norse hulstr ‘sheath’; conversely, Middle High German hulst f. ‘cover, mantle’ and Middle Dutch hulse, Old High German hulsa, hulis ‘husk’ likely derive from an older form (see Latin color); additionally, Anglo-Saxon helustr, heolstor ‘cover, hiding place, darkness’ potentially show Germanic suffix ablaut or may trace back to Indo-European k̂elu-.

In a similar context, Anglo-Saxon hulu f. ‘shell, husk’, Old High German helawa, helwa ‘oat husk’, Swedish dialectal hjelma m. ‘husk’, Old High German hala ‘cover, shell’; Gothic hilms, Old High German, Old Saxon, Anglo-Saxon helm ‘helmet’, Old Norse hjalmr ‘helmet’, Anglo-Saxon helm also means ‘protector’ (: Sanskrit śarman-; the word has transitioned through Slavic into Baltic languages: Lithuanian šálmas ‘helmet’, etc.).

Gothic halja, Old High German hella, Old Saxon hellia, Anglo-Saxon hell f. ‘underworld, hell’, Old Norse hel ‘goddess of death’, derived from halja-, with Indo-European k̂oli̯o-; see also Finnish-Ugric Koljo ‘underworld demon’.

According to Szadrowsky (PBrB. 72, 221 ff.), the Germanic haljō ‘the concealing one, the realm of the dead’ may have early merged with halljō(n) ‘slab’ (related to Gothic hallus ‘rock’); also, refer to (s)kel- ‘to split’. Additionally, Old High German and Old Saxon halla, Anglo-Saxon heall ‘hall’, Old Norse hǫll f. ‘large house’ (kolnā); Norwegian hulder (participle passive f. hulþī), hulda ‘forest elf’, and New High German Frau Holle reflect similar semantic fields.

Lengthened grade Old High German hāla ‘the hiding’, Middle High German hǣle ‘concealment’, Old Norse hǣli n. ‘hiding place’, Old High German hāli ‘concealing, concealed’.

With labial extension: Middle High German hulft, holfte, hulfe, hulftr ‘quiver’, Middle Dutch hulfte ‘similar’ (: καλύπτω); also compare with k̂lep-.

Ref : WP. I 432 f., WH. I 195 ff., 214 f., 226 f.; J. Loth RC. 42, 88 f.

See also : s. auch unter k̂lep- ‘verheimlichen’.

Pages : 553-554

PIET : 1547

891. k̂elb-, k̂elp-

English : ‘to help’

German : ‘helfen’

Material : Gothic hilpan, Old Icelandic hjalpa, Old Saxon Anglo-Saxon helpan, Old High German helfan, helphan ‘helfen’;

Lithuanian šelpiù, šel̃pti, Old Lithuanian šelbinos ‘helfen, fördern’; unklar ist das Verhältnis zu gélbėti ‘helfen’.

Material : Gothic hilpan, Old Icelandic hjalpa, Old Saxon and Anglo-Saxon helpan, Old High German helfen, helphan ‘to help.’

In Lithuanian, the related forms are šelpiù and šeĨpti, as well as Old Lithuanian šelbinos ‘to help, to support.’ The relationship between these forms and gélbėti ‘to help’ remains unclear, possibly suggesting different roots or influences in Lithuanian.

Ref : WP. I 447 f., Trautmann 302, Feist 255 f.

Page : 554

PIET : 1556

892. keleu-

English : ‘to wander; way’

German : ‘wandern; Weg’

Comments : wohl Erweiterung von kel-5.

Material : Greek κέλευθος f. ‘Weg’ (aus κλευ-θο-ς nach ἐλευθ- umgeformt), ἱππο-κέλευθος ‘zu Pferd sich fortbewegend’, ἀ-κόλουθος (ἀ- = sm̥-) ‘Begleiter’;

Lithuanian keliáuju ‘reise’ (kẽlias ‘Weg’ wohl erst postverbal).

Material : Greek κέλευθος f. ‘way’ (derived from κλευ-θο-ς, reshaped from ἐλευθ-), with related terms like ἱππο-κέλευθος ‘moving on horseback’ and ἀ-κόλουθος (ἀ- = sm̥-) meaning ‘companion’ or ‘follower’.

In Lithuanian, the verb keliáuju translates to ‘I travel,’ and kẽlias means ‘way’ (likely used in a post-verbal position).

Ref : WP. I 446, Kretschrner Gl. 20, 253, E. Fraenkel, Mél. Boisacq I 374 f.

Page : 554

PIET : 482

893. $k_e$ləu̯o-, $k_e$leu̯o-

English : ‘bald’

German : ‘kahl’

Material: Sanskrit áti-kūrva-, -kŭlva- ‘entirely bare’, Avestan kaurva-, New Persian kal ‘bare, bald’, Sanskrit kālvālīkr̥ta- ‘made bare’.

Latin calvus ‘bald, hairless’ (with Italian kalou̯os from Indo-European keleu̯os because:) Oscan Kalúvieís (alongside Oscan Kalaviis ‘Calvius’, Paelignian Calauan[s]), related to Latin calva ‘skull, cranium’, calvāria the same, also glossed as ‘cup.’

Regarding the attempted connection with New High German kahl assuming Indo-European initial consonant variation, see under kal- ‘bald’; other related words are (with expressive kh-) Sanskrit khalatí- ‘bald-headed’, khalvāta- the same (: Armenian xalam ‘skull’).

Ref : WP. I 447, WH. I 143 f.

Page : 554

PIET : 461

894. kelg-

English : ‘to wind; windings, intrigue’

German : ‘sich winden; Windung, Ränke’

Material: Middle Irish celg f. ‘list, betrayal’ (from which Welsh celg ‘to conceal’);

Armenian kełckʿ ‘hypocrisy’ has unclear consonantism;

ablauting Anglo-Saxon hylc ‘curvature, twist’ and Slavic čъlgati in Polish czołgać się ‘to crawl, glide, drag oneself’.

Ref : WP. I 447.

Page : 554

PIET : 1557

895. kelp-, kl̥p-

English : ‘jar, cauldron’

German : ‘Krug, Topf’

Material: Greek κάλπις, -ιδος, κάλη f. ‘bowl; ash urn’;

Latin calpar, -āris ‘wine barrel’ (calp-āli-, likely a Latin formation from Greek κάλπᾱ);

Old Irish cilornn, cilurnn ‘urn’ (kelpurno-), Welsh celwrn ‘milk container’, Breton kelorn ‘bucket’, British Placename Celurnum.

Ref : WP. I 447, WH. I 142.

Page : 555

PIET : 431

896. kem-1

English : ‘to press, squeeze’

German : ‘zusammendrücken, -pressen, hindern’

Derivative: komo- ‘narrowed’

Material: Armenian kʿamel ‘to press, squeeze, wring; to filter, make flow’;

Old Norse hemja (hamda) ‘to restrain, curb’, hemill ‘leg shackle’, hamla f. ‘rudder band’, Middle High German hemmen and hamen ‘to stop, hinder, restrain’, Salian Frankish chamian ‘to clamp, press’, Old Frisian hemma ‘to hinder’, New High German dialect ham, hamen ‘collar’ (cf. the possibly borrowed from a Gothic

hamands ‘hindering’ Slavic chomǫtъ, Russian etc. chomútъ ‘collar’); Middle Dutch ham, Anglo-Saxon hamm ‘enclosed piece of land’, Low German hamme ‘fenced field’, Anglo-Saxon hem(m) ‘edge, hem’, English to hem (in) ‘to enclose, surround’;

Old Norse hafna ‘to abandon, relinquish’ (‘to be restrained’), factitive hefna ‘to avenge’; with labial mingling, hamperen, English to hamper ‘to hinder, to annoy’ (: Old Prussian kūmpinna ‘hinders’, kumpint ‘to displace’);

Balto-Slavic kama- m. ‘lump’ in Latvian kams m. ‘lump’, and Lithuanian kamúoti ‘to compress, to stuff’, kãmanos ‘leather bridle’, kẽmuras ‘cluster’, kamíenas m. ‘trunk’, Latvian kamuot ‘to torment, to plague’, Lithuanian kamuolỹs, Latvian kamuolis ‘ball of thread’; ablautend Latvian cęmu(o)rs m. ‘cluster’, extended Lithuanian kemšù, kim̃šti ‘to stuff’, Latvian ḱemsu, ḱimst (Lithuanian loanword) ‘the same’, also ‘to eat’, Lithuanian kamšà ‘plug’;

Russian kom ‘clump’, komítь ‘to ball together’, Serbian kòm ‘grape pomace’ (‘what remains of pressed grapes’); additionally Russian kómelь m. ‘thick end of a beam’, Polish komel m. ‘knot’ (kaml̥a-), Russian komúlja f. ‘clump’, Serbian kòmina f. ‘grape pomace’; in ablaut Slavic kъmy, Gen. kъmene m. in Czech kmen ‘trunk’; as ‘to be pressed’ presumably also Slavic čьmain Serbian čáma ‘boredom’, čämati ‘to wait with annoyance’; Old Church Slavonic čęstъ ‘dense’ (= Lithuanian kim̃štas ‘stuffed’).

Uncertain is Persson’s (Beitr. 159) connection of Greek κώμῡς, -ῡθος ‘bundle; place where the reed grows densely with roots’ (‘balled up, clump’), κῶμος ‘swarm, festival banquet and noisy procession, festival parade in honor of Dionysios’; Greek κημός (kāmos because of Latin borrowing cāmus) ‘muzzle’ is not compatible in vocalism.

See root 1079. kha kha! English : interjection of laughter, by Andi Zeneli

Ref : WP. I 388 f., Trautmann 115, 126.

Page : 555

PIET : 462

897. kem-2

English : ‘to buzz’

German : ‘summen’

Material: Sanskrit camara- m. ‘bos grunniens’;

Middle High German New High German hummern, New High German hummeln, Dutch hommelen ‘to buzz’, Middle English hummeren, English hum the same, Norwegian humre ‘to whinny softly’; originally also likely Old High German humbal, Middle High German humbel, hummel m. ‘bumblebee’, Middle Dutch hummel f., English humble-bee, Norwegian dialectal humla f. the same.

Lithuanian kìmstu, kìmti ‘to become hoarse’, kìminti ‘to make the voice dull’, kimùs ‘hoarse, muffled-sounding’, kamãnė ‘ground bee’, kamìnė ‘field bee’, Latvian kamines f. pl. ‘ground bees, bumblebees’, Old Prussian camus ‘bumblebee’;

Slavic čьmelь (ablaut equivalent with Hummel) in Russian dialectal čmelь etc., ‘bumblebee, ground bee’; Church Slavonic Russian komár etc. ‘mosquito’ (ablaut equivalent with Lithuanian kamãnė).

Ref : WP. I 389, Trautmann 115 f.

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PIET : 463

898. k̂em-1 oder k̂am-

English : ‘stick, pole, horn’

German : ‘Stange, Stock, Horn’

Material: Sanskrit śámyā ‘stock, peg, wooden nail, support peg’, Avestan simā (-i- seems Indo-European ə; or = Sanskrit śámyā) ‘a part of the harness for the horse-drawn cart’, New Persian sīm the same;

Armenian sami-kʿ Pl. ‘forewood of the ox yoke’ (Iranian loanword).

Material: Greek κάμαξ f. m. ‘pole, stake, shaft of the spear’;

Danish, Swedish hammel, Norwegian dialect humul (-hǫmull) ‘the crosspiece at the front of the cart’, Middle High German hamel ‘pole, block’;

Regarding the challenging Latin camox ‘chamois’, Proto-Roman kamōsso-, see now J. Hubschmid ZrPh. 66, 9ff.

Ref : WP. I 385, WH. I 148, 633.

Page : 556

PIET : 433

899. k̂em-2

English : ‘hornless’

German : ‘hornlos’, bei sonst gehörnten Tierarten

Material: Sanskrit śáma-ḥ 'hornless'; Greek κεμάς, -άδος f., later also κεμμάς 'young deer'; κεμφάς • ἔλαφος Hesychius; Old Norse hind f., Anglo-Saxon hind, Old High German hinta 'deer cub, hind' (k̂em-t-ō); Lithuanian Žemaitian šmùlas 'hornless', šmūlis m., šmùlė f. 'ox, cow without horns' (k̂m-ŭ̆- + suffix -lo-), Livonian loanword smoul'; possibly also Russian komolyj 'hornless'; cf. also W. Schulze Kl. Schr. 619.

Andi Zeneli

<κεμπός>

κοῦφος, ἐλαφρὸς ἄνθρωπος

[<κεμφάς>

ἔλαφος]

<κέπφος>

εἶδος ὀρνέου κουφοτάτου Agn. περὶ τὴν θάλασσαν διατρίβοντος, [ὃ εὐχερῶς ὑπὸ ἀνέμου μετάγεται. ἔνθεν λέγεται ὀξὺς καὶ κοῦφος ἄνθρωπος <κέπφος> Agn

<κοῦφος>

ἐλαφρός ASvn. ταχύς (2 Regn. 2,18 ..). [γοργός AS. εὐχερής]

Ref : WP. I 385 f., Specht Indo-European Dekl. 132.

Page : 556

PIET : 483

900. k̂em-3

English : ‘to cover, wrap’

German : ‘bedecken, verhüllen’

Material: Sanskrit śāmulyà- n., śāmūla- n. ‘woolen shirt’, śamī́ ‘Prosopis spicigera; pod fruit’;

Latin camisia (late) ‘shirt’ (a Gallic word; borrowed from Germanic χamiþja- ‘shirt’; originally from Latin stamen, leading to Old Irish caimmse ‘shirt’, Old Cornish cams ‘alba’, Breton kamps ‘measure shirt’);

The initial sound in Middle Welsh hefys ‘women's shirt’, Old Cornish hevis, Breton hiviz is unclear; Anglo-Saxon cemes is a loanword from camisia.

Old High German hemidi n. ‘shirt’, Anglo-Saxon hemeðe (hamiþia-) ‘shirt’;

Old Norse hamr m. ‘covering, skin, shape’, Anglo-Saxon homa ‘covering, cloak, garment’; līc-hama, Old Saxon līk-hamo ‘body’, Old High German līhhin-[h]amo ‘body, corpse’, Gothic ana-, ga-hamōn ‘to clothe oneself’;

Old Norse hama-sk ‘to disguise oneself in animal form, hence: to rush’;

Old Norse hams ‘shell, covering, snake skin’ (hamisa-), compare with Norwegian hamar ‘kernel house’.

Gothic himins, Old Norse himinn (with the dative hifne, showing -ƀn- from -mn-), Anglo-Saxon heofon, Old Saxon heƀan ‘heaven’;

Additionally, Old High German and Old Saxon himil, Middle Dutch humil ‘heaven’;

Old High German himil also means ‘ceiling’, Dutch hemel ‘palate, roof’, New High German Himmelbett, Old High German himiliz(z)i, Middle Dutch hemelte ‘ceiling’;

The reference on page 22 regarding aḱ- ‘stone’ is likely incorrect.

The s-form sḱem- one searches for incredulously in Gothic skaman 'to be ashamed', Anglo-Saxon skamian same, Old Icelandic skǫmm, Old High German scama 'shame, disgrace' etc. ('to cover oneself').

Ref : WP. I 386, Specht Indo-European Dekl. 346.

Pages : 556-557

PIET : 1513

901. ḱem/ə/-4

English : ‘to be tired’

German : ‘sich abmühen, müde werden’

Derivative: ḱemə-to- ‘tired’

Material: Sanskrit śamnītē, śámati, śamyati, Imp. śamy̆-ṣva ‘to struggle, work, prepare, arrange’, śamitá- ‘prepared’, śamitár- ‘arranger, preparer’, śámī f., śámi n. ‘effort, work, diligence’ (śimyati = ‘śamyati’, śima- m. ‘preparer’ are derived from the meaning-equivalent śímī ‘diligence’); śāmyati ‘ceases, decreases’ from ‘tired’, Aor. aśamat, aśamīt; śāntá- ‘calm, peaceful, gentle, mild’ (ḱemətós, associated closely in meaning with śāmyati because of its ā).

Greek: κάμνω ‘to exert myself, tire; to make (with effort)’ (probably km̥-n-ā-, like Sanskrit śamnītē), Fut. καμοῦμαι, Aor. ἔκαμον, Perf. κέκμηκα, Doric κέκμᾱκα, Partic. κεκμη(Ϝ)ώς, κμητός, Doric κμᾱτός, πολύκμητος ‘prepared with much effort or care’, κάματος ‘fatigue, effort, hardship, suffering’, ἀ-κμής, -ῆτος, ἀκάμας, -αντος ‘unfatigued, fresh’, καμόντες ‘the dead’, as Attic κεκιμηκότες; o-stem εἰρο-

κόμος ‘preparing wool’, ἱππο-κόμος ‘stable boy’, κομέω ‘to care for’ etc., κομιδή ‘care, the act of bringing’, and lengthened form κῶμα ‘deep, peaceful sleep’.

Middle Irish: cumá, Middle Breton: caffou ‘sorrow’ (Pedersen KG. I 47, 361); Middle Irish: cumal ‘slave’ (‘struggling, exerting oneself’, as in:) Gaulish: Camulos ‘war god’.

Ref : WP. I 387 f.

Page : 557

PIET : 1514

902. kemə-, komə-, kmā-

English : ‘piece’

German : ‘Bissen’

Material: Greek ἄκμηνος ‘without nourishment, hungry’, ἄκμᾱ (Aeolic) · νηστεία, ἔνδεια (Hesychius); high degree κομῶσα · γέμουσα (Hesychius).

Latvian: kumuôss ‘morsel’ (-um-reduction stage; the form -uoss derived from -ansas possibly through crossing with kan[d]s-as = Old Church Slavonic kątъ ‘piece, morsel’, cf. Mühlenbach-Endzelin Latvian-German Dictionary II 313);

ndd. ham, hamm ‘bite, morsel, piece, cut’.

Ref : WP. I 389.

Pages : 557-558

PIET : 0

903. kemero-, komero-, $k_e$mero-

English : ‘name of a plant’

German : Pflanzenname

Material: Old High German hemera (hamirō) 'hellebore', New High German dialect hemern 'hellebore';

Old Church Slavonic čemerъ 'poison' (originally ‘hellebore’), Russian čemerína f. 'hellebore' (etc. see Berneker 142 f.);

Lithuanian kemerai pl. 'Alpine plant, water betony'; presumably Greek κάμαρος 'delphinium', κάμμαρον, κάμμορον (latter spelling following Homeric κάμμορος 'unhappy') 'aconite' and Sanskrit kamala- n. 'lotus' (would be the same as Old High German hemera (hamirō) except for the gender; also similar in flower form), camarika- m. 'Bauhinia variegata'.

Ref : WP. I 390, Trautmann 126.

Page : 558

PIET : 435

904. $k_e$mer-

English : ‘crayfish, turtle’

German : ‘Tiere mit Panzer; Krebs, Schildkröte’

Material: Sanskrit kamaṭha- m. ‘turtle’ (at least from kamar-tha-); Greek κάμ(μ)αρος ‘sea crab, lobster’ (from which Latin cammarus is derived) = Old Norse humarr, and Middle High German Hummer; presumably interpreted as ‘arched creatures’ related to kam-er- ‘to arch’.

Ref : WP. I 390.

Page : 558

PIET : 434

905. ken-1

English : ‘to press, pinch’, etc.

German : als Basis für Erweiterungen der Bedeutung ‘zusamendrücken, kneifen, zusamenknicken; Zusamengedrücktes, Geballtes’

Comments: Range of meaning akin to gen-.

Material: knek- (only Germanic):

Old Icelandic hnakki, hnakkr m. ‘nape’ (Norwegian nakk also ‘mountain peak, top’), Old High German hnac, -ckes ‘nape, peak’, Bavarian nacken ‘bone’, ablaut variation Anglo-Saxon hnecca ‘nape, back of the head’, Middle Dutch necke, Middle High German genicke ‘nape’; with the meaning ‘to bend’ here, Icelandic hnakki ‘anchor’, Norwegian nakke ‘small iron hook’, nøkia ‘to curve, bend’, Middle English nōk, English nook ‘corner, angle’ (Old Icelandic hnekkja ‘to push back, restrain’, literally ‘to compress’).

knes- perhaps in Old High German hnel, Middle High German nel(le) ‘point, peak, crown’, Old High German hnol ‘summit’, Anglo-Saxon hnoll ‘crown’ (hnezlá-, hnuzlá-) and Latvian knese ‘bludgeon’.

An i-base in kneig$^{w}$h-, kni-b- ‘to incline’ (see there).

u-base kneu- and extensions:

Middle Irish cnū, Gen. cnō (knūs, knuu̯os), Welsh cneuen, Pl. cnau, Cornish knyfan, Middle Breton knoen ‘nut’, Gaulish knou̯ā; derived Middle Irish cnuas ‘nuts; harvest’; with d-suffix Old Icelandic hnot, Anglo-Saxon hnutu, Old High German (h)nuz ‘nut’; with k-suffix Latin nux, -cis ‘nut’ (‘nut’ also essentially ‘small ball, lump’); Lohmann ZceltPh. 19, 62 ff.

kneu-b-: Lithuanian kniùbti ‘to bend down’, Latvian kņubt ‘to bend’.

New Icelandic hnypra sig saman ‘to crouch’, hnypur ‘crouching position’.

kneu-d-: Norwegian nut ‘knot in wood, mountain peak’, Old Icelandic hnūtr m., hnūta f. ‘swelling, knuckle’, Swiss German nossen m. ‘rocky outcrop, ledge’.

kneu-g-, -k-:

Old Irish cnocc, New Irish cnoc (knukkos), Welsh cnwch (and as a loanword from Irish also cnwc) (ablaut form cnuch ‘joint, coitus’), Old Breton cnoch ‘barrow’.

Old Icelandic hnūka ‘to curl up’, hnokinn ‘curved’, hnykill ‘swelling, knot’, Norwegian nykkja ‘to bend, curve (e.g., a nail); to protrude’, New Icelandic hnjūkr, hnūkr ‘rounded mountain peak’, Norwegian dialect nykkla n. ‘knot’, New Icelandic hnokki m., Norwegian nokka f. ‘small iron hook’, Anglo-Saxon hnocc ‘penis’ (with English nock ‘notch’ as a Swedish loanword), Middle Dutch nocke ‘notch in an arrowhead’.

Low German nock, nocke ‘protruding end of something’, Anglo-Saxon ge(h)nycned ‘wrinkled’, New High German dialect nock, nocken ‘small hill; dumpling’ (also Old Icelandic hnykkia ‘to tear oneself’, related to ‘to compress’). Alongside nock is New High German dialect knock ‘hill’ (also noted throughout the Germanic language area), which could have been mentioned earlier (see also Old Norse knjūkr, knykill alongside hnjūkr, hnykill). This may also be a secondary Germanic neologism related to nock, with the kn- possibly connected to words like Knollen, Knopf, Knorren, Knoten, Knüppel, etc. Refer to Weisgerber, Rhein. Vierteljahrsbl. 1939, 34 ff.

Compare Latvian knaũk’is ‘little fellow; cross piece on a long scythe handle’ and Greek κνυζόν · ἀέρα ἐπινέφελον, κνυζώσω · συσπάσω (Hesychius); Tocharian A kˑñuk ‘nape’.

kneu-p-: Latvian kńūpt ‘to lie curled up’, Lithuanian kniűpoti with the same meaning.

Old Icelandic hnūfa ‘to blunt, truncate’.

kneu-t-: Old Icelandic hnoða n. ‘knot’.

kondo- ‘clustered’:

Sanskrit kanda- m. ‘tuber’, kandúka- m. ‘play ball’, kanduka- n. ‘cushion’.

In Greek, we have κόνδοι · κεραῖαι. ἀστράγαλοι (Hesychius), κόνδυλος ‘joint of fingers, mallet, fist, slap, swelling of the gums’, κονδύλωμα ‘growth’.

Lithuanian kánduolas m. ‘core’.

Ref : WP. I 390 ff., WH. II 191 f., J. Loth RC. 40, 366.

Pages : 558-559

PIET : 514

906. ken-2, kenə-, keni-, kenu-;

English : ‘to rub, scrape off; ashes’

German : ‘kratzen, schaben, reiben’

Comments: Frequently with consonantal extensions.

Derivative: kenis : konis ‘ash’.

Material:

I. Light base: Greek κόνις, -ιος f. ‘dust, ash’ (-is-stem, compare κονίσσαλος ‘dust cloud’, κεκόνισ-ται (Theocritus), κονῖω ‘to sprinkle with dust’ derived from κονισ-ι̯ω, Homeric κονίη ‘dust, sand, ash’ from κονισᾱ̆); ἀκονῖτί ‘invincible’ (Jüthner Gl. 29, 76).

Ablaut: With Latin cinis, -eris f. m. ‘ash’ (from cenis), diminutive cinis-culus (both κόνις and cinis likely originated as neuter -is stems and later underwent gender change due to the nominative ending -is).

II. Heavy Base kenə-, knē-:

In Attic, we have κνῆν, 3rd sg. pres. κνῇ, later κνή-θω ‘to scrape, scratch; to itch’; terms like κνηθμός, κνησμός, κνησμόνη ‘itching’, κνῆσις ‘rubbing, scratching; itching’, κνῆσμα ‘scrapings’, κνηστήρ ‘scraping knife’, κνῆστις ‘rasping tool’, and 'vertebrae' and 'nettle'. Attic Κονίσαλος refers to a ‘demon of sexual desire’ (Güntert proposes a connection to an Iranian knāth- of similar meaning, linking it to Avestan xnaąϑaitī ‘name of a Pairika’).

Old High German nuoen, Middle High German nüejen means ‘to smooth by scraping, to fit together precisely’; Old High German hnuo, nuoa refers to ‘joint, groove’. In Old Saxon, hnōa carries the same meanings: ‘joint, groove, narrow crack’. Middle High German nuot signifies ‘joining of two boards, joint’. This lineage leads to New High German Nut, Nute.

In Middle Irish, cnáïm means ‘to consume, to gnaw’; the term ēcna ‘to consume’ (disputed by Stokes, KZ. 41, 385) is questionable. Also, Middle Irish cnāim m. means ‘bone’ (rooted in knō-mi-s ‘gnawed’). In Welsh, we find cnaw with the plural cnofein.

1. d-Extension kenēd-, kenə-d-:

In Greek, we find κνώδων, -οντος (plural) referring to ‘the teeth or hooks that delineate the sword hilt from the blade’; in singular, it denotes ‘sword’. The term κνώδαξ, -ᾱκος m. means ‘axle pin’ (derived from the root meaning ‘tooth’). Additionally, κνώδαλον refers to a ‘fierce, dangerous animal’, a term that has been in use since Homeric

The weak-stem form κναδάλλεται · κνήθεται is recorded by Hesychius. The first syllable features an “e” (similar to terms like κίναιδος and κινώπετον). The term κίναδος in Sicilian dialect means ‘fox’ and is attested in Attic as an insult, used alongside terms like θηρίον and ὄφις.

In Lithuanian, we observe kándu, kąsti (konəd-) meaning ‘to bite’, while kándis refers to ‘mite’, and kañdis signifies ‘morsel’ (indicating a secondary schwa sound). The term kąsnis translates to ‘piece’ or ‘bite’.

In Latvian, the forms kuôžu, kuôdu, kuôst ‘to bite, be sharp, to cut’. According to Persson (Beitr. 808), kńadas also means ‘remnant in grain cleaning; to tease, to provoke’, showing a secondary rounding.

In Church Slavonic, kusъ means ‘frustum’, while Serbian kus translates to ‘piece, bit’. The verbs kusaju, kusati, and Serbian kûsām, kúsati ‘to bite’, showcasing a similar sound structure associated with lighter root forms. The Old Bulgarian čęstь means ‘part’ (kn̥d-ti-). Lastly, without the s-extension, Polish kądek stands for ‘bite, piece, chunk’.

2. Labial Extensions:

The term kenē-p- is evidenced in Greek with κνώψ, -πός, which means ‘biting animal’. The related form κνωπεύς is noted by Hesychius, linking it to bear-like characteristics. Additionally, κῐνώπετον (kenōp-) refers to ‘creature’, particularly

serpents and other venomous creatures. This highlights the connection between the root and the characteristics of biting or toxic animals.

kenē-bh-, kenə-bh-:

In Greek, κνήφη denotes ‘scabies, mange’, and with a prefixed s- in σκνήφη, it refers to ‘nettle’ (as noted by Hesychius). The verb κνάπτω (also spelled γνάπτω) means ‘to scrape, to scratch, to tread; to tear, to mangle’.

The term κνάφος refers to a ‘fuller's card’, a tool used by fullers to raise the nap of cloth. Relatedly, κναφεύς denotes a ‘fuller, cloth worker’. The term κνάφαλον (also written as κνέφαλλον in Euripides and γνόφαλλον in Alcaeus) refers to ‘scraped wool fleeces; pillow’.

The interpretation of κναφ- as a blend of κνεφ- and καφ- = kn̥φ- is considered improbable, as discussed by Persson (Beitr. 139).

From the gallo- context, we find GN Cnabetius and its runic counterpart Gen. Hnab[ī]das. Additionally, Old Irish cnai translates to ‘fleece’ (derived from Welsh), while Welsh cnaif means ‘fleece’ as well, and cneifio indicates ‘to shear’. In New Cornish, kneu and Breton kreoñ, along with Vannes kaneo, also mean ‘fleece’. J. Loth (RC 43, 408 f.) presents differing interpretations, highlighting the complexity of these linguistics.

The runic Gen. Hnab(i)das connects to the Indo-European root knəbhetós, meaning ‘mangled’ or ‘maimed’. This ties to the Old Icelandic words hnafa and the past tense hnōf, which both mean ‘to cut’. The term hnefi m. means ‘fist, sword’.

In Middle High German, neve denotes ‘fist’, while the Anglo-Saxon Hnæf and Old High German Hnabi relate similarly. Notably, the Swedish nappa translates to ‘to pinch, pluck’.

The j-verbs in Old Icelandic, such as hneppa, ‘to pinch, to squeeze, to press’, and the Anglo-Saxon variant (einmal)hnæppan means ‘to strike, to bump against’.

The term hnappian in Anglo-Saxon means ‘to doze’ or ‘to slumber’, while the Old High German hnaffezen also conveys a similar meaning. In New High German dialect, this is reflected in na(p)fezen, maintaining the connotation of sleeping or dozing.

These variations illustrate the evolution of the concept of sleep across different stages of the Germanic languages, retaining the core idea of a light or fitful sleep. Wissmann noted this connection in "Nomina postverbalia" (183), underscoring the continuity of these forms in the context of rest or slumber.

Lithuanian kniebiù, kniẽbti ‘to pinch’; Latvian knàb-ju, -u, -t ‘to peck, to nip’, iterative knābāt; Lithuanian knab-ù, -éti ‘to peel (potatoes and the like)’, knabùs ‘fingersnatching, thieving, dexterous’, knabénti, knebénti ‘to peck (at)’, knimbù, -aũ, knìbti ‘to nibble, to pick’, Latvian knibêt, knibinât iterative ‘to pick’ (-ni- can be an ultimate form of -nĕ-); whether the following words are derived from knib- with ablaut according to the i-column or are partly older remnants of the i-variant kenei-bh- is uncertain; Lithuanian knỹburiuoti ‘to be engaged in some manual or finger work’, Latvian kniêb-ju, -u, -t ‘to pinch’, iterative knaibît.

3. s-expansion kene-s-, k(e)nē-s-:

Sanskrit reduplication ki-knasa- m. ‘parts of ground grain, meal, grits’;

Greek κνέωρος, -ον ‘a type of nettle’ (likely from κνη[σ]ορος);

Gothic hnasqus ‘soft, fine’ (referring to clothes; originally either ‘made soft by rubbing or crackling’ or ‘soft like scratched wool’), Anglo-Saxon hnesce ‘delicate, soft, weak’, Old High German [h]nascōn ‘to nibble (to snip), to enjoy a treat’; Latvian knùosti, knuost ‘to pluck with the beak in the feathers’. Compare from the i-base kenei-s-: Lithuanian knisù, etc., see below.

III. i-Basis keni-, $k_e$nə-i:

1. Basis of the -w-stem: Greek κόνις, Latin cinis, see above; Greek ἀπο-, ἐκ-, δια-κναίω ‘to scrape, to grind, to rub on, etc.’ (seems to derive from knəi̯-ṓ with retained i as in ἔκναι-σα, κναί-σω); additionally, Greek κίναιδος ‘unchaste’, literally ‘itching’, arising from an adverb ending in -δόν, like βάδος ‘march’ from βάδόν adverb.

2. Dental expansions:

k(e)nĕi-d-:

Greek κνίζω (Future κνίδω) ‘to scrape, to scratch, to rub’ (κνιδι̯ω), κνισμός ‘itching, tickling sensation’, κνίσμα ‘the scraped off, nipped, small piece, fragment’; κνῖδη ‘nettle’;

Middle Irish cned ‘wound’ (knidā), alongside Irish Welsh cnes ‘skin’ (knid-tā);

Old Icelandic hnīta (hneit) ‘to bump against something’, hneita (hnaitjan) ‘to push, to offend’, hnita, -aða ‘to rivet’, Anglo-Saxon hnītan ‘to push, to stick’, hnitol (Middle Dutch netel) ‘prickly, thorny’, gehnæst n. ‘collision, fight’, Old Saxon of-hnītan ‘to tear away’;

Latvian kniẽdêt ‘to rivet’ (similar to Old Icelandic hnita); Latvian knidêt ‘to itch, to crawl, to move’; alongside from a root with t: Latvian knìest, 3rd present knìeš, past knìete ‘to itch’, kniẽtêt likewise.

Under the concept of a scratching, piercing smell, the following can be added: Homer's κνῖση ‘sacrificial scent, fat vapor, smoke’ (κνῑδ-σ-ᾱ, compare Latin lixa : liquor, Lithuanian tamsà : Sanskrit tamas-; transformed into the ă-declension Attic κνῖσᾰ);

Latin nīdor (cnīdōs) m. ‘roasting aroma, steam, vapor, smoke’;

Old Icelandic hniss n. ‘smell, unpleasant taste in food’ (: hnīta; compare Gothic stigqan ‘to push’: Anglo-Saxon, Old High German stincan ‘to stink’).

3. Labial expansions:

Greek κνῖψ, Accusative Pl. κνῖπας ‘a type of ant that gnaws honey or figs; an insect living under the bark’, with initial s- σκνῖψ ‘small woodworm’, κνῖπός, σκνῖπός ‘stingy’, σκνῖπτω, σκενῖπτω, οκηνῖπτω ‘to pinch’; κνίφεα · κνίδας Hesychius, κνίφων (see also gen-, gneibh- ‘to compress’);

Middle Dutch nipen strong and weak verb (Dutch nijpen) ‘to pinch, to press, to touch, to grasp’, Middle English nīpin ‘to press’ (Germanic -p[p]-, compare: ) Old Icelandic hnippa ‘to push, to stick’, hnippask ‘to quarrel’, Middle English nippen

‘to pinch, to clamp’, English nip, Dutch nippen ‘to nip’, New High German Bavarian nipfen, nipfeln ‘to nip’; also nibbelen ‘to bite off’; perhaps Lithuanian knimbù and the like (see above under kenē-bh-), if with old i vocalism.

4. s-Expansion: Lithuanian knisù, knìsti ‘to rummage, to dig’, Latvian knisis, knislis ‘small midge’.

IV. u-Base keny-, kneu-:

1. Greek κνό(ϝ)ος, κνοῦς ‘the creaking friction of a wheel in the axle; noise of feet while marching’, κνῦω ‘to scratch lightly’, κνῦμα ‘scratching, light tapping’, κνύος n. ‘scabies’, κνύ · ἐλάχιστον Hesychius;

Old Icelandic hnøggva, hnǫgg (and weak hnyggja) ‘to push’ (originally ‘to rub, to scratch’) = Old High German hniuwan, Middle High German niuwen ‘to crush, to squash’ (Anglo-Saxon hnygelan, plural ‘small pieces’ from hnuvilan-); furthermore, with the meaning ‘meager’ (compare shabby : to scrape) Old Icelandic hnøggr ‘tight, meager, frugal’, Anglo-Saxon hnēaw ‘meager, stingy’, Middle Dutch nouwe ‘narrow, tight, scant, exact’, Middle High German nou, nouwe ‘narrow, exact, careful’, New High German genau.

Latvian knūdu and knūstu, Inf. knūt and knūst, Past knūdu ‘to itch’ (with d(h)- and st-present, compare with root-controlled -d- also knudêt likewise); Polish knować ‘to fragment, to shred’, knowie ‘straw splinters’ (see also Brückner KZ. 45, 313 regarding Slavic kъnъ ‘stem’, kъ́niga ‘book’, with further discussion in Berneker 663, 664).

2. Dental expansions:

With d: Greek κνῦζα, κνῦσα ‘scabies’, κνυζοῦμαι ‘I scratch myself’; regarding κόνυζα see below; Anglo-Saxon hnot ‘scraped, bare, closely shorn’.

With dh: Greek κνύθος · ἄκανθα μικρά Hesychius, κνυθόν · σμικρόν Hesychius;

Old Icelandic hnjōða, hnauð ‘to push, to strike, to rivet’; Old High German pi-hnēotan ‘to fasten’; Middle High German niet m. f. ‘broadly hammered nail, rivet’, nieten ‘to rivet’; Old Icelandic hnyðia ‘tool for striking or tapping’.

Norwegian dialect nuddast ‘to become blunt’ (with s- Swedish dialectal snudda ‘to touch gently’, Falk-Torp and nudd); Old High German hnotōn ‘to shake’, Middle High German notten ‘to move back and forth’, Middle English nodden, English nod ‘to incline the head’; Old Icelandic hnoss f. ‘jewel’ (‘hammered’), Anglo-Saxon hnossian ‘to knock’. Regarding Latvian knudêt, etc., see above 1.

With t: likely Gothic hnuþō, hnutō ‘scolops’, Old Icelandic hnūðr ‘stake, pole’, Latvian knute, knutele ‘thin pole’ (or possibly from New High German Knüttel).

3. g-Extensions: Greek κόνυζα, σκόνυζα, κνῦζα ‘a creeping plant, Erigeron viscosum L.’ (if -ζ- derives from -γi̯-; -δi̯- is also possible; regarding the smell-related meaning, see above κνῖσα, nīdor); Old Icelandic hnykr (hnuki-) ‘stench’ (as well as fnykr, snykr, knykr, nykr, etc., with late forms of initial sound change).

4. Labial expansions:

With Indo-European b: Gothic dis-hniupan ‘to tear apart’, dishnupnan ‘to be torn apart’, Swedish niupa ‘to pinch’, Anglo-Saxon ā-hnēopan ‘to pluck’; with intensive consonant doubling, Norwegian dialectal nuppa ‘to pluck, to pull’, Anglo-Saxon hnoppian ‘to pluck’, Danish, Middle Dutch noppe ‘wool tuft, wool lock’.

With Indo-European bh: Old Icelandic hnȳfill ‘short, blunt horn, lamb with such horns’, Low German nobbe, nubbe ‘wool tuft’, Middle High German noppe, nop ‘cloth tuft’ (more likely derived from Middle Dutch noppe).

5. s-Expansion: Latvian knaũsis ‘small midge’ (like knisis, ķnislis from the i-base).

Ref : WP. I 392 ff., WH. I 217 f., II 166 f.

Pages : 559-563

PIET : 565

907. ken-3

English : ‘to appear, be born; to begin; young’

German : ‘frisch hervorkommen (vielleicht eigentlich: sprießen), entspringen, anfangen; auch von Tierjungen und Kindern’

Material: Sanskrit kanína- ‘young’, comparative superlative kánīyas-, kániṣṭha-, kaniṣṭhá-; kanyā̀, Genitive Plural kanínām (with an older n-stem) ‘girl’, Avestan kaine, kainī-, kainīn- the same.

Greek καινός ‘new, unheard of’.

Latin recens ‘fresh, young, new’, literally ‘just from the origin, from birth’;

Middle Irish cinim ‘to spring forth’, chiniud ‘race, clan’; Old Irish cenēl ‘kindred’; Old Welsh cenetl, New Welsh ‘race, nation’; possibly also Old Welsh, Middle Welsh cein, New Welsh cain, Middle Breton quen, Old Irish—from the Brit. caín ‘beautiful’ (: Greek καινός ‘beautiful’ = ‘young’); authentically Irish is căin (keni-) as well.

Middle Irish cano, cana ‘wolf cub’; Welsh cenau ‘young dog or wolf’ (kenəu̯ō: ken-).

Gaulish Cintus, Cintugnātos (‘Primigenitus’), Old Irish cētne, cēt- ‘first’, Welsh etc. cyn(t) ‘first, before, earlier’, cyntaf ‘the first’.

Burgundian hendinos ‘king’; contested Gothic hindumists ‘outermost, hindmost’, Old High German hintana, hintar ‘behind’, Anglo-Saxon hindema ‘the last’ (‘novissimus’).

Old Church Slavonic vъ-, na-čьną, -čęti ‘to begin’, začęti ‘to begin; to receive (from a woman)’, konъ ‘beginning’, konьcь ‘end’, Old Church Slavonic čędo ‘child’ (if not derived from New High German Kind; see Berneker 154); with movable s- Old Sorbian ṣteńo ‘the last-born child’, Russian ščenók ‘puppy’, Old Church Slavonic štěnę ‘pup’.

Ref : WP. I 397 f., Wackernagel-Debrunner III 112 f.

Pages : 563-564

PIET : 527

908. ken-4

English : ‘to strain, strive’

German : ‘sich mühen, eifrig streben, sich sputen’

Material: Greek κονεῖν meaning 'to urge, to act', ἐπείγεσθαι ‘to hasten’, ἐνεργεῖν ‘to work’, κόνει ‘hurry, run’, κοναρώτερον ‘more effective’ (Hesychius), κονηταί ‘servants’, ἀγκόνους ‘assistants, servants’ (Hesychius), διᾱ̆κονος, Ionian διήκονος ‘servant, attendant’, ἐγκονέω ‘to hurry, to concern myself with something’, ἐγ-κονίς ‘female servant’.

Latin cōnor, -āri ‘to exert oneself physically, to make an attempt’;

Proto-Celtic kān- (Indo-European kōn-) ‘to accomplish’ is reflected in Middle Welsh digoni ‘to make’, dichawn, digawn, and Welsh dichon, digon ‘can’, digon ‘sufficient’. Old Welsh MN Guoccawn, Middle Welsh gochawn, gogawn ‘excellent’, abbreviated MN Uuocon.

Ref : WP. I 398 f., WH. I 262.

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PIET : 1521

909. k̂en-

English : ‘empty, puny’

German : ‘leer, nichtig’

Grammar: only Greek and Armenian.

Material: Armenian sin ‘empty, vain’, Greek homonymous κενε[ϝ]ός, Cypriot κενευϝός, Ionian κεινός (κενϝός) = Attic κενός ‘empty, vain’.

Ref : WP. I 390.

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PIET : 484

910. $k_{e}$nəkó-

English : ‘gold; honey’

German : ‘honiggelb, goldgelb’

Comments: (with unclear ablaut relationships)

Material: Sanskrit kāñcana- ‘golden’, masculine ‘name of a plant’, kāñcana- neuter ‘gold’;

Greek κνηκός, Doric κνᾱκός ‘yellowish, safflower-colored’, κνῆκος ‘safflower’;

Latin canicae ‘chaff’.

Old Icelandic hunang, Middle Low German hunagh (neuter), Anglo-Saxon hunig, Old Saxon honig, Old High German honag, honang ‘honey’ (named after its color; likely based on the Germanic hunaga-, which gives Finnish hunaja; the partially occurring n before g is due to vowel nasalization from the preceding n and the influencing presence of the Germanic suffixes -ung and -ing).

Old Prussian cucan ‘brown’ (l. cũcan, meaning cuncan; the u is a Baltic development from a reduced vowel in disyllabic bases);

Regarding Sanskrit kánaka- (neuter) ‘gold’, see Kuiper, Proto-Munda 30 f.;

Gaulish caneco-sedlon is hardly relevant here as ‘golden chair’, nor is it related to Middle Irish canach ‘marsh grass’ (: Welsh pân in that sense).

Ref : WP. I 400, Vendryes RC 47, 200 f., H. Lewis Ét. Celt. 1, 320 f.

Pages : 564-565

PIET : 437

911. keng-, kenk-

See also : s. oben unter keg-.

Page : 565

PIET : 0

912. kenk-1

English : ‘to bind, girdle’

German : ‘gürten, umbinden, anbinden’

Material: Sanskrit káñcatē (Dhatup.) 'binds', kañcuka- m. 'armor, jerkin, corset', kāñcī f. 'belt';

Greek κιγκλίς 'grating' (from ι out of ε, see Solmsen Beitr. I 214 f.), κάκαλα n. Pl. 'walls' (kn̥k-), ποδο-κάκ(κ)η 'wood for securing the feet';

Latin cingō, -ere 'to gird, to surround like a belt', Umbrian ṡihitu 'cinctos', perhaps also çihçeřa 'bars' (kinkedā-); Latin -g for c deviation due to the ambiguous cinxi, cinctum according to presents like clingō, mingō; WH. I 217 places Celtic cing- 'to stride' here (in contrast to above p. 439), if originally 'to turn in a circle'; however, the variation of the final sound would be more easily understood than the initial sound variation assumed on p. 439; differently discussed regarding Celtic cing- in Kuiper Nasalpräs. 168 f.;

Lithuanian kinkaũ, -ýti 'to harness horses'.

A non-nasal root kek- is sought in Sanskrit kaca- m. 'main hair ('tied together'); scar, band' and Latin cicātrīx 'scar, scratch' (based on a cicāre from cecāre 'to bind together, to scar').

Ref : WP. I 400 f., WH. I 211, 216 f.

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PIET : 1522

913. kenk-2

English : ‘to burn, be dry; a burning feel (hunger, thirst)’

German : ‘brennen (dörren), weh tun; auch bes. von brennendem Durst und Hunger’

Material: Sanskrit kāŋkṣati 'longs for' ('burning desire'), kákatē (Dhatup.) 'thirsts';

Greek κέγκει · πεινᾷ (from Aor. κακεῖν a new present κάγκω arose, cf.:) καγκομένης · ξηρᾶς τῷ φόβῳ Hesychius, Homeric πολυκαγκής (δίψα) 'very burning', κάγκανος 'dry', καγκαίνει · θάλπει, ξηραίνει Hesychius, καγκαλέα · κατακεκαυμένα Hesychius; κακιθής · ἄτροφος ἄμπελος; κακιθές · λιμηρές; κακιθά · λιμηρά Hesychius (in the ending Schulze suspected Kl. Schr. 329 aidh- 'to burn');

Gothic hūhrus, with grammatical variation Old Norse hungr, Anglo-Saxon hungor, Old High German hungar (kn̥kru-) 'hunger' (= Greek κακ-); ablautend Old Norse hā 'to torment, to distress' (hanhōn');

Lithuanian kankà 'pain, torment', kankìnti 'to torment', keñkti 'to harm'.

Ref : WP. I 401, Trautmann 126, Wissmann Nom. postverb. 42.

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PIET : 1523

914. kenk-3

English : ‘knee-cup, heel’

German : ‘Kniekehle oder Ferse’

Material: Sanskrit kaŋkāla- m. n. 'bone, skeleton';

Old Norse hā (hanha-) in hā-mōt m. 'ankle joint, heel joint', hā-sin f. 'tendon of the hind leg in animals, Achilles tendon in humans', Anglo-Saxon hōh-sinu f., Old Frisian hō-sene 'Achilles tendon', Anglo-Saxon hōh 'heel' (hanha-), Old Norse hǣll 'heel' (hanhila-), Anglo-Saxon hēla m. 'heel';

Lithuanian kenklẽ 'knee hollow', kìnka 'same, hock', Latvian cinksla 'tendon in the knee bend'.

Ref : WP. I 401.

Page : 566

PIET : 485

915. k̂enk-, k̂onk-

English : ‘to sway, hang’

German : ‘schwanken’; ursprüngl. ‘hangen, geistig in Schwebe sein’

Material: Sanskrit śáŋkatē 'swings, doubts, fears', śaŋkā́ 'concern, fear, doubt', śaŋkita- 'worried';

Latin cunctor 'to hesitate, to be indecisive', derived from concitor, a frequentative of concō, corresponding to the participle concitos = Sanskrit śaŋkita-.

Old Icelandic hætta 'to risk' (hanhatjan-), hætta f. 'danger, risk', hāski m. 'the same' (hanhaskan-); Gothic st. V. hāhan (Pret. haíhāh) 'to hang, to leave in suspense', Old Icelandic hanga (Pret. hekk), Anglo-Saxon hōn (Pret. heng), Old High German hāhan (Pret. hiang) 'to hang' (transitive); Gothic Swedish V. hāhan (Pret. hāhaida) 'to hang', Old Icelandic hanga, Anglo-Saxon hongian, Old High German hangēn 'to hang' (intransitive); causative Old Icelandic hengja, Old High German hengēn 'to hang'; Old High German Middle High German henken 'to suspend' from hengjan, leading to New High German Henkel, Swiss henkel 'carrying strap', cf. Middle High German hengel 'iron hook, handle'; likely related is Old High German hāhila, -ala f., Middle Dutch hale n. 'kettle hook' (hanhilō);

Hittite ga-an-ki (kanki) 'to hang'.

Ref : WP. I 382 f., WH. I 307; vgl. oben k̂ăk- und keg-.

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PIET : 2932

916. k̂ens-

English : ‘to proclaim, announce’

German : ‘feierlich sprechen, verkündigen’

Derivative: k̂ens-tor- ‘speaker’, k̂ens-to- ‘proclaims’

Material: Sanskrit śaṁsáyati 'lets be said, announces' (= Latin cēnseō), śaṁsati 'recites, praises', śáṁsa- m. 'praise, hymn', śastí- f. 'praise' (k̂n̥s-), śásā f. 'song of praise';

Avestan sah- 'to pronounce', Optat. sahyā̃ṯ, sasti- 'word, prescription'; sə̄nghaitē, Old Persian θātiy 'speaks, proclaims' (θa(n)hati);

Albanian thom 'I say' (k̂ēnsmi), 2. Sg. thua, thue, ablautend participle than 'said' (thonsno-).

Latin cēnseō, -ēre 'to assess, to estimate'; Oscan censamur 'we are assessed', censaum 'to assess', keenzstur, kenzsur (equivalent to cēnsor: Sanskrit śaṁstar- 'he who recites'), an-censto f. = in-cēnsa 'not assessed'; Latin cēnsus (: Sanskrit śastá-ḥ 'spoken, praised'), censtom-en 'into the assessment', Kenssurineís Gen. (= Cēnsōrīnus);

Old Bulgarian sętъ 'he says' (variant root, see Meillet, Slave Commun 2, 209).

Ref : WP. I 403, WH. I 198 ff., EM$^3$ 201.

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PIET : 1525

917. kenth(o)-

English : ‘rag, cloth’

German : ‘Lumpen, Lappen’

Comments: also ket(h)-

Material: Sanskrit kanthā 'patched garment'; Armenian kʿotʿanak 'dress, blanket';

Greek κέντρων 'rag garment, patchwork' is a semantic loan from Latin;

Latin centō 'garment or blanket sewn from rags or patches, patchwork';

Without a nasal, Old High German hadara f. 'rag, tatter' (haþrō, Indo-European kotrā), New High German Hadern; additionally, with l-derivation, Middle High German Hadel, leading to New High German dialectal Hudel, from which comes hudeln 'to smear'.

Ref : WP. I 402 f., WH. I 200.

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PIET : 486

918. k̂ent-

English : ‘to stick’

German : ‘stechen’

Material:

Greek κεντέω (since the 5th century; older form: κέντω), Aorist κένσαι 'to sting', κέντρον 'stinger' (from Formans-ro-) 'piercing', κέντωρ 'stinger' (formed from κέντρον following the usual pattern of -τωρ alongside -τρο-), κεστός 'stitched' (κεντ-τός), κέστρον 'sharp iron', κέστρος 'arrow', κέστρᾱ f. 'pointed hammer', κοντός 'pole, ship's pole' (from which Latin contus derives, meaning 'pole', and percontārī literally means 'to probe with the ship's pole', hence 'to investigate, inquire').

Old Irish cintéir (Latin loanword) 'spur', Welsh cethr 'nail', Cornish kenter, Breton kentr 'spur' (the connection of all these to Latin centrum 'κέντρον' as suggested by Pedersen KG. I 198 is difficult to substantiate, but likely; Vendryes Mél. Saussure 319 posits that only the Irish word derives from British sources);

Old High German hantag 'sharp'; Gothic handugs 'wise', Old Norse hannarr 'artful, clever' from hanþara-, originally meaning 'sharp-witted';

Latvian sīts (equivalent to Lithuanian šiñtas) 'hunting spear'.

Ref : WP. I 402.

Page : 567

PIET : 1524

919. ker-1, kor-, kr-

English : ‘a k. of sound (hoarse shrieking, etc.)’

German : ‘Schallnachahmung für heisere, rauhe Töne, solche Tierstimmen und die sie ausstoßenden Tiere’

Comments: Initial sounds typically k-, sometimes k̂-, also with movable s: (s)ker-.

Material:

I. Sanskrit karaṭa- m. 'crow', karāyikā 'a type of crane'.

Greek κόραξ, -ακος m. 'raven', κοράκιον 'beak of the raven' (kor-n̥-k-, compare with Latin cor-n-īx), σκορακίζω 'to treat scornfully (derived from ἐς κόρακας βάλλειν and similar expressions)', κορώνη 'crow', κόραφος 'which bird?' (Hesychius, kor-n̥-bhos); κορκυρίγη 'cawing in the belly';

Latin corvus 'raven', cornīx, -īcis 'crow', Umbrian curnāco 'cornicem' (-īk- alongside -āk-); however, Indo-European Dekl. 118, 161 links corvus and cornīx to the color root ker-.

Czech krákorati 'to caw' (kor-kor-, comparable to κορκορυγή), Serbian krakoriti 'to cackle', Little Russian kerekoríty 'to caw, to croak'.

Also note kar- 'to praise loudly'.

1. Dental Extensions:

Older Danish skrade 'to rattle, to wheeze', Swedish dialectal skrata 'to sound', Norwegian dialectal skrata 'to caw, to scold, to laugh loudly', skratla 'to rattle', Swedish skratta 'to laugh', Danish skratte 'to produce a broken sound'.

2. Gutturalerweiterungen:

A. Auf -k- (gebrochene Reduplikation): kerk-, krek-, krok-:

Sanskrit kr̥kara-, krakara-, kr̥kaṇa- m. ‘a type of partridge’, kŕ̥ka-vāku- m. ‘rooster’, kr̥kaṣā, kr̥kālikā ‘bird names’; Avestan kahrkatāt- f. ‘rooster’, New Persian kärk ‘hen’, Avestan kahrkāsa- m. ‘vulture, literally eater of roosters’; Sanskrit karkati (unattested) ‘laughs’, krákṣamāṇa-, -krakṣa-, -krakṣin- - suggesting ‘creaking’ or ‘croaking’.

Armenian may have a neologism karkaǰ 'rustling, noise', karkačem 'to laugh excessively, to roar'.

In Greek, we find terms noted by Hesychius:

κέρκαξ (similar to ἱέραξ) referring to a bird of prey, κερκάς and κρὲξ as terms for birds, κερκίθαλίς for 'heron', κέρκνος, possibly another name for a bird or variation, sometimes related to ἱέραξ (hawk) or ἀλεκτρυών (rooster), κέρκος referring to ἀλεκτρυών (rooster) again, κίρκος meaning 'hawk', κορκόρας as a generic term for 'bird'.

Also noted is: κρέξ 'a type of bird', κέρχνος m. 'hoarseness' (if derived from κερκ-σνος), κέρχνη and κερχνηίς f. 'merlin' (a type of falcon).

Latin crōciō, -īre and crōcō, -āre ‘to croak’ (: Irish crāin, Lithuanian krokiù, Latvian krācu, Slavic krakati, compare with -g: Greek κρώζω, Old Norse hrókr);

Middle Irish crāin, Gen. crāna ‘sow’ (‘grunting’; Proto Celtic krākni-); cercc ‘hen’ (but Welsh ysgrech f. ‘cry’ from Anglo-Saxon scrǣc ‘noise’; Middle Irish scrēch ‘cry’ from Old Norse skrækr); Old Breton corcid, New Breton kerc’heiz, Welsh crychydd ‘heron’, Irish corr (kork-so-) ‘crane’.

Old Prussian kerko f. ‘diving bird’, Latvian ķ̀ercu, ķ̀ert ‘to cluck, rustle, make noise’, Lithuanian karkiù, kar̃kti ‘to chatter, croak, cluck’, Lithuanian kirkiù, kir̃kti ‘to screech (from the broody hen)’; Lithuanian krẽkinuos, -intis ‘to be in heat (of the pig)’, Latvian krecêt ‘to become hoarse’; Old Prussian kracto (reads kracco) ‘black woodpecker’, Lithuanian krãkė same, Lithuanian kr(i)okiù, kr(i)õkti ‘to

gasp, grunt’ (: Latin crōciō etc.), kr(i)oklỹs ‘waterfall’, Latvian krȁcu, krȁkt ‘to croak, snore, gasp, rumble’; Lithuanian kurkiù, kuřkti ‘to quack’, Latvian kùrcu, kùrkt ‘to quack’ (: Old Church Slavonic krъknǫti; ablaut with Lithuanian kvařkti); compare Mühlenbach-Endzelin Latvian-D. Wb II 296, 270, 322.

Note by Andi Zeneli:

Latgalian: kruokt

Latvian: krākt

Lithuanian: knarkti

Albanian: gërhas (sq)

Macedonian: ‘рка impf (‘rka), грчи impf (grči)

Serbo-Croatian:

Cyrillic: хр́кати impf

Roman: hŕkati (sh) impf

Reconstruction:Proto-Slavic/хърkati

Proto-Slavic

Alternative forms

хърcati, хърčiti

Etymology

Verb

хърkati impf (perfective хърknǫti)

(intransitive) to grunt, to snore, to snort, to wheeze

Synonyms: krękati, xrapati

Inflection

Conjugation of хърkati, хърka, хърčetь (impf., -a/j-, s-aorist, accent paradigm )

Conjugation of хърkati, хърka, хърkajetь (impf., -a-, s-aorist, accent paradigm )

Related terms

noun

хърčьkъ

Descendants

East Slavic:

Belarusian: хо́ркаць (хórkacʹ)

Russian: хо́ркать (хórkatʹ)

Ukrainian: хо́ркати (хórkaty)

South Slavic:

Bulgarian: хъ́ркам (hə́rkam)

Macedonian: ’рчи (’rči), ’рка (’rka)

Serbo-Croatian:

Cyrillic script: хр́кати

Latin script: hŕkati

Slovene: hr̂cati, hŕkati (tonal orthography)

West Slavic

Czech: chrčet, chrkat

Polish: charchać, charczeć, charkać

Silesian: charkać

Slovak: chrčať

Sorbian:

Lower Sorbian: charchaś

Old Church Slavonic krъknǫti ‘to croak’ (etc.); Russian-Church Slavonic krečetъ ‘cicada’, Russian krëk ‘to rise’, krečet ‘hunt falcon’, Serbian krȅka ‘cry of chickens or frogs’ (etc.), Czech škřek ‘cry’, Sorbian škŕekava ‘ jay’; Russian krocháľь ‘diving duck’, Bulgarian krókon ‘raven’, Serbian krȍčēm, krȍkati ‘to croak’ (etc.); Russian-Church Slavonic (etc.) kraču, krakati likewise; additionally Slovene krẽk (krakъ) m. ‘raven’.

Nasalized: Anglo-Saxon hringan ‘to sound, rattle, clatter’, English to ring ‘to resound, ring’, Old Norse hrang n. ‘noise’, hringia ‘to ring’, Lithuanian krankiù, krañkti ‘to croak, gasp’, krankščiù, krañkšti likewise, Russian krjákatь ‘to crack, groan, chatter, croak’; Tocharian B kraṅko ‘rooster’; Sanskrit kruṅ, kruñca-, krāuñca m. ‘godwit’.

With initial k̂-: Sanskrit śāri- f. ‘a bird’, sārikā ‘the Indian magpie’; Armenian sareak ‘star’; Lithuanian šárka, Old Prussian sarke ‘magpie’, Russian soróka, Czech straka, Serbian srȁka ‘magpie’; alongside Old Church Slavonic svraka, Serbian svrȁka likewise, see below.

With initial k̂u̯-: Albanian sorrë (k̂u̯ērnā) ‘crow’ (Jokl, Mél. Pedersen 146);

Old Church Slavonic soraka, Serbian svrȁka ‘magpie’.

B. With -g-:

Sanskrit kharjati ‘to croak’, khargálā ‘a specific night bird (owl)’.

Greek κρώζω ‘to croak’, κράζω, ἔκραγον, κέκρᾱγα ‘to croak (of the raven), to scream’; κάραγὺς · ὁ τραχὸς ψόφος ὁῖον πριόνων (Hesychius);

Old Norse hrōkr, Anglo-Saxon hrōc, Old High German hruoh ‘crow’; Low German harken, Danish harke ‘to clear the throat’, Swiss harchlen ‘to gasp’, Old

Norse hark, skark ‘noise’, herkir, skerkir ‘fire’ (‘crackling’), Old Norse harka ‘to make noise’, Low German harken ‘to scrape, scratch’, harke ‘rake’, New High German harke; related to Sanskrit kharju- m. (not attested) ‘the itch, scratch’, kh̥rgala- m. ‘crutch’.

Old High German rachisōn ‘to clear the throat’, Anglo-Saxon hraca m., hracu f. ‘throat’, Old High German rahho ‘gullet’, Anglo-Saxon hrāca m. ‘the act of clearing the throat; saliva’, hrācan ‘to clear the throat, to spit’, Old Norse hrāka m. ‘saliva’; Old Norse skrækr m. ‘scream’ (skrēki-), skrækja, skrækta ‘to scream’, skrǫk n. pl. ‘lie’, skrǫkva ‘to fabricate, to lie’;

Lithuanian kregždẽ ‘swallow’, krėgė́ti ‘to grunt’, krogiù ‘to gasp, grunt’.

3. Labial Extensions:

A. With -p-:

Sanskrit kŕ̥patē, Aor. akrapiṣṭa ‘to groan’; kr̥cchrá- ‘bad’ and the neuter form ‘distress’, likely derived from kr̥psra-; New Persian särfāk ‘sound’, surf (Iranian sərəfa-) ‘to cough’.

Latin crepō, -ās, -āre ‘to crackle, rustle, snap’, crepundia, -ōrum ‘clattering as children’s toys, castanets’ (according to M. Leumann, Gnomon 9, 240, likely of Etruscan origin); EM3 268.

Old Norse hrafn ‘raven’, Proto-Nordic HrabnaR, Anglo-Saxon hræfn ‘raven’, Old High German hraban, hram ‘raven’ (Middle High German also rappe), Old Saxon naht-ram ‘night owl’;

With s-: Old Norse skrafa ‘to chatter’, skraf (and skrap, see below) n. ‘gossip’; Old Norse skarfr ‘sea raven’, Anglo-Saxon skræf likewise, Old High German scarba, scarva f., scarbo m. likewise, New High German Scharbe; Breton scrav ‘sea bird’ is of Germanic origin.

Latvian krepēt, krēpēt ‘to become dirty’, krẽpât ‘to spit up thick mucus’ (derived from ‘to clear the throat’), Lithuanian skreplénti likewise; Latvian krẽpalas Pl., Lithuanian skrepliaĩ Pl. ‘mucus expulsion’; Old Church Slavonic kroplją, kropiti ‘to splash, sprinkle’, etc.; Russian kropotátь ‘to mumble, be grumpy, to worry’, etc.

With -b-: Old Norse skrap ‘the rustling, gossip’, skrapa ‘to rustle, chatter’; Lithuanian skrebė́ti ‘to rustle’, Old Church Slavonic skrobotъ ‘noise’. Nasalized Greek κρέμβαλα ‘castanets’.

II. i-Basis (s)(k)erei-:

Old Irish scret f., New Irish scread ‘scream’ derived from skri-zd(h)ā; cf. Persson Beitr. I 348.

With s-:

Breton screo (skriû̯ā) ‘screaming sea bird’;

Old High German and Old Saxon scrīan ‘to scream’, Old High German screi n. ‘scream’, Low German schrēwen, Dutch schreeuwen ‘to scream’ (skraiwian), Flemish schreeemen, English scream likewise (skraimian);

Without s-:

Old Norse hreimr ‘scream’, Old Norse hrīna ‘to scream’ (as from a pig); compare Latvian krĩna ‘sow’ (similarly Irish crāin likewise: Latin crōcio) and piem. crin (Ligurian) ‘pig’.

Guttural Extensions:

A. With -k-:

Greek κρίκε ‘(the yoke) creaked, screamed’; Lithuanian krykščiù, krỹkšti ‘to scream’, kriksėti ‘to quack’.

Old Church Slavonic krikъ ‘scream’, kričati ‘to shout’;

Old Norse hegri, Anglo-Saxon hrāgra, Old High German heigaro and (h)reigaro, Middle High German heiger and reiger, New High German Reiher (kroikro-, krikro-), sometimes showing a reduction of the initial r;

Welsh cryg ‘hoarse’, fem. creg, leading to creg-yr ‘heron’;

A different sound imitation is Bulgarian cъ́rkam ‘to chirp, to twitter; to scream, to spray’ (etc., refer to Berneker 132);

B. With -g-:

Greek κρῑγή ‘the buzzing; grinding (of teeth)’, κριγή· ἡ γλαῦξ (owl) (Hesychius), κρίζω, κρίξαι, κέκρῑγα ‘to screech, to growl’, Boeotian κριδδέμεν (δδ = γ) ‘to laugh’.

Welsh cre (krigā), dychre (dī-eks-krigā) ‘scream’; derived forms include crë-ydd, crë-yr ‘heron’;

Old Norse hrīka ‘to creak’, hrikta ‘to screech’;

With s-:

Old Norse skrīkia ‘bird scream’, as a verb ‘to chirp’, Anglo-Saxon scrīc ‘shrike’, Norwegian skrīka, skreik ‘to scream’, Old Saxon skrikōn likewise, Old Norse skrǣkr ‘scream’;

Later neologisms include New High German Krickente, Swedish krickand, krikka likewise, Dutch kriek, krekel ‘cricket’, French criquet likewise, Dutch kricken, kreken ‘chirping (of the cricket)’, Middle English creken ‘to creak’, English creak likewise, French criquer likewise.

With s-:

Old Church Slavonic skrъgati (i.e., skrъg-) ‘to creak’, skrъžьtъ (i.e., skrъž-) ‘creaking’.

III. u-Basis (s)k(o)reu-, (s)k(o)rau-:

1. Latin corvus (as noted above); Middle Irish crū ‘raven’ (kro̯u̯os); Low German schrauen, schraulen, Norwegian skryla, ryla ‘to scream’, and in some Norwegian dialects skrynia ‘to rattle, make noise, ring clearly; cough’; Old Norse skraumi ‘screamer, buffoon’; North Frisian skrummel ‘noise, uproar, rumor’; New High German schrummeln ‘to thunder’; Old Norse skrum ‘gossip’; Lithuanian kriunù, -éti ‘to cough, groan’; possibly also Tocharian B keru ‘drum’.

2. Dental Extensions:

With -d-:

Old Norse hrjóta ‘to roar, snore, grumble’; Anglo-Saxon hrūtan ‘to snore, grunt’; Old High German rūzan, rūzōn ‘to rattle, snore, hum’; compare Anglo-Saxon hrot m. ‘thick fluid, mucus’, etc. (as noted below on page 537).

Middle Dutch schrūten ‘to snore, pant, puff’; Walloon Schrute ‘turkey’; Swedish skryta ‘to boast’, in dialect ‘to snore’; Norwegian dialect skrȳta ‘to snort, puff’; skrota (skrutōn) ‘to boast’ (possibly related to Old Norse skraut n. ‘splendor, ornament’, skreyta ‘to adorn’, meaning ‘to boast’), with parallels in Norwegian skrøyta ‘to adorn, praise, boast’, røyta likewise.

With Indo-European -t-:

Old Norse hryðja f. ‘spittoon’, Icelandic hroði ‘saliva’, and in Norwegian dialect ryda, skryda f. ‘mucus in the throat’.

3. Guttural Extensions:

With -k-:

Lithuanian krauklỹs ‘crow’, kraukiù, kraũkti ‘to caw’, with ablaut forms kriūk-iù, -ti ‘to grunt’, and krùkė ‘grunting’; Latvian kraûklis m. ‘raven’, kraũḱis ‘seed-crow’, kraukât ‘to cough, expel mucus (from livestock)’; kraũka f. ‘mucus expulsion’;

Old Church Slavonic krukъ ‘raven’ (etc.).

Icelandic hrygla ‘rasping in the throat’; Middle High German rü(c)heln, New High German röcheln, Norwegian rugde ‘woodcock’; likely related to Anglo-Saxon hrog ‘nasal mucus’.

With doubled -kk-: Danish skrukke ‘to cluck’, skrokke ‘to chatter’, alongside older Danish krokke ‘to call, as chickens do’; Middle Dutch krochen ‘to grunt; hoarsely cry (like a raven)’.

With -k̂-: Sanskrit krṓśati, Avestan xraosaiti ‘screeches, cries’; Sanskrit krōśa-, klṓśa- m. ‘cry, call height’ (related to Anglo-Saxon hrēam ‘distress call’ from hrauhma); New Persian xurōs ‘rooster’; see W. Schulze Kl. Schr. 166.

With -g-: Greek κραυγή ‘scream’, κραυγός, Hesychius references δρυκολάπτου εἶδος (‘type of woodpecker’); Gothic hruk, accusative hruk ‘the crowing’, hrukjan ‘to crow’.

Ref : WP. I 413ff., WH. I 275 f., 290, 291 f., 293, Trautmann 128, 139 f., Wissmann Nom. postverb. 130 f.

Pages : 567-571

PIET : 528

920. ker-2

German : ‘schneiden’

See also : s. unter (s)ker- .

Page : 571

PIET : 0

921. ker(ə)-3

English : ‘to burn’

German : ‘brennen, glühen, heizen’

Material: Sanskrit kūḍayāti ‘singe’ (kr̥̄-d-, d. i. kerə-d-); related kuṇḍatē ‘burns’; via kuṣāku-, kaṣáku- s. below;

doubtful Latin carbō, -ōnis m. ‘coal’ (Indo-European ker-dhō), assigned by Specht Indo-European Decl. 266 to the color root ker- (ker-bhō);

Gothic haúri n. ‘coal’, Old Icelandic hyrr m. ‘fire’ (hurja-, Indo-European ker-i̯o-);

Old High German herd, Old Saxon herth, Anglo-Saxon heorð ‘hearth’; Old High German harsta ‘roasting’, gahurstit ‘roasted’, Middle Dutch harst ‘roast (for cooking)’, Anglo-Saxon hierstan ‘to roast’, hierstepanne ‘frying pan’;

Lithuanian kuriù, kùrti ‘to heat’, kūrénti ‘to heat continuously’, kùrstyti ‘to stoke’; Latvian kur’u (kurstu), kurt, frequent. kuřstît, kurinât ‘to heat’; Old Church Slavonic kurjǫ, kuriti sę ‘to smoke’, kurenьje ‘coal fire’, etc.; Baltic kūr-, Slavic kur-, must be interpreted as ablaut formations to kŭr from an Indo-European root stage o; an alternative interpretation under (s)ker- ‘to cut’;

Latvian cęri ‘embers’, cęras ‘fervor’, cerêt ‘to love, to yearn, to hope’; Russian čeren ‘salt pan of saltworks’, Little Russian čereń ‘bottom of the baking and cooking oven, hearth’, Polish trzon ‘hearth’;

Lithuanian kárštas ‘hot’, karštis ‘heat’, Latvian karsts ‘hot’, karsêt ‘to heat up’ (kor-s-); to which as ‘fiery’ is also Lithuanian keršas ‘anger’, kerùs, kerìngas ‘filled with wrath’, kiršti ‘to become angry’; likely related to Sanskrit kuṣāku- ‘burning; fire, sun’ and kaṣāku- ‘fire, sun’ (both at least from kr̥šāku-; compare Armenian xaršem ‘to cook, to burn’ from intensive khr̥s-); see Mühlenbach-Endzelin Latvian-D. Wb. I 375, II 164.

A related root krā-s- meaning ‘fire gleam, glow’, which partly denotes ‘red’, partly ‘bright, light, beautiful’; in Old Church Slavonic krasa ‘beauty, charm’, Russian krasá ‘beauty, adornment, embellishment’, Old Church Slavonic krasьnъ ‘beautiful, pleasant, white-clad’, Russian krásnyj ‘red, beautiful’, Czech krásný ‘beautiful’, also historically ‘light, shining’ and ‘reddish’ (etc.); Latvian krāsus ‘beautiful’ is Russian loanword.

An extended k(e)r-em- is sought in Latin cremō, -āre ‘to burn (transitive)’, Umbrian krematra Pl. crematra ‘type of vessel for roasting meat’;

related as ‘decoct’ is cremor ‘the juice, paste obtained from soaked grains or other plants’; furthermore, Gaulish κόρμα, κοῦρμι, Old Irish coirm n., Middle Welsh cwrwf, Old Cornish coref, coruf ‘beer’, to which Sanskrit karam-b(h)á- m. ‘gruel, paste’, kulmāṣa- m. ‘sour thick juice from fruits, sour rice paste’ might relate; also compare Tocharian B kark-, kärk- ‘to roast, to grill’.

Ref : WP. I 418 f., WH. I 165 f., 287 f.

Pages : 571-572

PIET : 573

922. ker-4

English : ‘cherry’

German : in Worten für ‘Kornelkirsche, Kirsche’

Material: Greek κράνος m. f. = Latin cornus (kr̥nos) ‘cornel cherry tree’, κράνον = Latin cornum ‘cornel cherry’, Lithuanian kirnas as the basis for Kirnis ‘god of cherries’; likely related is Greek κέρασος ‘cherry tree’ (which leads to Latin cerasus), possibly a Thracian-Phrygian word.

Despite phonetic similarities, the meanings diverge: Lithuanian kìrna f. ‘branch made from willow’, kirnis ‘swamp’, Old Prussian kirno f. ‘shrub’, showing ablautend Lithuanian kẽras ‘tall, weathered tree stump; bush’, kerė́ti ‘to shoot into branches’, Latvian cęrs ‘bush, gnarled tree root’, Old Prussian ker-berse ‘branch wood’ (possibly ‘shrub birch’), with the suffix -ba; Lithuanian kìrba (from which Latvian ḱirba) ‘swamp, bog’; Russian-Church Slavonic kъrjь, Russian korь ‘root’, Czech keř ‘shrub’, with Old Church Slavonic (etc.) korenь, Gen. -ene ‘root’; alongside Russian čéren, čerenók ‘handle, grip of a knife; grafting shoot’, etc. (see Berneker 146 f.); possibly related to (s)ker- ‘to cut’.

Note by Andi Zeneli:

Latvian krūms ‘bush, shrub (perennial plant with several wooden stems but without a main stem or trunk), (usually plural) bush grove, bush clump; shrubbery (a place where bushes, shrubs grow)’, Cognates include Lithuanian krū́mas m., (plural krū́mai) ‘bush, shrub’, Old Prussian kirno f. ‘shrub’.

Albanian gëmushë, gërmushë, gumushë (sq) f a Slavic loanword.

grm

Serbo-Croatian

grm

Etymology

Inherited from Proto-Slavic grъmъ.

Noun

gȑm m (Cyrillic spelling гр̏м)

bush

Derived terms

gr̀mača

gŕmak

gr̄̀mālj

gr̀mast

gr̀mčić

gr̀mēč

grméčak

grméljak

grmíčak

gr̀mić

gr̀mljāk

gr̂mlje

grmòlik

gr̀muša

grmúšak

grmušak

Serbo-Croatian

Noun

grmúšak m (Cyrillic spelling грму́шак)

A little bush.

Synonyms: grmečak, grmčić, grmeljak, grmičak, grmić

Reconstruction:Proto-Slavic/grъmъ

Proto-Slavic

Etymology

Supposed to be from an earlier grъdmъ,. Possibly akin to Lithuanian graũmenys pl ("thicket").

Noun

grъ̑mъ m

bush, shrub

Declension

Declension of grъ̑mъ (hard o-stem, accent paradigm c)

Derived terms

grъměždžь

o(b)grъmъ

grъmica (diminutive)

grъmola, grъmuľa

grъmestъ ("bushy")

Related terms

grumy ~ grumenь ("lump, thicket")

⇒ Bulgarian: гру́мик (grúmik), гру́мец (grúmec) (dialectal, with -kъ extension)

→ Serbo-Croatian: гру̏мēн / grȕmēn

Descendants

East Slavic:

Old East Slavic: гръмъ (grŭmŭ), громъ (gromŭ)

Russian: гром (grom)

South Slavic:

Old Church Slavonic:

Old Cyrillic script: гръмъ (grŭmŭ)

Glagolitic script: ⰳⱃⱏⰿⱏ (grŭmŭ)

Bulgarian: гръм (grăm)

Serbo-Croatian: gr̂m

Serbo-Croatian: gr̀m (Chakavian)

Slovene: gr̂m (tonal orthography)

Ref : WP. I 411 f., WH. I 221 f., 276 f.

Pages : 572-573

PIET : 512

923. (ker-5), kŏr-

English : ‘to hang’

German : ‘hangen, hängen’

Material: Lithuanian kariù, kárti ‘to hang with a rope’, Latvian kar’u, kãrt ‘to hang’; Lithuanian pakara ‘clothes rack, peg for hanging clothes’, Latvian pakars ‘hook for hanging’; Old Prussian paccaris ‘strap’; Lithuanian pakorẽ ‘gallows’; possibly also Lithuanian prã-kartas ‘manger’, Old Prussian pracartis ‘trough’, if originally referring to ‘suspended feed bag’.

Additionally, perhaps as an extension krem(ə)- in Greek κρεμάννυμι ‘to hang’, older κρίμνημι (alongside κρήμνημι, see Specht KZ 59, 97), κρέμαμαι ‘I hang’, κρεμάθρᾱ ‘hammock’, and reduction form κρημνός ‘slope’.

Ref : WP. I 412.

Page : 573

PIET : 0

924. ker-6 und k̂er-

English : dark colour; dirt, etc.

German : Farbwurzel für dunkle, schmutzige und graue Farbentöne

Comments: often extended with -i and -u; see the extensions kerb(h)- and kers-.

Derivative: kor-ko- ‘feces, swamp’, k̂er-no- ‘ice, snow’, k̂or-men- ‘ermine, weasel’

Material: Sanskrit karaṭa- ‘dark red’, kuruṅgá-, kuluṅgá- m. ‘antelope’, kirmira- ‘variegated’, kárīṣa- n. ‘excrement, fertilizer’, kardama- m. ‘mud, dirt, fertilizer’; kalka- m. ‘feces, filth’, karka- ‘white’ (: Middle Irish corcach); New Persian cardeh ‘blackish’, kari, karah ‘dirt’, Pehlevi karic ‘manure’; Greek κόρυζα ‘catarrh, mucus’, κορύναι · μύξαι Hesychius, καρυμόν · μέλαν Hesychius, κροῦμαι · μύξαι Hesychius;

via Latin carbō see above under 3. ker-;

Middle Irish corcach f. ‘swamp’ (: Sanskrit kalka-, karka-, see above);

Old High German horo, Gen. horawes, Middle High German hor, hurwe ‘feces, dirt’ (kr̥-u-); Anglo-Saxon horh, Gen. horwes, Old High German horg ‘dirty’ (kr̥-k-u̯-o); Old Icelandic horr m. ‘mucus, dirt’; Anglo-Saxon hrot m. ‘mucus’, Old High German hroz same, Old Saxon hrottag ‘mucous’; Old High German ruoz, rouz, Middle High German ruoz, ruost, Old Saxon hrot ‘soot’; Anglo-Saxon hrum m. ‘soot’, Old Saxon hrum, Middle High German personal name Rum-olt;

With palatal at the beginning:

Armenian saṙn, Gen. saṙin ‘ice’, saṙnum ‘to freeze’;

Venetian-Illyrian personal name Carmō (Styria), Rhaeto-Romanic carmún ‘weasel’; see below k̂or-men-;

Albanian thjer-më ‘gray’, per-thjerm ‘pale blue’ (k̂er-u̯o- with secondary -më); i surmë ‘ashen’ (k̂or-mo-); see Jokl Mél. Pedersen 153 ff.;

Old Icelandic hjarn n. ‘frozen snow’ (: Armenian saṙn, Slavic sernъ); Old High German hornunc, New High German Hornung ‘February’; Old High German harmo m. ‘ermine’ (: Venetian-Illyrian Carmō);

Lithuanian šiř̃vas ‘gray, bluish-gray’ (k̂r̥-u̯o-s), šiř̃mas same (k̂r̥-mo-s), Latvian sirms ‘gray’ (cf. Sanskrit śyā-má- ‘black, dark’ alongside śyā-vá- same); Lithuanian šiř̃vis ‘hare’; additionally, Lithuanian šarmà f. ‘frost’, Latvian sarma, serma same, Lithuanian šarmuõ, šermuõ ‘ermine’ (: Old High German harmo, Venetian-Illyrian carmō); šarmuonỹs m. ‘weasel’, with ablaut East Lithuanian širmuonẽlis same, Latvian sermulis m. ‘ermine’;

Proto-Slavic sernъ in Russian-Church Slavonic srěnъ ‘variegated’, Old Russian serenyj ‘white’ (of horses) and as m. Slovenian srêN, srênj ‘hoarfrost, frozen snow crust’, Russian serën ‘frozen snow’, Polish szron (older srzon) ‘frost’ (: Old Icelandic hjarn);

Lithuanian šeř̃kšnas (alongside šeř̃kštas) ‘white-gray, moldy’, šeř̃knas m. ‘frost’, ablautend šiř̃kšnas ‘frost’ and širsňija, širšnyti ‘to be covered with frost’; Latvian serns, serksns m., also sersni m. plural, sersna f. ‘frost’ and serstu laiks ‘time when the snow bears’.

Ref : WP. I 409, 428 f., Trautmann 300, 303, Specht Indo-European Dekl. 118 f., 179, 199, W. Schulze Kl. Schr. 113 u. Anm. 1.

Pages : 573-574

PIET : 501

925. ker-5

German : ‘springen, drehen’

See also : s. unter (s)ker-.

Page : 574

PIET : 0

926. ĥer-, ĥerə- : ĥrā-, ĥerei-, ĥereu-

English : ‘head; horn’

German : ‘das Oberste am Körper: Kopf; Horn (und gehörnte Tiere); Gipfel’

Derivative: sowohl die leichte wie die schwere Basis oft durch -(e)n-, -s-, -s-(e)-n erweitert, so in ĥer-n-, ĥer-s-, ĥerə-s- : ĥrā-s-, ĥr̥̄-s(-e)-n-, usw.

Material: Sanskrit śíras- n. (only Nom. Accusative in Vedic) ‘head, tip’, Avestan sarah- n. ‘head’ (the second syllable does not align exactly = Greek κέρας from ĥerə-s from the heavy base; the reduced form of the first syllable, rather than śaras-, is later found in Indo-Iranian or Uralic in the precursor of Sanskrit Genitive śīrṣṇáḥ, etc.), Gen. Sanskrit śīrṣṇáḥ, Abl. śīrṣatáḥ (ĥr̥̄sn̥-tos : Greek κρᾱ́ατος);

śr̥ńga- (ĥr̥-n-go-) n. ‘horn’, derived from the n-stem ĥer-(e)n- with perhaps originally just nominative g, cf. Greek κραγγών ‘crab’ and from the u-stem Greek κορυ-γγ-εῖν · κερατίζειν (also see below regarding Irish congan).

From the u-stem Avestan srū-, srvā- ‘horn; nail on fingers and toes’, srvara ‘horned’ (srū + bhara-), srvī-stāy- ‘with horned barbs’;

Armenian sar ‘height, peak, slope’ (ĥero-);

Greek κάρ in Homeric ἐπὶ κάρ ‘on the head’, Hippocrates ἀνάκαρ ‘upwards’, originally likely ĥer with Genitive ĥer-ós (καρός), from which κάρ, καρός arose analogously; alongside κάρᾱ, Ionian κάρη ‘head’; a stem without s, κᾰ̆ρ-, is indispensable for ἔγ-καρος (and ἄ-καρπος with α- as a base to ἐν), ἴγ-κρ-ος ‘brain’.

Perhaps related here is the Ionian κᾱρῖς, -ῖδος, Attic κᾱρίς, -ίδος f. ‘type of crab’, and Doric κωρίς, κουρίς of the same meaning;

kerəs- in Greek κέρας ‘horn’ (Genitive in Epic κέραος, Attic -ως, younger -ατος, and later Epic -ᾱ́ατος) also connects to Latin cerebrum.

καρασ- (k̂erəs-) appears in Attic κάρᾱ ‘head’ (n. kerəs-n̥ : καραα), Ionian κάρη with similar usage, and the oblique stem krāsn- (with -ατ- for -n-), seen in the Aeolic Genitive κρᾱ́ατος, leading to κρᾱτός. Mixed forms include καρήατος and κάρητος (κρᾱσν- = Sanskrit śīr̥ṣn̥-); also κάρηαρ. Additionally, καροῦσθαι means ‘to feel heavy in the head’; in Homeric usage, κάρηνα serves as the Nom. Pl. for ‘heads, mountain peaks’ (with the secondary Sg. κάρηνον, Attic Doric κάρᾱνον, Aeolic καραννο-), with the base form κάρασνᾰ Pl.

Note by Andi Zeneli:

Etruscan Hipece ‘the magic spring, Hippocrene (hippo ‘horse’+ krene ‘head, spring’) , represented in Etruscan art as a water spout in the form of a lion's head.’

Homeric κάρηνα Pl. (karena) : Albanian Gheg krena ‘heads’, krenar ‘proud, keeping the head high’, krenohem ‘be pround’, krenaria ‘pride’, shqiponja me dy krena ‘double headed eagle’. From there nandë-krena ‘hydra with nine heads’

From there Greek ἐννεάκρουνος ‘with nine spouts (with nine heads, hydra)’ : Albanian nandë-krena ‘hydra with nine heads, nine springs’ : Greek ἀμφί-κρᾱνος (κρᾱ̃σ-νο-) 'rings equipped with heads (Hydra)', ἑκατόγ-κρᾱνος 'hundred-headed'

Pausianias

[1.14.1] XIV. So ended the period of Epeirot ascendancy. When you have entered the Odeum at Athens you meet, among other objects, a figure of Dionysus worth seeing. Hard by is a spring called Enneacrunos (Nine springs of water), embellished as you see it by Peisistratus. There are cisterns all over the city, but this is the only fountain. Above the spring are two temples, one to Demeter and the Maid (Kore), while in that of Triptolemus is a statue of him. The accounts given of Triptolemus I shall write, omitting from the story as much as relates to Deiope.

<Ἐννεάκρουνος:

κρήνη Ἀθήνησι ἣν πρότερον <Καλλιρόην: ἔλεγον• τῶν δὲ τυράννων οὕτως αὐτὴν κατασκευασάντων ἐκλήθη <Ἐννεάκρουνος:, ὥς φησι καὶ Θουκυδίδης (1,15,5)

Enneakrunos: A fountain in Athens formerly called Calliroe. It was named Enneakrunos because of its construction by the tyrants, as Thucydides also mentions (1.15.5).

κρηναρχίη:

ἀρχὴ ἐπὶ τῆς ἐπιμελείας ὕδατος

Krenarchia:  The authority or oversight of water.

κρηνῶν:

πηγῶν Agn, ὑδάτων

Krenon:  Sources of water; springs.

κρήνη:

πηγή r. ASvgn, ὕδωρ ἀγώγιμον

Krene:  A source or spring of water.

κρήηνον ἐέλδωρ:

τελείωσον τὸ ἐπιθύμημα (A 41)

Kreenon eeldor:  Fulfill the desire (A 41).

Κρηνιᾶς:

τοὺς Κεφαλλῆνάς τινες

Krenias:  Certain Cephalonians.

κρηνιῶν:

καρηβαρῶν r

Krenion:  Of the high mountains.

κρηνοφύλαξ:

ὁ τὴν κρήνην φυλάσσων

Krenophylax:  The one who guards the spring.

κροῦναι:

τὰ ἄφορα δένδρα

Krounai:  The fruitless trees.

κρουῦναι:

κρῆναι τέλειαι

Krounai: Perfect springs.

κρουνοί:

ῥεῖθρα, ὀχετοί, ὑδάτων ἐκβολαί

Krunoi: Streams, channels, outflows of water.

κρουνοφόρον:

οὕτω καλεῖταί τι τῶν ἐν ταῖς ναυσίν

Krunophoron: This is what is called something among the ships.

κρουνῶν:

ῥευμάτων (Δ 454) gn

Krunon: Flows (D 454).

Hesychius notes καρᾱ́ρα· κεφαλή (καρασ-ρα; also Καρᾱ́ρων, father of Κάρᾱνος).

Regarding κρήδεμνον, Doric κρᾱ́δεμνον ‘headband’ see Schwyzer Gl. 12, 20; about Homeric κατὰκρῆθεν (= κατ’ ἄκρηθεν) see Leumann Hom. Wörter 56 ff.;

Perhaps κρᾱαίνω 'perform'. If κραιπάλη 'hangover after a drunken spree' is to be understood as κρᾱιπαλη due to Latin crāpula (in the second element then πάλλω), κρᾱ[σ]ι- could stand alongside καρασ-ρᾱ, as in adjectives for example κῡδι-άνειρα alongside κῡδρός;

κρᾰσ- (k̂rəs- or κρᾱσ-, kr̥̄s-) in Attic κράσπεδον 'hem, edge; wing of the army'; ἀμφί-κρᾱνος (κρᾱ̆σ-νο-) 'rings equipped with heads (Hydra)', ἑκατόγ-κρᾱνος 'hundred-headed', Ionic ἐπίκρηνον; κεφαλόδεσμον Hesychius, Attic κρᾱνίον 'skull', ὀλε[νο]κρᾱνον, ωλέκρᾱνον 'elbow'; κρανίξαι: ἐπὶ κεφαλήν ἀπορρῖψαι Hesychius alongside with heightened form (: κέρας) κερανίξαι: κολυμβῆσαι: κυβιστῆσαι Hesychius, ναυ-κρᾱρος 'captain of the ship, shipmaster' (diss. ναυ-κλᾱρος, -κληρος), Boeotian Λᾱκρᾱρίδᾱς from Λᾱ-κρᾱρος 'head of the people'; alongside κραῖρα f. 'head', ἡμίκραιρα etc. (from κρασ-ρια);

o-stem κορσ- in Ionic κόρση, Attic κόρρη, Doric κόρρα 'temple, head' (Indo-European k̂ors-);

From the -(e)n stem k̂er(e)n-: κράνος 'helmet' (k̂r̥no-s); κάρνος · ... βόσκημα, πρόβατον Hesychius; κέρναι, κέρνα Pl. 'the two prominences on the bony projections of the thoracic vertebrae' (k̂ern- or k̂ers-n); κραγγών 'crab' (compare above Sanskrit śr̥̄ṅga-); the formation of κεράμβυξ, -υκος 'stag beetle' is unclear; κάραβος m. 'sea crab; type of beetle; type of ship' (: Latin carābus the same), perhaps with Macedonian derivation (Greek -φος) to κᾱρίς 'sea crab', see above; but everything is uncertain.

From k̂ereu-: κόρυδός m., f. 'crested lark' (: Germanic herut- 'deer'); κόρυς, -υθος 'helmet', Homeric κῦμα κορύσσεται 'rears up'; κόρυμβος, κορυφή 'peak', κορυπτω 'to strike with the head, the horns', κορυγγεῖν · κερατίζειν Hesychius (regarding -γγ- see above related to śr̥ńga-).

From k̂erei-: κρῑός 'ram' (compare with the same meaning in κεραστής), ablaut with Old Norse hreinn, Anglo-Saxon hrān 'reindeer'.

Isolated: κάρτην · τὴν βοῦν. Κρῆτες Hesychius (if k̂r̥-tā 'the horned one'); κυρίττω, κυρηβάζω 'to strike with the horns' (like κορυπτω; k̂or-);

Latin cerebrum 'brain' (k̂erəs-ro-m, compare with Greek καρᾱ́ρα); cervīx 'neck' (cers-vīc-); cernuus, cernulus 'juggler who tumbles, turns head over heels' (k̂ers-nou̯os; unless rather from the language of Greek jugglers, compare κερανίξαι), crābrō 'horned' (see below). From the -(e)n stem: cornū 'horn' (the u-stem perhaps like Gallic κάρνυξ; 'trumpet' through blending of the n- and u-stems); also compare Illyrian Placename Τρικόρνιον (Moesia), personal name Cornuīnus etc. (Krahe IF. 58, 222 f.) from k̂r̥n-;

Regarding crābrō 'hornet' (crāsrō, k̂erəsron-), it relates to the Indo-European k̂r̥̄s-en-: Old High German hurnŭz, hornaz, m. Anglo-Saxon hyrnet(u) 'hornet' (hurznuta), Dutch horzel (hurzla-), New High German Horlitze.

Lithuanian šìršė (feminine), širšlỹs (masculine), širšuolis, alternative širšuo means ‘wasp’; "šìršuonas" and "šìršūnas" ‘hornet’; Latvian sirsis, Old Prussian sirsilis ‘hornet’; in Russian-Church Slavonic, sъrъšenь ‘hornet, horsefly’; in Serbian, sȑśljén ‘hornet’; compare, Būga, Kalba ir senovė I 191, 224.

Breton kern ‘crown, vertex of the head,’ Middle Irish cern (feminine) ‘corner’; Gaulish κάρνυξ ‘trumpet,’ κάρνον ‘the trumpet’ Gauls;

Welsh corn, Breton karn ‘hoof of the ungulate’ (derived from ‘Horn’; however, Middle Irish corn, Breton corn translates to ‘drinking horn,’ Welsh corn ‘horn’; due to the British proper name Cornoviī etc., it is hardly derived from Latin).

Old High German hirni, Old Norse hiarni ‘brain’ (k̂ersniom), Dutch hersen ‘brain’, Old Norse hiarsi ‘crown, vertex of the head’ (k̂erson-); from the (e)n-stem: Gothic haúrn, Old High German Old Norse horn ‘horn, drinking horn, trumpet’ (see above to Latin cornu), with t-suffix (compare above Greek καρτήν) alongside Old High German (h)rind, Anglo-Saxon hrīðer n. ‘horned animal’, low-level Anglo-Saxon hrȳðer the same, New Dutch Dutch rund ‘cattle’. From the u-base: Old High

German hiruz, Old Saxon hirot, Anglo-Saxon heorot, Old Norse hjǫrtr, New High German Hirsch (-d-form as in Greek κόρυδος; likewise in:) Old Norse hrūtr ‘ram’;

Latvian sirnas Pl. ‘roe deer’. (Endzelin KZ. 42, 378) = Old Church Slavonic srъna ‘roe deer’ (: κάρνος); ablaut-equivalent with Welsh carw;

it includes the derivation:

k̂erəu̯o-s : k̂r̥̄u̯o-s ‘horned, deer-headed, as subst. deer’ or ‘cow’.

Greek κεραός ‘horned’;

Latin cervus, -ī m. ‘deer’, cerva f. ‘doe’, from which cervīnus ‘isabella-colored’, Gaulish-Latin cervēsia, cervīsia ‘deer-colored, brown beverage, beer’ (Pokorny Vox Rom. 10, 259);

Welsh carw, Cornish carow, Breton karo m. ‘deer’ (k̑r̥̄u̯o-s); also the mountain name Karawanken;

Old Prussian sirwis m. ‘roe deer’ (from which Finnish hirvi ‘elk, deer’ is borrowed, see also sarve, Lappish čuarvi ‘elk’);

Probably derived from a Kentum language:

Albanian ka ‘ox’ (k̂r̥̄u̯-);

Lithuanian kárvė ‘cow’; alongside kárviena f. ‘beef’ (: Czech kravina ‘cowhide’);

Russian-Church Slavonic krava, Polish krowa, Russian koróva f. ‘cow’ (k̂orəu̯ā); ablautend Old Polish karw (k̂r̥̄u̯o-s) ‘old ox’ (from which Old Prussian curwis vocative, accusative kurwan ‘ox’ is borrowed).

Ref : WP. I 403 ff., WH. I 164, 203 f., 206, 207, 276, 283 f., 284, 856, 858, Trautmann 119, 305 f., Schwyzer Gr. Gr. I 583, Benveniste Origines 24 f., 175.

Pages : 574-577

PIET : 487

927. k̂er-2, k̂erə-, k̂rē-

English : ‘to grow’

German : ‘wachsen; wachsen machen, nähren’

Material: Armenian ser ‘descent, offspring, lineage’, seŕ, gen. seŕi of the same (k̂eŕ-si-), serem ‘to bring forth’, serim ‘to be born, to grow’, seṙn ‘lineage, offspring’, serm, sermn ‘seed’;

Greek ἐκόρεσα, κορέ-σω (later present κορέσκω and κορέννυμι; perfect κεκόρεσμαι) ‘to satiate’, κόρος ‘satisfaction’; κορϝος in Attic κόρος = Homeric Ionic κοῦρος, Doric κῶρος ‘youth’ (later also ‘hollow, shoot, young branch’), fem. archaic dat. sg. κόρϝαι, Attic κόρη, Homeric Ionic κούρη, Doric κώρα ‘girl, maiden; eye star’, Homeric κούρητες ‘armed youth’; likely κέλωρ, -ωρος ‘son, descendant’ (dissociated from κερωρ, originally n. ‘descendants’);

Albanian thjer m. ‘acorn’ (k̂er-), thjerrë ‘lens’ (k̂er-n-), essentially ‘nourishment’;

Latin Cerēs, -eris ‘goddess of fruitful earth’, Oscan kerrí ‘to Ceres’ (etc.), ‘from creating’, Latin masc. Cerus manus ‘good creator’ with r as Old Latin spelling for rr (cerso-) due to Umbrian Ṡerfe vocative, etc., Oscan caria ‘bread’; extended-form Latin pro-cērus ‘of tall, slender growth’; from the heavy base creō, -āre ‘to create, to produce’ (denom. of crēi̯ā ‘growth’), crē-sco, -vī ‘to grow’, crēber ‘thickly growing = closely standing, crowded, full; frequent’ (k̂rē-dhros);

Old Icelandic hirsi (Middle High German loanword) m., Old High German hirso (k̂ers-ion-), hirsi ‘millet’;

Lithuanian šeriù, šérti ‘to feed’ (heavy base), pãšaras m. ‘fodder’, šeȓmens and šeȓmenys pl. ‘funeral meal’, Old Prussian sermen the same.

Ref : WP. I 408, WH. I 204, Trautmann 302 f.

Page : 577

PIET : 1526

928. k̂er-3

English : ‘rope; to weave’

German : ‘Schnur, Gewebefaden; flechten, knüpfen’

Comments: Only Armenian and Greek.

Material: Armenian sari-kʿ pl. (gen. sareaç, instr. sareōç) ‘band, string’ (k̂ereu̯̯ā), sard (i-stem) ‘spider’ (k̂r̥-ti-);

Greek καῖρος (k̂eru̯̯-os) ‘a cord used in weaving,’ through which the weft threads are raised; Photios mentions it as ‘strings used for tying the fabric’; καίρωμα ‘a cord used in weaving, also fabric’; καιρόω means ‘to bind the fabric together.’ The term κειρία denotes ‘the belt of a bed frame,’ and in plural (NT), it refers to ‘burial cloths’ (noting that forms like κηρία and καιρία are discussed in Liddell-Scott; the meaning ‘burial cloths’ connects with κήρ ‘goddess of death’).

Ref : WP. I 409, Kuiper Proto-Munda 122 f.

Pages : 577-578

PIET : 443

929. k̂er-4 und k̂erə- : k̂rē-

English : ‘to hurt, harm; to be spoiled’

German : ‘versehren’; intransitive ‘zerfallen, vermorschen’

Material: Sanskrit śr̥ṇā́ti ‘breaks, crushes’, śī́ryate, śīryáte ‘is broken, crumbles’, participles śīrṇá-, -śīrtá-, śūrtá- ‘broken, decayed’, infinitive śaritoḥ;

Avestan asarəta- ‘not broken, not discouraged’ (= Sanskrit áśīrta-), sari- m. ‘fragment, shard’, sāri- f. ‘break, downfall’; a related d(h)-present may be New Persian gusilem ‘I break, I separate’ from Old Persian vi-sr̥dāmiy.

Greek κεραΐζω ‘to devastate, pillage’ (κεραϝ-ίζω, based on κεραϝο-ς; κερᾰ- = Sanskrit śari-), ἀκέραιος ‘undestroyed, unimpaired’, κεραυνός ‘thunderbolt, lightning’ (κερα-ϝ[ε]ν-ος, literally ‘shatterer’); extended-form Greek κήρ, κηρός, f. ‘death, destruction; goddess of death’ (Proto-Indo-European ē; the Attic expression θύραζε κᾶρες (κῆρες) is interpreted from a secondary noun καρ derived from καρς with ᾰ from the original paradigm κῆρ: καρός); καριῶσαι · ἀποκτεῖναι. Hesychius

contains a reduction stage, similar to Albanian ther; ἀκήριος ‘undamaged, not subject to death’, κηραίνω ‘to corrupt, damage’, from which ἀκήρατος ‘unharmed’, also ‘pure, chaste’ (originally coinciding with ἀκήρατος ‘unmixed’).

Latin cariēs (k̂r̥-i̯ē- from the present cariō) refers to ‘decay, rottenness,’ while cariōsus means ‘crumbly, rotten,’ and carius denotes ‘worm’ or ‘moth’ (tinea).

In Albanian, ther means ‘to slaughter, to cut’ (k̂r̥-), and tsirrís translates as ‘to pierce’ (k̂er-n-).

Old Irish features ar-a-chrin (-k̂r̥-nu-t) meaning ‘it decays,’ do-cer meaning ‘he fell’ (-k̂erə-t), crín meaning ‘wilted’ (k̂rē-no-s), and irchre (n.) for ‘downfall’ (peri-k̂r-i̯o-m).

Tocharian A has kāryap and Tocharian B has karep, both translating to ‘damage’ or ‘harm.’

Ref : WP. I 410 f., WH. I 167 f., Thurneysen Gr. 437, 462.

Page : 578

PIET : 1527

930. k̂erbero- und kerbero-

English : ‘variegated’

German : ‘scheckig’

Comments: (See p. 573 k̂er- alongside ker-6 in color terms)

Material: In Sanskrit, śárvara- means ‘multicolored, spotted,’ and śárvarī (f.) refers to ‘creature of the Maruts, night’ (where v stands for b, aligning with Wackernagel's Sanskrit Grammar I, p. 184). Also, śabála-, śabára- (with a reduction of the initial r) similarly means ‘multicolored, spotted,’ along with terms like karbará-, karvará-, kabara-, karbura-, karbu- conveying similar meanings.

In Greek, Κέρβερος originally means ‘the spotted one,’ which resonates with the mythological reference found in Sanskrit śarvarī.

Slavic soboль ‘sable (Martes zibellina)’ seems to originate from Arisch.

The root kerb- looks for Lidén Stud. 50 f. in Old Irish corbaim ‘to besmirch, to stain’ and Lithuanian kìrba (: Latvian ḱirba) ‘swamp, marsh’ and considers kerb- as an extension of the color root ker- (cf. p. 583 kers-); Mühlenbach-Endzelin II 383.

Ref : WP. I 425, Schulze Kl. Schr. 125, Specht Indo-European Dekl. 119, 262.

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PIET : 490

931. kerd-1

English : ‘to girdle’

German : ‘gürten’

Comments: only Celtic and Slavic

Derivative: Celtic kr̥d-su-, Slavic kerd-so- ‘belt’

Material: Old Irish fo-cridigedar ‘to gird’, cri(u)ss ‘belt’ (kr̥d-su-), Middle Irish fo-chrus ‘girding’, Welsh crys ‘belt, shirt’, gwregys (from gwe-grys out of gwo-grys) ‘belt’, Old Cornish kreis ‘shirt’, grugis ‘belt’, Breton krez ‘shirt’, gouriz ‘belt’;

Russian čéres (beside čérez, with z influenced by the preposition črěz) ‘money belt’, Little Russian čéres ‘leather, wide belt, money pouch’, Polish trzos ‘money belt, money pouch’;

perhaps an extension of (s)ker- ‘to turn’.

Ref : WP. I 423, Berneker 148.

Page : 579

PIET : 502

932. kerd-2

English : ‘talent, craft; talented’

German : etwa ‘handwerksmäßig geschickt, klug berechnend’

Material: Greek κέρδος n. ‘gain, advantage’, κερδίων ‘useful, profitable’, κέρδιστος ‘the most cunning (Homer); most profitable’, κερδαλεός ‘profitable, useful, sly’, κερδαλέη, κερδώ ‘fox’, κερδαίνω ‘to gain’; from Greek κέρδων derives Latin cerdō ‘common craftsman’;

Old Irish cerd f. ‘art, craft; artist, poet’; Welsh cerdd f. ‘art, poetry’;

Old Icelandic Beiname horti m. ‘clever’, horskr the same, Anglo-Saxon Old Saxon Old High German horsc the same (hort-ska-).

Ref : WP. I 423.

Page : 579

PIET : 492

933. k̂erdho-, k̂erdhā

English : ‘troop, line’

German : ‘Reihe, Herde’

Material: Sanskrit śárdha- m., śardhas- n. ‘herd, flock’, Avestan sarəδa-, Old Persian ϑard- ‘type, kind’;

Greek κόρθυς ‘heap’, κορθύομαι ‘I lift myself up’, κορθῡ́νω ‘I pile up’;

Middle Welsh cordd f. ‘group, troop, family’ (k̂ordhā; see Loth RC 42, 276 f.);

Gothic haírda, Old Icelandic hjǫrð, Anglo-Saxon heord, Old High German herta ‘herd’ (from which Gothic haírdeis, Old High German hirti, etc. ‘herdsman’) and Old High German herta ‘exchange’ (actually ‘sequence’);

in Balto-Slavic with west Indo-European guttural: Lithuanian keřdžius (and skeřdžius) ‘herdsman’ (presupposes a kerdà ‘herd’), Old Prussian kērdan Accusative ‘time’ (actually ‘series, sequence’);

Old Bulgarian črěda ‘schedule, order of the day’ and ‘herd’, črěditi ‘(to arrange, to order =) to entertain’, Little Russian čeredá ‘line; herd, pack’, etc.

Albanian çerdhe ‘nest, (figurative) family home, day nursery, nursery school, daycare, burrow (of small animals), (military) gun emplacement, gunners’ nest, (linguistics) word family, brood or litter of domestic animals’ Greek Koine aspiration -d- : -dh- of the fourth century, by Andi Zeneli

Ref : WP. I 424 f., Trautmann 127 f.; vgl. Paelignian Placename Corfinium.

Page : 579

PIET : 494

934. (k̂ered-:) k̂erd-, k̂ērd-, k̂r̥d-, k̂red-

English : ‘heart’

German : ‘Herz’

Material: Armenian sirt, Instr. srti-v ‘heart’ (k̂ērdi-);

Greek καρδίᾱ (Attic), κραδίη (Homeric), κάρza (lesb.), κορίζᾱ (Cypriot) ‘heart; stomach; tissue in plants’ (k̂r̥d(i̯)a), poet. κῆρ, -ος n. ‘heart’ (k̂ērd); κέαρ neologism from ἔαρ: ἦρος;

Latin cor (from cord), cordis ‘heart’, con-cors, -dis ‘concordant’, dis-cors ‘discordant’;

Old Irish cride n., New Irish croidhe ‘heart, center’, Welsh craidd ‘center’, Cornish cre(y)s, Breton kreiz ‘middle’ (the Irish can be explained from k̂red̯om or k̂r̥d̯om, assuming an explanation for the dark coloring of the initial consonant based on crú ‘blood’; the Brittonic forms suggest a base form k̂red̯om);

Gothic haírto, Old High German herza, Anglo-Saxon heorte, Old Norse hjarta n. ‘heart’ (k̂ĕ̄rd-on-);

Lithuanian širdìs f. (older m.), Accusative šìrdį ‘heart, core, wood grain’; Latvian sirds f. (older m.) ‘heart’ and serde f. ‘grain, core in wood’ (base forms šérd- and šir̃d-, compare the old Gen. Sg. širdés and Gen. Pl. širdų́, which derive from Indo-European k̂erdés and k̂erdṓm; see Trautmann Balto-Slavic Wb. 302); Old Prussian seyr n. (kērd), with the m. o-stem expanded to sīras, Accusative sīran ‘heart’;

Akl. srъdьce, Serbian sr̀ce ‘heart’; particularly in Old Church Slavonic srěda ‘middle’ (serda), Russian seredá ‘middle’;

Hittite ka-ra-az (karts) ‘heart’, Gen. kar-di-aš (Pedersen Hittite 41).

Not here (but to Middle Irish cretair ‘reliquary’) Indo-European k̂red-dhē- ‘magic power to put faith in, to trust’ in Sanskrit śrád-dadhāti ‘trusts, believes’ (separate also e.g. śrád asmāi dhatta ‘believe in him!’), śrad-dhā ‘trust’, Avestan zrazdā- ‘to believe’ (from srazdā- through folk etymology related to zərəd- ‘heart’);

Latin crēdō ‘to believe’ (krezdō-, Indo-European k̂red-dhē-);

Old Irish cretim ‘belief’, Welsh credaf (not crethaf, thus only late becoming a fixed compound), Cornish crežy, Middle Breton cridiff, New Breton credi ‘to believe’; additionally Old Irish cretar, Middle Welsh creir, Welsh crair (kredrā) ‘reliquary’.

The rhyming word to k̂er(e)d- is ĝhērd-, ĝhr̥d-, found only in Aryan, in Sanskrit hr̥d ‘heart’, etc.

Ref : WP. I 423 f, WH. I 272 f., 286 f., 857, 858; Vendryes RC 40, 436.

Pages : 579-580

PIET : 493

935. (kerem-), krem- (: krom-) und kerm-

English : ‘1) onion, garlic; 2) ash-tree’

German : 1. ‘Zwiebel- und Knoblaucharten’; 2. ‘Eberesche u. dgl.’

Comments: (especially with s-formation); initial sound k-, occasionally k̂-

Material: Greek κρέμυον Hesychius, otherwise (through assimilation) κρόμυον ‘onion type’ (kremusom);

Middle Irish crim, Gen. crema, Welsh (reduction stage) craf ‘garlic’;

Anglo-Saxon hramsan, English ramsons ‘wild garlic’, Norwegian, Swedish, Danish rams, Middle Dutch ramese, remese, Old High German ramusia, New High German (Bavarian) rams ‘same’ (Allium ursinum L.);

Lithuanian kermùšė f. ‘wild garlic’;

Slavic čermъša, čermucha in Russian čeremšá, čeremíca, čerëmuška ‘bear garlic, Allium ursinum’, Polish trzemucha ‘same’, with Palatal Serbo-Croatian srȉjemuś m. -ša f. and srȉjemuž, -ža ‘type of wild-growing vegetable’; also the designation of ‘Prunus padus’ (also a strongly scented plant);

Lithuanian šermùkšnis m., šermùkšlė, šermùkšnė f. ‘mountain ash’, Latvian sę̃rmūkslis, etc., with a different guttural series Latvian cērmauksis, etc.;

Russian čerëmcha, čerëma, čerëmucha ‘blackthorn, wild cherry, Prunus padus’, Little Russian čerém-cha, -ucha, Slovenian črēm-ha, -sa (and with palatal) srę̃m-ša, -sa, Polish trzemcha, Czech třemcha, now střemcha ‘same’;

Perhaps related is the Venetian Placename Cremōna.

Ref : WP. I 426 f., Trautmann 128 f., Specht Indo-European Dekl. 168.

Pages : 580-581

PIET : 497

936. kerəp-, krēp-

English : ‘cloth, leather; shoe’

German : ‘Zeug- oder Lederlappen; bes. Schuh’

Material: Latin carpisculum ‘type of footwear’ (first seen with Vopiscus and suspiciously of foreign origin like the similar carpatinus from Greek καρβάτινος ‘made of leather’, καρβατίνη ‘leather shoe’);

Old Irish cairem ‘shoemaker’ (kariamos, Indo-European ker[ə]p-), Welsh crydd ‘same’ (cerýdd, Celtic karíjos), Old Cornish chereor, Breton kere, kereour ‘same’;

Old Icelandic hriflingr, Anglo-Saxon hrifeling ‘shoe’;

Lithuanian kùrpė, Latvian kuřpe, Old Prussian kurpe ‘shoe’ (kūrpi̯ā, Indo-European korəp-);

Old Church Slavonic krъpa ‘texture, patch’, is-krъpiti, -ati ‘to patch’, Bulgarian kъ́rpa ‘patch, cloth; piece’, Serbian kr̂pa ‘spot, piece of canvas’; with the meaning ‘shoe’, Serbian kr̂plje ‘snowshoe’, Polish kierpce ‘type of footwear’, Czech krpec ‘bast shoe’;

with the full form of the second syllable κρηπίς, -ῖδος ‘shoe; foundation of a building’ (Latin crĕpĭda).

It is likely that kerəp- is an extension of (s)ker(e)- ‘to cut’.

Ref : WP. I 425, WH. I 172, Trautmann 146.

Page : 581

PIET : 446

937. (kerk̂-:) kork̂- : kr̥k̂-

English : ‘to wrinkle, become thin’

German : ‘einschrumpfen, magern’

Comments: (or possibly kark̂- : kr̥k̂-)

Material: Sanskrit kr̥śá- ‘emaciated, thin, feeble’, kŕ̥śyati ‘becomes thin’; Avestan kərəsa- ‘thin’;

Latin cracentēs, an unless to be read gracentēs ‘thin’ derived from gracilis ‘thin, slim, lean’, resulting from dissimilation from cracilis.

Old Icelandic horr (hurha-) ‘emaciation’;

Lithuanian karšéti, intensively kárštu, káršti ‘to grow old’, iškáršąs ‘aged and weakened’, káršė ‘senility’; Latvian nuo-kārst ‘to grow old, to ripen’;

Little Russian kors ‘cleared strips of land’, Serbo-Croatian kr̀šljav ‘stunted in growth’, Slovenian kr̀š m. ‘shrub’, Czech krs ‘dwarf tree’, krs-ati, -nouti ‘to decrease’, Polish dialect karślak ‘short, bent tree, firewood’.

Ref : WP. I 420 f., WH. I 284, Berneker 670.

Page : 581

PIET : 581

938. k̂erə-, k̂rā-

English : ‘to mix; to cook’

German : ‘mischen, durcheinanderrühren’, z. T. auch ‘kochen’ (vom Umrühren)

Derivative: k̂r̥̄-to- ‘mixed’

Material: Sanskrit śrā́yati ‘cooks, roasts’, śrīṇā́ti ‘mixes, cooks, roasts’, śrītá- ‘mixed’, śīrtá- related (cf. Greek ἄ-κρᾱτος), śrātá-, śr̥tá- ‘cooked, roasted’ (with śráyaṇa- n. ‘the act of mixing’, an ablaut formation like the causative śrapáyati ‘cooks, roasts, burns pots, etc.’), ā-śir- f. ‘combination of warm milk with Soma’;

Avestan sar- med. ‘to unite with, join, associate’, sar- f. ‘unity, connection’.

Greek κίρνημι ‘to mix, join, mediate’, with later forms κιρνάω, κεράω, κεραίω, Attic κεράννυμι, future κεράσω, Attic κερῶ, aorist ἐκέρασ(σ)α, Ionic ἐπικρῆσαι, perfect κεκρῶμαι. The term ἄ-κρᾱτος (related to Sanskrit śīrtá-) means ‘unmixed, pure’ and expresses an uncontrollable force (k̂erə-tós);

Additionally, κρᾶσις f. ‘mixture’ and κρ□τήρ ‘mixing bowl’; in Homeric use, ἀκήπατος conveys the meaning ‘pure (water)’, reflecting a metrical lengthening for ἀκέρατος.

Old Norse hrǿra, Anglo-Saxon hrēran, and Old High German (h)ruoren all mean ‘to set in motion, move, stir’. Old Saxon hrōra translates to ‘movement, commotion’, while Old High German ruora refers to ‘movement (also in the body:

modern German Ruhr)'. The Anglo-Saxon term hrōr means 'vigorous, strong', and hrēr (English rear) denotes 'half cooked'.

Ref : WP. I 419 f., Schwyzer Gr. Gr. I 695, 697, Risch Wortbildung 227.

Page : 582

PIET : 1537

939. kerm-

English : 'to be tired, rest'

German : 'ermüden, rasten, schlafen'

Material: Old High German and Middle High German hirmen, Middle Dutch hermen 'to rest, to be inactive'; Lithuanian kirmy-jù, kirmýti, kirméti 'to rot, to decay' (influenced by kirmìs 'worm').

Ref : WP. I 426.

Page : 582

PIET : 1540

940. kerno-

English : 'jaw'

German : 'Kinnbacken'

Comments: Only Celtic and Slavic connections; see also ker-2.

Material: Welsh cern 'jawbone', Breton kern 'mill funnel, vertex, tonsure'. Middle Irish cern refers to 'corner, angle' (reflecting the idea of the bend at the jaw).

In Slavic, černъ is evidenced in Old Bulgarian črěnovьnaja ‘molar’, Russian and Church Slavonic črěnovъnъ (tooth), črěnovítьcь ‘molar’, and Slovak črеn ‘jawbone’, among others.

According to Būga RFV. 67, 234, compare Latvian cęruo-k(s)lis ‘molar’ and Sanskrit carvati ‘to chew’.

Ref : WP. I 427, Trautmann 129, Specht Indo-European Dekl. 141, 169.

Page : 582

PIET : 498

941. k̂ē-ro-

English : a k. of colour

German : Farbbezeichnung

Material: Sanskrit śārá- means ‘variegated, spotted’, with its ending -ra- confirmed as a formative by the Avestan compound śā-(i̯)i- in sāi-mužay- ‘the unevenly colored female donkey’.

In Greek, κηρύλος refers to ‘the blue kingfisher’ (with the diminutive suffix -ύλος).

The reconstructed form kē-ro- may perhaps be associated with k̂e[i]-ro- in the context of ‘color designations’.

Ref : WP. I 420, WH. I 133.

Page : 582

PIET : 0

942. kers-

English : a k. of colour (‘black’)

German : in Worten für Farben, bes. dunkle, schmutzige

Comments: Likely also related to simple ker-; see also kel-4 and ker-6.

Derivative: kr̥s-no- meaning ‘black’.

Material: Sanskrit kr̥ṣṇá- means ‘black’ and is comparable to Old Prussian kirsnan, Finnish Kirsnappe, and Slavic forms like Old Bulgarian črъnъ, Russian čërenъ, and Serbo-Croatian cr̂n (čьrxnъ, čьrsnъ) all meaning ‘black’. Without the -no- formative, Lithuanian kėršas means ‘black and white spotted’, kėršė refers to a ‘painted cow’, and kėršis indicates a ‘black-and-white ox’. Additionally, keršulis refers to a ‘ringed dove’, while karšìs f. means ‘roach (fish)’ and kiršlỹs m. means ‘ash’. However, the intonation of kėršas does not align with the Sanskrit form.

Swedish and Norwegian har ‘roach (fish)’ (harzu-); Anglo-Saxon heard-hara and heardra- m., New High German Dutch harder and herder ‘sea roach’.

Ref : WP. I 428 f., Trautmann 118, 134 f.

Page : 583

PIET : 469

943. k̂er(s)-1

English : ‘bristle, stiff hair’

German : ‘Borste, steifes Haar; starren, rauh und kratzig sein’

Material: Sanskrit śala appears in kapucchala- n. meaning ‘hair at the nape of the neck’.

Middle Irish carrach ‘scabby, rough, stony’; reference differs at page 532.

Old High German hursti refers to ‘tufts’ or ‘crests’, while Norwegian herren signifies ‘stiff, hard’. Old Icelandic herstr ‘rough, harsh’, and Middle High German hersten ‘to harden’. These may relate to Old High German, Old Saxon, Old Icelandic hār, and Anglo-Saxon hær ‘hair’, possibly derived from a shorter root without s- (involving vowel lengthening).

In Lithuanian, šerỹs ‘bristle’, while šeriúos and šértis refer to ‘shedding hair’, and šiurkštùs and šiurgždùs ‘rough’. East Lithuanian contains šeršas for ‘shag’. Latvian has sari for ‘bristles’.

Slavic sьrstь (= Old High German hurst) in Russian-Church Slavonic sьrstь f. ‘wool’, Slovenian sŕst ‘animal hair’, Russian šerstь ‘wool’, ablautend Russian šóroš m. ‘rough surface’, Old Bulgarian vъsorъ ‘rough’; Slavic sьrchъ in Slovenian sŕh m. ‘shower’, Russian-Church Slavonic srьchъkъ ‘rough’, Slovenian sŕhɛk ‘shaggy’.

Ref : WP. I 427, Trautmann 305.

Page : 583

PIET : 503

944. k̂ers-2

English : ‘to run’

German : ‘laufen’

Derivative: kr̥so-s ‘wagon’

Material: For palatal k̂, σάρσαι · ἅμαξαι Hesychius, which may have a source in Latin sarrācum, serrācum (Italian -rr- from -rs-) ‘a foreign wagon,’ could derive from Illyrian sarsa = Indo-European k̂r̥sā;

Greek ἐπίκουρος ‘running to help’ (k̂orsos);

Latin currō, -ere ‘to run’ (k̂r̥sō), cursus ‘run,’ currus ‘wagon,’ equirria ‘chariot race’ (equi-curria, from which assimilatorily equi-quirria and haplologically equirria);

Gaulish carros, Latinized carrus ‘carts, wagons,’ Old Irish Middle Welsh carr; Breton karr ‘cart, vehicle’ (kr̥sos); cf. Middle Welsh carrawc f., New Welsh carrog ‘torrent’ (karsākā ‘the running one’), differently above p. 532.

Note by Andi Zeneli:

Albanian Kosovo kerri ‘cart, wagon’

Middle High German hurren ‘to move quickly’; uncertain Old High German hros, -ses, Old Icelandic, Old Saxon hross, Anglo-Saxon horg ‘horse’ (hrussa-), and hers the same (herssa-), since the -ss- would at most be understood as consonantal strengthening in a short name from a base ending in -s; therefore, it likely relates to a dental extension (: Sanskrit kū́rdati ‘jumps, leaps’) of the non-palatal base (s)ker- ‘to jump’;

Armenian kaṙkʿ ‘wagon’ is likely a loanword from Galatian.

Note by Andi Zeneli:

ἐπίκουρος:

βοηθός (Eur. Andr. 509 ..) r. Avg

ἐπικουρίας:

βοηθείας S, συμμαχίας (Sap. 13,18) ASb

ἐπικουρήσοντας:

βοηθήσοντας (E 614) A

ἐπίκουροι:

βοηθοί b, σύμμαχοι (B 130) Sn. [ἐπίσκοποι. [καὶ ἦλοι ξύλινοι S]

Frisk Etymological English

Grammatical information: subst. and adj.

Meaning: helper, auxiliary troops (pl.), support; helping, protecting (Il.).

Derivatives: ἐπικουρικός consisting of aux. troops (Th., Pl.), ἐπικούριος coming to help (Paus.), ἐπικουρία, -ίη help, support (Ion.-Attic), denomin. ἐπικουρέω coming to help, support (E 614; cf. E. Kretschmer, Glotta 18, 98f.) with ἐπικούρησις, -ημα, -ητικός.

Origin: IE [Indo-European] [583] kr̥s- walk

Etymology: Prob. for ἐπίκορσος (Solmsen KZ 30, 600f.; as ἐπίφορος etc.) from verb that is lost in Greek, equivalent to Lat. currō walk (kr̥s-ō). Cf. the related Celtic word for car, OIr. carr, Welsh carros (from where Lat. carrus, Arm. kaṙ-k (pl.) wagon; from Galatic). Further perhaps σάρσαι ἅμαξαι as Illyrian (Lagercrantz IF 25, 367); veryr doubtful MHG hurren move quickly. - The word is completely isolated in Greek.

ὁ, ἐπίκουρος

A helper, ally, Homeric only in Il., mostly in plural of the barbarian allies of Troy, Τρῶες . . ἠδ' ἐ. 2.815; Τρῶες καὶ Δάρδανοι ἠδ' ἐ. 3.456,al., cf. Hdt.2.152, 3.91, al.

2. mercenary troops, opp. citizen-soldiers, ἐπικούρους προσμισθοῦσθαι Th.2.33, cf. Hdt.1.154, 2.163, 3.145, Lys. 12.94, X.HG7.1.12, etc.; ἀπὸ Ἀρκαδίας ἐπίκουροι Hermipp.63.18; used as bodyguard by tyrants, Hdt.1.64, 6.39, Th.6.55,58.

3. οἱ ἐπίκουροι the guards, the military class in Plato's Republic, R.414b, 415a, 545d.

II. as adjective, assisting, aiding, c. dat. pers., Ἀφροδίτη ἦλθεν Ἀρῃ ἐπίκουρος Il.21.431; βῆναι ἐ. τινι Pi.O.13.97; ταῖς νήσοις ἐπίκουρος Ar. Eq.1319; τοῖς ἀδικουμένοις ἐπίκουρος Th.3.67: c. gen. pers., ἐπίκουρε βροτῶν their defender, h. Mart.9; τῶν ἀνθρώπων ἐπίκουρος, of Eros, Pl.Smp. 189d: abs., patron, protector, δεσπότης ἐπίκουρος X.Cyr.7.5.61.

2. c. gen. rei, defending against or protecting against, νόσου E.Or.211 (troch.); πῦρ ἐ. ψύχους, σκότους, X.Mem.4.3.7; Λαβδακίδαις ἐπίκουρος θανάτων protecting them against deaths, S.OT496 (lyr.); πατρὶ αἱμάτων ἐπίκουρος E.El.138 (lyr.).

Ref : WP. I 428 f., WH. I 315 f.

Pages : 583-584

PIET : 1541

945. kert-, kerət-, krāt-

English : ‘to turn, roll, wind’

German : ‘drehen, zusammendrehen’, vielfach vom Biegen und Verflechten von Ästen zu Flechtwerk; ‘fest zusammengedreht = kompakt, massiv, Knorren’

Comments: Extension of ker-7, p. 574; see below (s)ker-3.

Derivative: kr̥ti- ‘braid’;

Material: Old Irish kr̥ṇátti ‘twists the thread, spins,’ karttar- ‘the spinner,’ cr̥táti ‘binds, fastens together,’ kaṭa- m. ‘braid, mat’ (at least for kr̥ta-), likely also kuṭí-, kuṭī f. ‘hut’ (kr̥tĭ̄), kuḍya- n. (kr̥tya-) ‘(woven) wall,’ Pali koccha- ‘braid’ (Sanskrit kr̥tsa-); Sanskrit kr̥tsná- ‘complete, whole’ (cf. Latin crassus, Slavic čьrstvъ);

Greek κάρταλ(λ)ος m. ‘basket,’ κροτώνη ‘twig knot’ (κρατώνᾱ); with u-colored reduction stage κύρτος, κύρτη ‘reed braid, fish trap, cage,’ κυρτία ‘braid’;

Albanian kjerthull ‘circle, yarn winder, reel’ (: Middle Irish ceirtle see below).

Latin crātis ‘braid made of branches or twigs, hurdle, grate, fascine,’ crātēs dentatae ‘harrows,’ crātiō, -īre ‘to harrow’ (kerəti- or krāti-, cf. Latvian krâtiņš, Lithuanian krõtai); crassus ‘thick, coarse, rough’; likely from cartilāgo ‘cartilage’ (perhaps ker[ə]t-, cf. palma : παλάμη);

Middle Irish ceirtle f. ‘ball of yarn’ (kerteli̯ā); cert f. ‘rag, small thing’;

Gothic haúrds (kr̥tis) ‘door,’ Old Norse hurð f., Old Saxon hurth ‘braid,’ Old High German hurd, Pl. hurdi f., New High German ‘hurdle,’ Anglo-Saxon hyrdel and (old) hyrþil ‘braid.’

Uncertain (kert-s-to-, kr̥t-s-ti-) Old Saxon harst m. ‘braid, grate,’ harsta ‘grate’; Middle Dutch harst ‘brush, underbrush, grate’ (from which Middle Dutch harsten, Old High German hersten, Anglo-Saxon hierstan ‘to roast’), Norwegian dialect rust ‘brushwood,’ Anglo-Saxon hyrst m. ‘forest,’ Middle Dutch horst, hurst ‘bush,’ Old High German horst, hurst m. ‘bush,’ New High German Horst ‘raptor's nest’;

Old Prussian corto ‘enclosure’; nasalized (like Slavic krę[t]nąti) possibly Latvian krìetns (would be Lithuanian kreñtnas) ‘brave, valiant’ (if originally similar to Russian krutъ, see below);

Lithuanian krañtas ‘steep bank’; cf. Little Russian krutýj ‘winding, steep, abrupt,’ krúča ‘steep bank’ (Trautmann 142);

Russian - Church Slavonic črьstvъ, čьrstvъ ‘firm; pure, genuine,’ Russian čerstvъ ‘hard, dry; insensitive; stale,’ Serbian čvr̂st ‘firm, solid; meaty’ etc. (kr̥t-tu̯-os).

Nasalized Slavic krętati, krę[t]nąti, Russian kŕátatь, kŕánutь ‘to move from a place, to topple; to touch,’ Slovenian kŕętati ‘to turn, direct, twist, shift,’ etc., ablaut krǫtъ in Russian-Church Slavonic krutъ ‘twisted, harsh,’ Russian krutъ ‘curled; abrupt, steep’ (see above for Lithuanian krañtas); thickly concentrated; cold; hard, strict,’ Serbian krût ‘intense,’ Polish kręty ‘curled; winding, crooked; twisted, crinkled,’ Church Slavonic krąštǫ, krątiti sę ‘to twist oneself,’ Russian krutítь ‘to turn, wind, whirl, tighten,’ etc., Slovenian krotíca ‘knot in the web,’ Czech krutína ‘a similar concept; bend: cradle,’ Polish skręt̨ka ‘willow rope’;

According to Pedersen’s Tocharian grammar, Tocharian B kerccīye ‘palace’ is also linked here.

Ref : WP. I 421 f., WH. I 285 f., Trautmann 142, 146.

Pages : 584-585

PIET : 448

946. kes-

English : ‘to scratch, itch’

German : ‘kratzen, kämmen’

Derivative: ksu-ro- ‘scissors’ or ‘shears’

Material: Greek κεσκέον (also κεσκίον, see Boisacq) ‘werg’ (kes-kes-);

Middle Irish cīr f. ‘comb’ (kēs-rā);

Old Norse haddr m. ‘woman’s hair’ (hazda-z); Anglo-Saxon heord f. ‘hair’ (hezdā), alongside heordan Pl. ‘werg,’ English hards, Middle Dutch herde ‘flax fiber’; hēde, Middle Dutch hēde, heide (Dutch/New High German Hede) ‘werg’;

Lithuanian kasà ‘hair braid, plait,’ kasaũ, -ýti ‘to gently scratch continuously,’ kasù, kàsti ‘to dig up,’ Latvian kast ‘to rake,’ kasît ‘to scrape, scratch, rake, dig,’

with kasa f., kasus m. kašḱis m. ‘scabies’; Old Prussian kexti f. ‘braided hair’ (possibly from a participle kestas or koz-dho- = Germanic hazda-).

Old Church Slavonic češǫ, česati ‘to comb; to strip, to gather (e.g., berries),’ Bulgarian (etc.) čéšel ‘comb,’ Czech pa-čes m. ‘brush, fiber,’ Russian čëska ‘fiber, brush,’ češujá ‘scale,’ česotka ‘scabies’; Church Slavonic kosa ‘hair,’ Russian (etc.) kosá ‘braid, plait,’ Church Slavonic kosmъ ‘hair;’ Old Church Slavonic kosnąti ‘to touch, to graze,’ kasati sę ‘to touch’ (derived from ‘pluck’), Serbian kȍsīm, -iti ‘to tear, to pluck’ likely deriving iteratively from česati; Czech (etc.) kochati ‘to delight, to caress, to love’ (related to kosnąti as ‘to touch gently, tenderly,’ possibly ‘to stroke’; cf. Berneker 152, 491, 538, 580 ff.).

Root extensions:

ks-en- in Greek ξαίνω (ksn̥i̯ō) ‘to scratch, to comb; to card, to beat,’ ξάνιον ‘comb for wool carding,’ ξάσμα ‘carded wool,’ ἐπίξηνον ‘block, block for cap.’

Latin sentis (ksen-tis) ‘thorn bush,’ sentus ‘rough’ (as in Prudentius, ‘thorny’);

ks-n-eu- in:

Sanskrit kṣṇāuti ‘to grind, sharpen, rub,’ kṣṇótra- n. ‘grinding stone,’ participle kṣṇutá-; Avestan hu-xšnuta- ‘well sharpened’;

Latin novācula ‘scissors, razor’ (derived from a verb novāre from ksneu̯ā-);

Old Norse snøggr ‘shortly shorn,’ snoðenn ‘baldly shorn’; snauðr ‘uncovered, poor,’ Anglo-Saxon besnyðdan ‘to rob,’ Middle High German besnoten ‘sparse, poor,’ snæde ‘insignificant, weak,’ New High German schnöde.

ks-es- in:

Greek ξέω (ks-es-ō), aorist ξέσσαι ‘to scrape, smooth,’ ξεστός ‘scraped’;

ks-eu- in:

Sanskrit kṣurá- m. ‘razor, thorn plant’; New Persian šor ‘salty,’ Kurdish śūr (both meaning ‘salty’).

Greek ξύω ‘scrape, rub, smooth’, participle ξυστός ‘scraped, smoothed’, -όν ‘(smoothed) spear shaft’, ξύσμα ‘scraping’, ξύστρα ‘strigil’, ξυστήρ ‘scraper’,

ξυρόν (: Sanskrit kṣurá-) ‘razor’, ξυρόν · τομόν, ἰσχνόν, ὀξύ Hesychius; ξόανον (ks-ou̯-enom) ‘everything carved’, especially ‘idol’;

Greek ξώστρα · ψηκτρίς, ψήκτρια Hesychius (‘strigil’), rather related to ksō[u]- here than to ksōs- for the root ks-es-;

here likely with metathesis Baltic skuu̯ō ‘to shave’ in Latvian skuvu, skũt, Lithuanian skutù, skùsti similarly.

Ref : WP. I 449 ff., WH. I 178 f., Trautmann 119 f., 268, Specht Indo-European Dekl. 239, 250, Kuiper Nasalpräs. 85[1].

Pages : 585-586

PIET : 470

947. k̂es-

English : ‘to cut’

German : ‘schneiden’

Derivative: k̂es-tro-m ‘cutting tool, knife’

Material: Sanskrit śā́sti, śáśati ‘cuts, slaughters’, śasta-ḥ ‘slaughtered’, śástrá- n. ‘knife, dagger’, śāsá- m. ‘slaughter knife’;

Greek κεάζω ‘to split’, εὐ-κέατος ‘easy to split’, κέαρνον ‘axe, shoemaker's awl’;

Albanian thadrë (kâs-dhrā) ‘double-edged axe’;

Latin careō, -ēre ‘to lack, refrain, miss’, Oscan kasih ‘it is necessary’; to-participle, Latin castus ‘free (from faults), pure, abstinent’, originally ‘cut off, separated’; related is castīgō ‘reprimand, punish’; neologism is cassus ‘empty, vain, void’; kastrom ‘cutting tool’ (: Sanskrit śastrám) is presupposed by Latin castrō, -āre ‘to cut off, to castrate’, castrum ‘camp’ as ‘cut-off piece of land’, Oscan gen. sg. castrous ‘of land’, Umbrian castruo, kastruvuf ‘land’ (u-stem after peku- ‘cattle’);

Middle Irish cess f. ‘spear’ (kestā);

Old Norse hes f. ‘peg in cow tether’;

Old Church Slavic kosa f. ‘sickle, scythe’ (k- instead of s- due to dissimilation against the following s).

Ref : WP. I 448 f., WH. I 167, 178 ff.

Page : 586

PIET : 1558

948. kĕt-, kot-

English : ‘dwelling space’

German : ‘Wohnraum’ (ursprüngl. ‘Erdloch als Wohngrube’)

Material: Avestan kata- m. ‘chamber, storeroom, cellar or similar’ (: Gothic hēþjō), New Persian kad ‘house’, from which Finnish kota; but through Old Norse kot ‘bad hut’, kytja ‘hut’, Anglo-Saxon cot ‘hut, chamber’, etc., see above p. 393 f.;

Gothic hēþjō ‘chamber’;

Church Slavonic котьсь ‘cell, nest’ etc.; if ‘dwelling hole, pit in the ground’ is the original meaning, the following could be associated:

Greek κοτύλη, κότυλος ‘cavity’, further ‘hollow vessel, bowl, cup’;

Latin catīnus ‘a bowl for serving food’ (diminutive catillus, from which Gothic katils, German Kessel, which in turn gives Old Bulgarian котъlъ, Lithuanian kãtilas) = Anglo-Saxon heden ‘cooking vessel’.

Ref : WP. I 383 f., WH. I 176, 182.

Pages : 586-587

PIET : 449

949. keu-1, skeu-, a lengthened grade kēu-

English : ‘to notice, observe, feel; to hear’

German : ‘worauf achten (beobachten, schauen)’, dann ‘hören, fühlen, merken’

Comments: Heavy base kou̯ə-; s-extension keu-s-; regarding forms with initial s-, see at the end; kou̯o-s ‘careful’; d-extension kēud-: kūd- in kēudos : kūdos ‘fame’.

Material:

1. Sanskrit kaví- ‘clever, wise; seer, poet’, kavārí- ‘selfish; stingy’, á-kava- ‘not stingy’; ā-kúvatē ‘intends’, ā-kūta- n., ā-kūti- f. ‘intention’;

Avestan čəvīšī 1. Sg. Med. Aor. ‘I hoped, I expected’;

Greek κοέω ‘I notice, I hear’ (denominative from kou̯os; = Latin caveō); κοϝος is found in Ionian-Attic ἀνακῶς ἔχειν ‘to take care’; Doric ἐκοᾶμες ‘we heard’ Hesychius; κοίης, κοιόλης ‘priest’; κοῖον, κώιον ‘pledge’; κοῦα, κῶα ‘pledges’ Hesychius; Macedonian κοῖος ‘number’; personal names Λᾱο-κό(ϝ)ων, Λᾱο-κόωσα, etc.; κῦδος n. ‘fame’ (see below regarding Slavic čudo).

From the base keu-s-: ἀκούω ‘hear’ (ἀκουσι̯ω), ἀκοή, Homeric ἀκουή ‘hearing’ (ἀκουσά̄), ὑπήκοος ‘obedient, submissive’, Latin ἐπᾱ́κοος ‘witness’, ἀκεύει • τηρεῖ Hesychius, Gortynian ἀκεύοντος (with old e-vowel, while ἀκούω is from ἀκουσά: depends on); regarding κῦδος, see below.

ἀκούω and related forms, initially with Gothic hausjan etc., see below, related; ἀ- is scarcely = n̥ ‘in’, but = ἀ- (hα-κουhι̯ω, hα-κευhω) through breath dissimilation, or Indo-European sm̥- ‘together’; different above S. 18, where ἀκεύω must be a vowel gradation formation or unlikely to be distanced;

Latin caveō, -ere ‘to take care, beware’ (covére, denominative from kou̯os), cautus ‘cautious’, Umbrian kutef probably ‘cautens’, ‘cautious’;

Gothic hausjan, Old Icelandic heyra, Anglo-Saxon hīeran, Old Saxon hōrian, Old High German hōr(r)en ‘to hear’ (see above); elongated kēu- in Anglo-Saxon hāwian ‘to look’;

Latvian kavēt (: Latin cavēre) ‘to hesitate, delay’;

West Russian s-kumá-ju, -ć ‘understand’, Czech koumati, s-koumati ‘notice, become aware’ (denominative of (s)kou-mo-, -mā); Old Bulgarian čujǫ, čuti ‘to feel, notice’, Serbian čȕjēm čȕti ‘to hear, feel’ (etc.; kēu-).

Old Bulgarian čudo, -ese ‘wonder’, čuditi sę ‘to wonder’ (kēu-dos, ablaut with:)

Greek κῦδος ‘glory, honor’, κύδιστος ‘most glorious’, essentially ‘of which one hears’;

Serbian čúvati ‘to guard’; Proto-Slavic čevǫ, čeviti in archaic Czech vš-čieviti, na-vš-čieviti, today navštíviti ‘to visit’.

keu-s- in Russian dialect čúchatь ‘to perceive, hear’, Slovenian čûha-m, -ti ‘to sense, intuit’, Czech čich ‘sense, smell, trace’; compare above to ἀκούω.

2. With initial s-:

Miran śkōh, New Persian šikōh, šukōh (Proto-Iranian skau̯aϑa-) ‘splendor, glory, majesty, dignity’; Armenian ċuċanem ‘let see, show’, ċoyc ‘the showing, sight’ (skeu-sk̂ō);

Greek θυοσκόος ‘sacrificial observer’;

Gothic us-skaws ‘(looking out =) prudent’, Anglo-Saxon scēawian, Old Saxon skauwōn, Old High German scouwōn ‘to look’; Old Icelandic skygn ‘seeing’, skygginn ‘clear’ (skuvvini-), from which skygna ‘to peek’; Gothic skauns ‘beautiful’ (ibna-skauns ‘of the same shape’), Old High German scōni, Old Icelandic skjōni, Old Saxon skōni ‘shining, beautiful’, Anglo-Saxon scīenc ‘same’ (originally ‘conspicuous’); deep-rooted sku-ni- in Old Icelandic skyn f. n. ‘order, decision, insight’, skynja ‘to investigate, understand’; Old Icelandic skoða ‘to peek’;

Old Prussian au-schaudītwei ‘to trust’.

Ref : WP. I 368 ff., WH. I 186 f., Trautmann 132.

Pages : 587-588

PIET : 640

950. keu-2, keu̯ə-

English : ‘to bend’

German : oft mit labialen oder gutturalen Erweiterungen: ‘biegen’ in verschiedenen Sonderungen wie ‘im Gelenk biegen, Gelenk, sich bücken, sich drehen’; ‘Einbiegung, Einwölbung, Höhlung’; ‘Ausbiegung, Buckel, runder Haufen’

Comments: Numerous parallel formations from the root geu- can be found, particularly the contrasts detailed by Persson (Beitr. 100 f., 104 Anm. 1). Regarding the attempt to connect with (s)keu- ‘to cover’, see there.

Derivative: kubo-s, kubho-s ‘hollowed, curved’, kumb(h)o-s ‘vessel’, kupro-s ‘bump’, kūpā ‘hollow, hollow vessel’, koupo-s ‘mountain, heap’, kouko-s ‘arched’, ka-kud- ‘arch’.

Material: The simple root in Sanskrit kora- m. ‘mobile joint’; Avestan fra-, apa-kava- ‘humped in the front and back’; Little Russian kúlity ‘to contract, curl up in cold’, Polish kulić ‘to contract, bend’.

Similarly, the prehistory of Latvian kuza ‘goitre’ and the like is not easy to assess due to the rhyme relationship with guza, etc., see under geu- ‘to bend’ above p. 395.

Under a variant with initial kh, Petersson wants to include Sanskrit khōlaka- ‘ant hill’ (also Lithuanian kūlỹs ‘bundle of straw’), more confidently Armenian xoyl, Gen. xuli ‘struma, scrofula’, Russian šuljata ‘testicles’, Serbian šúljevi ‘gold vein’.

A. Dental expansion (reduplicated) ka-ku-d-: Sanskrit kakúd- ‘summit, peak’, kākúd- ‘oral cavity, palate’, kakúdmant- ‘provided with a peak or hump’; Latin cacūmen ‘tip, peak’ (the men- development likely derived from acūmen), basic meaning ‘bulge’; Old Frisian heila ‘head’ is also traced back to a Germanic hagu = Sanskrit kakúd- (hagila-, with suffix change for hagu-la-); compare also Sanskrit kakúbh- ‘peak’ under ‘labial expansions’.

B. Guttural expansions.

B. I. keu-g-:

Old Icelandic hūka ‘to crouch, squat’ (hūkta, past participle hokinn), hoka, hokra ‘to crawl’, høykiask ‘to sink together, to crawl together’, Middle High German hūchen ‘to crouch, to duck’, New High German hocken; Swiss hock m. ‘heap’, Tyrolean hocken m. ‘heap of hay’, with initial s- Middle High German schoche m. ‘heaped-up pile of hay, etc.’, (with kk:) Old Saxon skok m. ‘60 pieces’, Middle High German schoc(kes) ‘heap of bundles, number of 60 pieces’, Middle English shock ‘heap of sheaves (12 - 16)’; for Schoch see Sommer ‘On Numerical Words’, pp. 78 ff., S.-B. Bavarian Academy 1950, Issue 7;

Lithuanian káugė, ablaut kiűgis ‘haystack’, Old Prussian kugis ‘knob on sword hilt’, Lithuanian kaugurẽ ‘small steep hill’, Latvian kàudze ‘heap, stack’ (and skaudze).

B. II. keu-k-:

Sanskrit kucáti, kuñcatē ‘contracts, bends’, kuñcikā ‘key’, kuca- m. ‘female breast’, kōcayati ‘pulls together’, kōca- m. ‘the process of shrinking’, New Persian kōž ‘curved, humped’;

Old Irish cūar ‘crooked’ (kukro-);

Middle High German hocker, hogger, hoger ‘hump, bump’; Gothic hauhs, Old Icelandic hōr, hār, Anglo-Saxon hēah, Old Saxon, Old High German hōh ‘high’ (‘arching up’); Old Icelandic haugr, Middle High German houc ‘hill’, Gothic hiuhma ‘heap; multitude’, hūhjan ‘to heap, collect’, New High German (Middle Dutch) Hügel;

Lithuanian kaũkas ‘bump, boil’, kaũkos Pl. f. ‘glands’, kaũkas ‘goblin, dwarfish spirit’, Old Prussian cawx ‘devil’, Lithuanian kaukarà ‘hill’, kukulỹs ‘dough ball’, kùkis ‘manure fork’, Latvian kukurs, kukũms ‘bump, lump’, kūki’s ‘dwarf; wren’, kūkša ‘one bent by age’, Russian-Church Slavonic kukonosъ ‘crooked-nosed’;

Russian kúka ‘fist’, Bulgarian kúka ‘hook, crutch’, Serbo-Croatian kùka ‘hook’, kùkonosast ‘hook-nosed’, kùkara ‘hook on the plow yoke’, ȍkuka, ȍkuč f. ‘bend of a river’; Serbo-Croatian čučīm, čučati ‘to squat, crouch’, Slovenian čučím, čučati and kučím, kúčati, etc.; Russian dialect kúčeri Pl. f., Little Russian kučery Pl. m. ‘curls’; with a meaning of ‘heap’ Russian kúča ‘heap’, dialect ‘haystack’, kúchkatь ‘to gather together, heap up’, kúčki ‘the Pleiades’, Czech kuče ‘mass’, Polish kuczki Pl. ‘small heaps’. Old Bulgarian kъkъnjь ‘shin’.

C. Labial expansions.

C. I. keu-b-:

a. Referring to bends in the body, bending at the joints:

Greek κύβος ‘hollow before the hip in cattle; vertebra - cube’ (from which Latin cubus derives); κύβωλον ‘elbow’—this may come from κύβος with the suffix -ωλο- or as a reformulation of κύβιτον, which itself comes from Latin cubitum and is influenced by ὠλένη.

Latin cubitum n., -us m. ‘elbow’ (from which Greek κύβιτον derives); cubō, -āre ‘to lie’ (Faliscan cupa, i.e., cuba[t], alongside the same inscription for lofer-ta, illustrating Italic b; also Palignian incubat), Latin (ac-, in-)cumbō, -ere ‘to lie down’ (originally ‘to bend down to lie’), Sabine cumba ‘litter’;

Welsh gogof ‘cave’ (derived from Middle Welsh guocobauc), Breton kougoñ ‘cave’ (upo-kubā);

Gothic hups m. (St. hupi-), Anglo-Saxon hype m., Old High German huf f. ‘hip’; Old Icelandic hopa, Anglo-Saxon on-hupian ‘to recoil’, Anglo-Saxon (fen-, mōr-)hop n. ‘shelter’ (as ‘den, hollow’);

The intensives j-Verbum is Low German hüppen, New High German hüpfen, Middle High German hüpfen, hupfen, hopfen; the ō-Verbum with geminates: Old Icelandic hoppa, Anglo-Saxon hoppian, hoppettan, New High German hopsen; geminated media in Swedish dialect hobba, hubba ‘to shove’, New High German dialect hoppen ‘to hop’, English hobble ‘to limp’ (Wissmann Nom. postverb. 174 f.).

b. With meanings not directed at the bending of the body:

Sanskrit kubra- n. ‘hollow in the earth, pit; earring’; Greek κύβος ... Πάφιοι δὲ τὸ τρυβλίον Hesychius;

[but Anglo-Saxon hōpig ‘in hills and hollows’, hōp m. ‘hoop’, English hoop, Dutch hoep ‘ring, hoop’, Old Icelandic hōp n. ‘bay’ compared to Lithuanian kabẽ ‘hook’];

Anglo-Saxon hēap m. f., Old Saxon hōp, Old High German houf ‘pile; group’, Middle Dutch hūpe, Old High German hūfo, New High German Haufe (similarly), Middle High German hūste (see above under keu-p-).

C. II. keu-bh- (including words that may contain bh or b).

Sanskrit kubhanyú- roughly ‘turning, dancing’;

reduplicated Sanskrit kakúbh- f. ‘top, peak’, kakubhá- ‘projecting, rising’ (later reformed from kakúd-);

in final position ambiguously bakhi (Pāmird.) kubūn ‘wooden drinking bowl’ (: Polish kubek ‘cup’, Greek κύβος ‘tub’, nasalization Greek κύμβος, etc.; Uhlenbeck Sanskrit Wb. 59);

Greek κῡφός ‘bent, curved’, κῦφος n. ‘hump’, κύ̄φω ‘bend forward, curve’, likely also κύπτω ‘I bend down, crouch’, κυπτός ‘humble’, κύβδα ‘stooped’ (original labial not objectively ascertainable); κύφερον or κυφήν · κεφαλήν Κρῆτες Hesychius; perhaps originating from the language of northern (Thracian, Macedonian) conjurers; hence likely κύβη ‘head’ EM., κύβηβος ‘one who bows down’ EM., κυβηβᾶν ‘to throw mainly at the head’ EM., ‘to be seized with madness’ Hesychius Poll., as well as κυβιστάω ‘I somersault, fall headfirst’;

To one of the labial extensions in the meaning of κύπτη · τρώγλη and similar, likely κυψέλη ‘box, chest; bee cell; ear opening’, κύψελος ‘the sand martin nesting in earth holes’;

Old High German hūba, Old Saxon hūva, Anglo-Saxon hūfe, Old Icelandic hūfa ‘hood, cap’;

Russian kubarь ‘spinning top’, kúbaremъ ‘head over heels’, kubécъ ‘spinning top’, kúbélъ dialectal ‘wooden ball for playing’, kūbokъ ‘cup, goblet’, Little Russian kub ‘hollowed-out wooden dish’, kúbok ‘bowl, light vessel, small dish’, Polish kubek ‘cup, mug, upper cup’.

C. III. keu-p-:

a. Sanskrit kū́pa- m. ‘pit, hole’;

Greek κύπη · τρώγλη Hesychius (ῡ), κύπαι · εἶδός τι νεώς, καὶ αἱ ἐξ ὕλης καὶ χόρτου οἰκήσεις; κύπελλον ‘goblet’, κύπρος m. ‘measure of grain’;

Latin cūpa f. ‘tub, barrel’, also in Romance ‘basin’ (beside gloss. and Romance cŭppa ‘cup’ appears to be a later short form with consonant duplication alongside κύπελλον); Berneker 645 f. discusses loan forms from Latin and Romance.

Old Icelandic hūfr m. ‘ship’s hull’, Anglo-Saxon hȳf ‘beehive’; related (or to root forms in -bh- or -b-) likely also Anglo-Saxon gehoppʿ folliculus’, hoppe f. ‘bulla, capsule’, Middle English hoppe ‘seed capsule of flax’;

possibly Slavic къръ, Czech kep ‘vulva’, Polish kiep ‘the same; fool, good-for-nothing’ (Berneker 664 f. as well).

b. Meaning group ‘arc upward, heap, etc.’:

Old Persian kaufa- ‘mountain’, Avestan kaofa- ‘the same; camel hump’, New Persian kōh ‘mountain’ (assuming -ph-);

Albanian (South Tosk) kjipī́ ‘heap’ (kūp-íjā);

Middle Irish cūan f. ‘troop, heap’ (koup-nā);

Old High German hovar ‘hump’ (: Lithuanian kuprà), Anglo-Saxon hofer m. ‘the same’, Old High German hubil ‘hill’, Old Saxon huvil ‘the same’ (leading to New High German hobeln ‘to remove bumps’); possibly Old High German hūfila, hiufila ‘cheek’, New High German Swiss hüfelin ‘the part of the cheek under the eyes’;

Norwegian hov n. ‘elevation, small hill’, Old Icelandic hof n. ‘temple’, Anglo-Saxon hof n. ‘enclosure, house, temple’, Old Saxon hof, Old High German hof m. ‘enclosed space by the house, yard, estate’ (originally referring to a location on elevations);

Middle High German hūste ‘group of harvested grain piled in the field’ (: Lithuanian kùpstas); hūfsto is ablaut-equivalent with Old High German hūfo and likely belongs to keu-b- (see there); it is also connected with Russian kustъ ‘bush, shrub, perennial plant’, Little Russian kust ‘shrub, perennial plant’.

Lithuanian kaũpas ‘heap’ = Old Bulgarian kupъ ‘the same’ (Serbian kùp has a different intonation than kaũpas; see Berneker 646); Lithuanian kaupiù, kaũpti ‘to heap’, kupiù, kùpti ‘to pile up, arrange’, kuprà ‘hump’, kùpstas ‘hill’, kùpeta ‘haystack’, kùpinas ‘heaped’, Latvian kupt ‘to huddle’, kupenis ‘snow heap’, kuprs ‘hump’.

With lengthened grade kō[u]p-: Lithuanian kuopiù, kuõpti ‘to heap (grain)’, Latvian kuops ‘heap’, kuopiná ‘sheaf’.

Russian куприъ, кúper ‘coccyx, rump’, Polish kuper ‘rump, hind part’ (Berneker 646).

D. Nasalized kum-bh-, mostly kum-b-:

Sanskrit kumbha- m. ‘the thick end (of a bone)’; kumbha- m. ‘pot, pitcher’; also refers to ‘the two prominences on the forehead of an elephant’ = Avestan xumba- m. ‘pot; depression’; New Persian xumb, xum ‘pot, pitcher’ (these with an initial tenuis aspirate).

Greek κύμβη ‘basin, bowl, boat’, κύμβος, κυμβίον ‘vessel’, often in the plural as ‘cymbals, basins’ (according to Banateanu REtIE. 1, 120 derived from Semitic qubbāh; Van Windekens Lexique 48 compares Tocharian A kumpäc ‘drum’);

The term κύμβη also refers to ‘head’, while κύφη in EM., Suid., and Homeric κῦμβαχος means ‘peak of a helmet’ (see Leumann Homeric Wörter 231 ff.).

In Latin, with present nasalization, we find -cumbō (see above, p. 590).

Middle Irish comm ‘vessel’; cummal ‘cup, bowl’; Welsh cwmm ‘vale’ (m.), Breton komm ‘trough’ (m.); derived from Proto-Brittonic kumbos are Anglo-Saxon cumb ‘vale’, English coomb, combe ‘hollow’; conversely, Gallo-Roman cumba ‘vale, trough’ is feminine. Breton komb ‘vale’ comes from French.

Additionally, consider the unrelated terms for vessels such as Pamiri kubun, Polish kubek, as well as Greek κύβος ‘tub’; reference to nasalization.

Old Icelandic aptr-huppr, Norwegian dialectal hupp and hump refer to ‘the bends in cattle’; New High German humpeln and Middle Dutch humpelen ‘to limp’ and apply to a more general sense of bending the body.

In Norwegian, hump m. means ‘unevenness, knob’ (dialectal), while English hump refers to a ‘hump’ or ‘bump’. Low German humpe f. denotes a ‘thick piece’ and humpel describes a ‘low earthen mound’. Dutch homp signifies a ‘thick piece of bread’. There may be a connection to New High German (dialectal) Humpen (cf. κύμβος).

Ref : WP. I 370 ff., WH. I 127, 297 f., 298, 305, 306, 310 f., 859, Trautmann 121 f.

Pages : 588-592

PIET : 426

951. k̂eu-1, k̂eu̯ə- : k̂ū-, k̂u̯ā-

English : ‘to swell’

German : ‘schwellen, Schwellung, Wölbung’ und ‘Höhlung; hohl’, gemeinsame Anschauung, Wölbung nach außen oder innen’

Derivative: k̂ou̯o-s "hollow," k̂ou̯ə-ro-s: k̂ū-ro-s "swollen, strong, hero," k̂ou̯əlo-s "hollow, deep," k̂ū-nó-s "swollen," k̂u̯ā-nt "whole," k̂u-s-i-s "hollow stem," kuu̯r̥ "hole."

Material: Sanskrit śv-áyati ‘swells up, becomes strong, mighty’ (Perfect śū-śuv-uḥ); śu-ná- n. ‘growth, prosperity, happiness, well-being’; śávas- n. ‘strength, heroic power’, śávīra- ‘strong, mighty’ (ī likely secondary for ī, so that = Gaulish κάυαρος), śáviṣṭha- ‘most powerful’, śūná- ‘swollen, bloated’ (Old Icelandic hūnn, etc.; regarding Sanskrit śū́na-m ‘lack,’ see Thieme KZ. 69, 172f.); śūnyá- ‘empty’ (and Armenian sun ‘very small, devoid of’); śū́ra- ‘strong’, mostly ‘hero’ (= Avestan sūra-, Greek ἄ-κυρος, etc.); śṓ-tha- m. ‘swelling, bloating’, śṓ-pha- m. ‘swelling, ulcer’; śāva- m. ‘the young of an animal’, Sanskrit śi-śu- m. ‘child, young’.

śvā-trá- ‘prosperous, strong’, neuter ‘strength, reinforcement’; śá-śvant- ‘every, each’, see below; probably from an s-extension śuṣi- masculine ‘cavity’ (= Anglo-Saxon hyse ‘young man’), suṣirá- (from śuṣ-) ‘hollow’; neuter ‘cavity, a wind instrument’;
Avestan spā(y), reduplicated present participle sispimna- ‘to swell up’, sūra- (= Sanskrit śū́ra-) ‘strong, mighty’, superlative səvišta- (= Sanskrit śáviṣṭha-); sūra- masculine ‘hole, lacuna’, New Persian sūrāx ‘hole’ (: Greek κύαρ = ὕδρος : ὕδωρ; see also Armenian sor, perhaps Latin caver-na).

Armenian sun (see above in comparison to Sanskrit śū́na- meaning 'emptiness'); sor meaning 'hole' (so[v]oro- derived from sovaro- = Sanskrit śavīra-, Greek κύαρ); soil meaning 'cave' (k̂eu-lo-); Albanian thelë meaning 'deep' (= Greek κό(F)ϊλος; "o" becomes "a" and through vowel mutation to "e"); thanë meaning 'cornelian cherry' (k̂ousnā), Tosk Albanian i thantë meaning 'perfectly healthy' (Jokl in WH. I 277);

Note by Andi Zeneli:

Albanian qihem 'to become pregnant', qij ‘impregnate’ : Greek κύω, κυέω 'to be pregnant' by Andi Zeneli

Greek κόοι · τὰ χάσματα τῆς γῆς, καὶ τὰ κοιλώματα Hesychius (κόοι: the chasms of the earth and the hollows, according to Hesiod, compare Latin cavus, Middle Irish cūa). The word κοῖλος means 'hollow' (κόϝιλος = Albanian thelë ‘deep’), with an extended form κῶος meaning 'cave, prison'. κύαρ (k̂u̯u̯r̥) means 'hole' (see above regarding Avestan sūra- meaning 'hole', Armenian sor 'hole'); possibly loanwords include κύαθος meaning 'cup' and κώθων, a Laconic term for a rounded drinking vessel, from κοϝαθων) ; κύλα · τὰ ὑποκάτω τῶν βλεφάρων κοιλώματα Hesychius (κύλα refers to ‘the hollows beneath the eyelids’ according to Hesiod also found as κύλον ‘τὸκάτωθεν βλέφαρον’ meaning 'the lower eyelid' in Pollux and Suidas; also as κυλάδες, κυλίδες). Related, it seems, is κοικύλλω meaning 'to gape around', and Κοικυλίων, literally meaning 'gawker'.

with the meaning 'to swell' etc.: κυέω, (ἐγ)κύω, Aorist ἔκῡσα 'to be pregnant', κύος n. 'foetus' (: Welsh cyw), ἔγκυος 'pregnant', ἐγκῡμων likewise: κῦμα ' swell, wave, billow, fetus, embryo, sprout of a plant '; Κυάρη • Athena in Hesiod ('the strong one', related by ablaut with Sanskrit śavīra-, Gallic Καυαρος); ἄ-κῡρος 'invalid' (= Sanskrit śū́ra-), κῦριος 'having strength, power, ruling, authoritative; lord', κῦρος n. 'power, strength, influence, decision'.

Related to the form k̂u̯ā- (like Sanskrit śvātrá-), Doric aorist πᾱ́σασθαι, perfect πέπαμαι ‘to obtain disposal, control over something’, πᾶμα ‘property’, personal name Θιό-ππᾶστος (ππ : k̂u̯), Ionic ἔμπης, Doric ἔμπας ‘equal, in any case, altogether’; related to ἐμπάζομαι ‘I care about something’, κατεμπάζω ‘I seize, assault’ (‘I take possession’), ἔμπαιος ‘experienced, knowledgeable’ (‘in possession of something’);
πᾶς ‘whole’ (πᾱ-ντ- from k̂u̯ā-nt-); also = ἅ-πᾱς ‘each’, Sanskrit śá-śvant- (sa-śvant-) ‘each in turn, complete’;

Latin *cavus* ‘hollow, arched (concave)’ from *co̯uos* (cf. Portuguese *covo* etc.), *caverna* ‘cave’; *cumulus* (*k̂u-me-los* ‘swelling’) ‘heap’; *inciēns* ‘pregnant’ (*en-cu̯iens*, similar to Sanskrit *śvayatē*); also related to *cavea* f. ‘cage’, Middle Latin *cavellum* ‘basket’, Romance *cavāneum* (M.-L. 1786) ‘basket, cradle’; Gaulish personal name *Καυαρος*, *Cavarillus* (assimilated from *covaro-*: Sanskrit *śavīra-*), Welsh *cawr* (*cawar*), Cornish *caur* ‘giant’; Middle Irish Nom. Plur. *cōraid* ‘heroes’, later distorted in church language to ‘sinners’; Middle Irish *cūa* (*k̂o̯u̯ios*)

‘hollow’ (: Greek *κόοι*, Latin *cavus*); *cūass* ‘cave’; Breton *kéo* ‘grotto’ (*ko̯u̯io-*); Welsh *cyw* m. ‘animal young’ (*ḱu̯os*: Greek *κύος*).

Note by Andi Zeneli:

Cavii Illyrian tribe, The Cavii were an Illyrian tribe. They lived close to Lake Shkodër. Their main settlement was Epicaria.

Latin cavus (feminine cava, neuter cavum, comparative cavior); first/second-declension adjective ‘hollow, hollowed out, cavernous, concave, excavated, channeled, vain, empty’

Latin cavus, cavum n (genitive cavī); second declension ‘a hollow, hole, cavity, depression, pit, opening, a cave, burrow, cavern’

Old Icelandic *hūnn* (masculine) 'dice, block-like piece, chunky piece; young animal ', Anglo-Saxon *hūn* (masculine) ' young animal ', *hūni-* 'strength, power' as in Old High German *Hūn-mār* ‘famous giant’ (= Sanskrit *śūná-*), Alsatian *hünsch* 'swelling of the milk veins'; probably also the reinforcing Old Icelandic *hund-*, e.g., *hund-diarfr* 'all-bold' = Greek πάν-τολμος ′all-daring, shameless′, i.e., participle *hunda = ḱu̯-n̥t-* (: *ḱu̯-ent-*, while Greek *παντ-*, *ḱu̯ā-nt* derives from the strong base *ḱu̯ā-*); Anglo-Saxon *hyse* 'young man' (: Sanskrit *śuṣi* 'hollow stem'), *hoss* (masculine) 'branch'.

Albanian (*ḱu̯-n̥t-*, *ḱu̯-ent-*) huni m. ‘swollen stick, young tree, hollow stem’, hunda f. ‘swollen nose’ by Andi Zeneli

Note:

Old English Hūnas, Hūne (both plural), from Late Latin Hunni, from Koine Greek Οὖννοι (Hoûnnoi), borrowed through Middle Iranian. Cognate with Old Norse húnir, Old High German Hunni.

The name of the Huns who were a nomadic people who lived in Central Asia, the Caucasus, and Eastern Europe between the 4th and 6th centuries AD.

Latvian šâva ('a split or hollow in a tree resembling a sheath') (lengthened grade, cf. Greek κῶος); derived from 'to swell': Lithuanian šaũnas, šaunùs ('sturdy, capable'), pašū̃nė ('strength, power') (cf. Sanskrit śuná-m; Persson Beitr. 192, who also wants to align Old Lithuanian šaulis ('hip'), šuka ('haystack in the field'), šū́snis ('pile'), šū̃tis ('stack of wood'), šū́tis ('pile of stones or wood'));

Old Bulgarian sujь ('vain, worthless'); cf. Būga Kalba Irish sen. I 291. A root formation k̂u̯-el- perhaps in Anglo-Saxon hwylca (unless to be read hwelca) ('pustule, swelling'), related to hwelian ('to fester') and Latvian kveĺdêt, kvèlêt ('to glow') (Mühlenbach-Endzelin II 352).

Ref : WP. I 365 ff., WH. I 188, 191 f., 277, 306, Schwyzer Gr. Gr. I 301.

Pages : 592-594

PIET : 571

952. k̂eu-2

English : ‘to shine, bright’

German : ‘leuchten, hell’

Derivative: k̂ou-no-s ‘shining’

Material: Avestan savahī- ‘name of the continent located in the east’ (eig. Nom. Du. of savah- ‘morning, east’), with reduced root syllable Sanskrit śvaḥ Adv. ‘tomorrow’; r-stem Avestan sūrəm ‘early in the morning’ (thematic accusative of a consonantal stem), a-sūiri ‘in the morning twilight’ (sūirya-), accusative sūirīm ‘breakfast’;

perhaps Armenian šukh ‘shine, splendor, glory’ (as k̂u̯ō-ko-; from which škheł ‘brilliant’ etc.), šol ‘ray, beam of light’ (as k̂u̯o-lo-), nšoyl ‘light, shine, sparkle’ (ni-k̂u̯oli̯o), likely šand, šantʿ ‘spark, lightning, glowing iron’ (k̂u̯n̥ti-; probably derived from a participial stem k̂u̯-ent-: ku̯-n̥t-).

no-stem: Sanskrit śóṇa- ‘red, crimson’ (n̥ for n), Gaulish COVNOS (coin), Old Irish cuan-dae, Middle Irish cuanna, Welsh cun ‘dear’ (Sommerfelt Balto-Slavic 24, 219 ff.); Russian sunica, sunika, Serbo-Croatian sunica ‘raspberry’; Russian kuná ‘marten’ etc., Lithuanian kiáunė, Latvian caûna, caûne, Old Prussian caune might correspond to a color adjective based on a root syllable with a velar; regarding Lithuanian švìnas ‘lead’, which Persson in Contributions 745 somewhat aligns with k̂ueno-, see Boisacq s.v. κύανος.

Root extensions:

k̂eu-bh-: Sanskrit śúmbhati ‘shines’, śṓbhatē ‘is splendid, appears beautiful’, śōbhaná- ‘beautiful, shining’, śubha- ‘pretty, pleasant, delightful’, śubhrá- ‘beautiful, shining, bright-colored’ = Armenian surb ‘pure, holy’, srbem ‘purify, sanctify’.

k̂eu-dh-: Sanskrit śúndhati ‘purifies’, śudhyatē ‘becomes pure’, śuddhá- ‘pure’, Causative śundhayati ‘purifies’ (Avestan sudu- ‘cleansing of grain, grain mill’ cf. Bartholomae Wb. 1583).

k̂eu-k- see under special keyword (k̂euk-);

k̂u̯-en- ‘celebrate, sanctify’ see under special keyword (k̂u̯-en-);

k̂u̯-eid-, k̂u̯-eit- see under special keyword (k̂uei-3).

Ref : WP. I 368, Trautmann 122 f., Specht Indo-European Dekl. 121; s. k̂u̯on- ‘Hund’.

Pages : 594-595

PIET : 3177

953. k̂ēu-1 : k̂ū-

English : ‘to sway’

German : ‘wackeln’

Material: Latin cēveō, -ēre ‘to wiggle; to wag like a tail, to flatter’;

Old Bulgarian po-kyva-jǫ, -ti (mainly with glavǫ) ‘to shake the head, to nod’, Czech kývati ‘to wave, nod, wag, move, shake’ (etc.).

Ref : WP. I 376.

Page : 595

PIET : 0

954. k̂ēu-2 (: k̂əu-, k̂ū-)

English : ‘to light, to burn’

German : ‘anzünden, verbrennen’

Comments: Only Greek and Lithuanian

Material: Greek καίω (Ionic), κᾶω (Attic) from καϝ-ι̯ω ‘to ignite, to burn’, Aorist Homeric ἔκηϝα, Old Attic Gen. Sg. κέᾱντος (κηϝαντ-), New Attic ἔκαυσα, Med. epic κηάμην, Pass. ἐκᾶην, ἐκαύθην, Delphic κηΰᾱ, θυσία, κήια; καθάρματα and κεῖα as per Hesychius, Homeric κηώδης ‘fragrant, aromatic’ (derived from κῆϝος ‘brand, incense’), καῦσις, καῦμα n. ‘flame’, κᾶλον ‘dry wood’ (καϝ-ελον), Aeolic καυαλέος ‘burning hot’, Homeric κήλεος (κᾱϝαλέος), etc.;

Lithuanian kūlė́ti ‘to catch fire, from grain’, kūlẽ̃ ‘grain fire’.

Ref : WP. I 376 f.

Page : 595

PIET : 0

955. k̂eub-

English : ‘thorn’

German : ‘Dorn, Dornstrauch’

Material: Old Saxon hiopo ‘thorn bush’, Old High German hiufo ‘same meaning’, Anglo-Saxon héopa (masculine) and héope (feminine), English hip, Norwegian hjūpa ‘rose hip’;

Old Prussian kaāubri ‘thorn’.

Ref : WP. I 380 f.

Page : 595

PIET : 454

956. keuəd-, kŭd-

English : ‘to cry’

German : ‘schreien; anschreien, schelten, höhnen, spotten’

Material: Sanskrit kutsáyati ‘to revile, blame’, kutsā ‘revilement, blame’, New Persian nikūhīdan ‘to reproach, revile’;

Greek κυδάζω, -ομαι ‘to revile, insult’, κυδάγχας · μάχας, λοιδορίας (Hesychius), κυδαγχόμενα · λοιδορούμενα (Hesychius); derived from the root κυδοι-: κυδοιμός ‘battle noise, tumult’, κυδοιμεῖν ‘to make a noise, cause tumult’, κυδοι-δοπᾶν ‘to revile’ etc.

Old Danish huta ‘to call out’, Norwegian dialect huta ‘to scream, make noise, to threaten a dog, to treat contemptuously’ (Middle English hūten, hōten, New English to hoot ‘to shout, cheer’ derived from Old Norse hōta ‘to threaten’);

Anglo-Saxon hūsc (kūd-sko-), Old High German and Old Saxon hosc (kŭd-sko-) ‘revilement, mockery, scorn’, Anglo-Saxon hosp ‘shame, disgrace, insult’, hyspan ‘to mock’ (with -sp suffix), Middle High German hiuze ‘cheeky, merry’, hiuzen ‘to dare’ (‘to shout challengingly’), gehiuze, gehūze ‘noise, clamor, mockery, scorn’, hiuzen, hūzen ‘to call out for pursuit’ (with the interjection hussa).

With initial s- (especially after sounds like calling, shouting, etc.), possibly Middle English schūten ‘to shout, yell’, English to shout ‘to cry out loudly, call, cheer’, Old Icelandic skūta, skūti ‘mockery, jibe’;

Old Bulgarian kuždǫ, kuditi ‘to ruin’, Church Slavonic also ‘to revile, blame’, Russian prokúditь ‘to play tricks, to make mischief’, kúdь f. ‘black magic’, Serbo-Croatian kudīm, -íti ‘to blame, defame’, Polish dialect prze-, przy-kudzić ‘to spoil, to bore’.

Ref : WP. I 378 f.

Pages : 595-596

PIET : 0

957. (keu̯əp-:) ku̯ēp-, ku̯əp-, kŭp- woneben vereinzeltes keu̯(e)p-, k(e)u̯ep-

English : ‘to smoke; to boil; to cook’

German : ‘rauchen, wallen, kochen; auch seelisch in Aufruhr, in heftiger Bewegung sein’

Comments: From ku̯- primarily resulting in a mere k- likely due to Proto-Indo-European simplification.

Derivative: kŭp-ro-s ‘desired’; ku̯əpo-s ‘mist’.

Material: Sanskrit kúpyati (similar to Latin cupiō) ‘to boil over, become angry’, kṓpa- m. ‘outburst, anger’, kōpáyati ‘disturbed, enraged’; cṓpati ‘moves, stirs’; kapi- (unattested) ‘incense’, associated with ‘smoky’ kapilá-, kapiśá- ‘brownish, reddish’, and kapí- m. ‘monkey’.

Albanian kapitem ‘to breathe heavily’ (similar to Lithuanian kūpúoti).

Greek καπνός ‘smoke’, as in the Homeric phrase ἀπὸ δὲ ψυχὴν ἐκάππυσεν ‘exhaled from the soul’: κάπυς and κάπος; πνεῦμα (Hesychius) which derive from the dissimilation of ku̯ap-no-s to καπνός (compare Schwyzer Gr. Gr. I 302);

Latin cupiō, -ere ‘to desire’ (equivalent to Sanskrit kúpyati), cuppēdo ‘desire’, also cuppēs ‘lustful, especially for delicacies’, cuppēdium ‘treat, delicacy’; Umbrian Cubrar ‘Bonae’, Sabine cuprum ‘good’ (‘desired, desirable’ with a passive-forming suffix -ro-, similar to clārus, etc.); vapor ‘mist, steam, vapor’, Old uapōs (ku̯apōs);

Old Irish ad-cobra ‘desires’ (-kuprāt), verbal noun accobor (ad-kupro-) ‘wish’ (Thurneysen Greek 139).

Gothic afhuapjan (ku̯əb- alongside other forms ku̯əp-) ‘to suffocate, extinguish’, afhuapnan ‘to extinguish’ (analogous to ἀπο-καπύω); Middle High German verwepfen ‘to become withered from wine’; New Icelandic hvap ‘dropsical flesh’.

Lithuanian kvãpas m. ‘breath, vapor, pleasant odor’ (related to Latin vapor), kvepiù, -ė́ti ‘to smell good’ (with -ĕ- possibly a Baltic ablaut formation), kvėpiù, kvĕ̃pti ‘to exhale’, Latvian kvêpt ‘to fume’, kvêpes Pl. ‘breath, smoke, soot’, kvêpêt ‘to smoke’.

Additionally, Lithuanian kūpúoti ‘to breathe heavily’, Latvian kûpêt ‘to smoke; to steam, to dust’, kupināties ‘to rise (from dough)’, kupt ‘to ferment’, and Old Prussian kupsins ‘fog’ (deriving from an es-stem similar to Latin vapor).

Old Church Slavonic kypljǫ, kypěti ‘to bubble up, overflow’, kyprъ ‘loose, porous’, Czech kyprý ‘diligent, energetic, fresh’; Little Russian kvápyty ‘to hurry, to rush’.

In Russian, derived from an Indo-European loss of u̯, kópotь (koput-) f. ‘fine soot, dust’, koptítь ‘to blacken with smoke, to incense’. There may also be a connection to Old Church Slavonic koprъ ‘dill’ (a fragrant plant; see Berneker 564).

Ref : WP. I 379 f., WH. I 312 f., Trautmann 147.

Pages : 596-597

PIET : 1510

958. k̂ēu̯ero-, k̂ōu̯ero- (auch sk̂ūro-)

English : ‘north, north wind’

German : ‘Nord, Nordwind’

Material:

Latin caurus (cōrus) ‘north wind’ (k̂əu̯ero-);

Lithuanian šidurė f. ‘north’, šiaurỹs m. ‘north wind’;

Old Bulgarian sěverъ (k̂ēu̯ero-) ‘north’.

Maybe Albanian veri ‘north’ a Slavic loanword by Andi Zeneli

Possibly related through ablaut and an initial s-:

Armenian c̣urt ‘cold; coldness, chill’ (sk̂ūr-do-).

Old Icelandic and Old High German skūr ‘storm’; New High German Schauer; Old Frisian, Old Saxon, and Anglo-Saxon scūr, scéor ‘shower’.

Gothic skūra windis ‘whirlwind’; Norwegian dialect skøyra (skauriōn-) ‘wind shower’, skjęra (skeurōn-) as a variant. In Norwegian, skøyra, skūra also means ‘to rush at something blindly’.

Additionally, Old Icelandic skȳra means ‘to run quickly’.

Ref : WP. I 377, WH. I 190, O. Szemerényi KZ. 70, 65.

Page : 597

PIET : 1046

959. k̂euk-

English : ‘to shine, glow’

German : ‘leuchten, hell, weiß sein, glühen’

Material: Sanskrit śṓcati, śúcyati ‘shines, glows, glimmers, burns, suffers great pain, mourns’, śocáyati ‘kindles, grieves; is sad, laments’, śṓka- m. ‘glow, flame, pain, grief’, śúci- ‘shining, glowing, pure’, śukrá-, śuklá- ‘light, white, pure’, śukti- f. ‘shell, pearl shell, mother-of-pearl’ (when ‘shining’), maybe śuktá- ‘sour’ (when ‘burning in taste’);

Avestan saočint- ‘burning’, saočayeiti ‘inflames = incites’, New Persian sōxtan ‘to ignite, to burn’, Avestan upa-suxta- ‘kindled’, ātrə-saoka- m. ‘firebrand’, New Persian sōg ‘grief, sorrow’ (Armenian sug ‘grief’ is Iranian language); Avestan suxra- ‘shining (from fire)’, New Persian surx ‘red’;

Greek κύκνος ‘swan’ as ‘the white’.

Ref : WP. I 378. Erweiterung von k̂eu-2.

Page : 597

PIET : 0

960. k̂euk̂-, k̂uk̂-

English : ‘to mix, to whirl’

German : ‘durcheinandermischen, wirbeln’

Comments: Very uncertain.

Material: Greek κυκεών ‘mixed drink, a potion, tankard, made of barley-meal, grated cheese and wine’, κυκάω ‘to stir, mix’, κύκηθρον ‘stirring paddle’; Lithuanian šáukštas ‘spoon’, šiùkšmės ‘pebbles, sweepings’, šiukštùs ‘mixed with chaff or clay’.

Ref : WP. I 377, WH. I 218 f.

Page : 597

PIET : 3146

961. kik-

English : ‘jay’

German : ‘Häher’

Comments: Sound root

Material: Sanskrit kiki-, kikidīví- m. ‘blue jay’ (k not to c for maintaining the sound imitation);

Greek κίσσα, Attic κίττα (κικι̯-α) ‘jay’;

Anglo-Saxon higora m., higore f. ‘woodpecker (magpie or jay)’, Middle Dutch heger n. ‘jay’, Old High German hehara ‘jay’.

Ref : WP. I 451.

Page : 598

PIET : 540

962. k̂ik-1

English : ‘strap’

German : etwa ‘Riemen’

Material: Sanskrit śic- f., śikya- n. ‘loop, strap’, śāikya- ‘decorated, essentially equipped with loops’;

Greek κίσσαρος and κισσός ‘ivy’;

Lithuanian šikšnà ‘fine leather for making straps, belts’.

Ref : WP. I 451.

Page : 598

PIET : 546

963. k̂ĭ̆k-2

English : ‘to rain, drizzle’

German : ‘tröpfeln’

Material: Sanskrit śīkára- m. ‘fine rain’, śīkāyati ‘drips’; Norwegian higla ‘to drip’, higl ‘fine rain’.

Ref : WP. I 451.

Page : 598

PIET : 550

964. k̂ik̂er-

English : ‘pea’

German : u. dgl. ‘Erbse’

Comments: scarcely Indo-European

Material: Armenian siseṙn ‘chickpea’ (seems to continue k̂eik̂er- or k̂oik̂er-);

Greek (Macedonian) κίκερροι (so for transmitted κίβερροι due to alphabetical order); ὠχροί. Μακεδόνες; Greek κριός ‘chickpea’ (is likely dissimilated from κικριός);

Latin cicer ‘chickpea’;

Albanian qiqërr ‘chickpea’ a Latin loanword by Andi Zeneli

[Lithuanian kekẽ ‘grape’, Latvian k’ekars likewise seem to form a different lineage compared to Latvian k’ekis ‘umbel, cluster’, Lituanism to Latvian cekulis ‘braid, tassel, bunch, cluster’, cecers ‘frizzled hair’ and Czech čečeřiti ‘to make ragged, to curl’.]

Ref : WP. I 451 f., WH. I 212.

Page : 598

PIET : 293

965. k̂īŏn- (k̂īsŏn-)

English : ‘pillar’

German : ‘Säule’

Comments: only Armenian and Greek

Material: Armenian siun = Greek κῖων ‘column’.

Ref : WP. I 451.

Page : 598

PIET : 1042

966. k̂iph-

English : ‘a small twig or root’

German : ‘dünner biegsamer Zweig oder Wurzelteil’

Material: Sanskrit śiphā ‘thin root, switch’; Greek Messene κίφος n. ‘crown’; possibly also Latvian sipsna ‘thick switch’, Lithuanian šipulỹs ‘wood chip, log’.

Ref : WP. I 452.

Page : 598

PIET : 0

967. kistā

English : ‘a k. of basket-work’

German : ‘geflochtener Behälter’

Material: Greek κίστη ‘box, chest’ (from which Latin cista, cisterna);

= Old Irish cess f. ‘basket, hurdle’ (cf. ro-cess ‘was woven’), cisse ‘woven’ (see also Pedersen KG. II 491).

Ref : WP. I 452.

Page : 599

PIET : 548

968. klā-

English : ‘to heap up, to put’

German : ‘breit hinlegen, darauflegen’

Derivative: klā-to- ‘cover stone’

Material: Lithuanian klóju, klóti ‘to spread, lay wide’, Latvian klâju, klât likewise, Lithuanian klõtas ‘the pavement in the yard’, ùžklodas ‘bed cover’, paklõdė ‘bed sheet’ (-d- from a d- or dh-present like:)

Old Bulgarian kladǫ, klasti ‘to load, to lay’ (also Russian kladú ‘to pile up’).

t-Present (partly possibly also original to-nouns) in Gothic afhlaþan ‘to overburden’, Old Icelandic hlaða, Anglo-Saxon Old Saxon hladan, Old High German hladan (Participle gihlatan) ‘to pile up, to load’; Old Icelandic hlað ‘pavement in the yard, stack, heap’, Anglo-Saxon hlæd n. ‘earth mound, heap’, hlædel ‘scoop’, and fully inflected (cf. Lithuanian klõtas) New Icelandic hlóð Nom. Pl. ‘stove’ as well as Anglo-Saxon hlōð f. ‘booty; amount, group’, Franconian hlōtha ‘booty’, Middle High German luot, Middle Dutch lūt ‘load, large amount, crowd’.

-to- or -sto-, -sti-nouns to hlaþan is Old Icelandic hlass n. ‘load, cargo’, agst. hlæst n., Old High German last, Pl. lesti f. ‘load’.

Special position of Anglo-Saxon hlóð f. ‘spoil, booty’, hlóðere ‘robber’ (: Old High German landēri ‘thief’, Old Icelandic hlenni ‘robber, thief’, hlanna ‘to rob’, Germanic hlanþ-); since Middle High German luot and Middle Dutch lūt, which do not derive from hlanþ-, also have the meaning ‘crowd’, it can only be acknowledged as a merging of two different words for Old English.

Ref : WP. I 489, Trautmann 135 f.

Page : 599

PIET : 1585

969. klādhrā

English : ‘alder’

German : ‘Erle’

Material: Greek κλήθρα ‘alder, Betula alnus L.’, New High German dialect (Zillertal) lutter, ludere, ludern (Schmeller I2 1542) ‘mountain alder, Betula nana L.’.

Ref : WP. I 490.

Page : 599

PIET : 516

970. klau-

English : ‘to weep’

German : ‘weinen’

Comments: only Greek and Albanian

Material: Greek κλαίω (Ionic), κλάω (Attic) ‘to weep’ (κλαϝ-ι̯ω: κλαύσομαι, ἔκλαυσα, κλαυτός); Albanian klanj, kanj ‘to weep’ (klaun̯ō).

Note by Andi Zeneli:

Κλάει:

δακρύει. κλαίει (Eur. Alc. 201) ‘she weeps: she cries’

Note: The addition "(Eur. Alc. 201)" indicates that this phrase is from Euripides' play Alcestis, line 201.

Klaia Messapian city by Andi Zeneli

Greek Albanian Κλαια (Klaia), Latin Claea ‘Wailing, Howling (klaiô)’

Klaia (Claea) was the Oreiad-nymph of a sacred cave on Mount Kalathion (Calathium) in Messenia (southern Greece).

Pausanias Description of Greece :

τῆς δὲ χώρας τῆς Γερηνίας ὄρος Καλάθιόν ἐστιν· ἐν αὐτῷ Κλαίας ἱερὸν καὶ σπήλαιον παρ᾽ αὐτὸ τὸ ἱερόν, ἔσοδον μὲν στενήν, τὰ δὲ ἔνδον παρεχόμενον θέας ἄξια. Γερηνίας δὲ ὡς ἐς μεσόγαιαν ἄνω τριάκοντα ἀπέχει σταδίους Ἀλαγονία, καὶ τὸ πόλισμα κατηρίθμησα ἤδη καὶ τοῦτο ἐν Ἐλευθερολάκωσι· θέας δὲ αὐτόθι ἄξια Διονύσου καὶ Ἀρτέμιδός ἐστιν ἱερά.

In the land of Gerenia, there is a mountain called Kalathion. On this mountain, there is a sanctuary to Klaia and a cave near it. The cave has a narrow entrance, but the inside is worth seeing. Gerenia is thirty stades away from Alagonia, located further inland.

I have already included Alagonia in the list of cities belonging to the Eleutherolakones. There are also sanctuaries of Dionysus and Artemis in Alagonia that are worth visiting.

κλαίω

Ancient Greek

Etymology

Verb

κλαίω • (klaíō)

to cry, weep

Conjugation

Present: κλαίω, κλαίομαι

Present: κλᾰ́ω, κλᾰ́ομαι (Old Attic)

Present: κλαΐω, κλαΐομαι (Lesbian)

Imperfect: ἔκλαιον, ἐκλαιόμην

Imperfect: κλαῖον, κλαιόμην (Epic)

Imperfect: ἔκλᾱον, ἐκλᾱόμην (Old Attic)

Imperfect: ἐκλάϊον, ἐκλαϊόμᾱν (Lesbian)

Imperfect: κλαίεσκον, κλαιεσκόμην (Ionic)

Future: κλαύσω, κλαύσομαι, κλαυσθήσομαι (active only late)

Future: κλαυσέομαι (Uncontracted)

Future: κλαυσοῦμαι (Contracted)

Future: κλαιήσω, κλαιήσομαι (Attic)

Future: κλᾱ́ήσω, κλᾱ́ήσομαι (Attic)

Future: κεκλαυσήσομαι

Aorist: ἔκλαυσᾰ́, ἐκλαυσᾰ́μην, ἐκλαύσθην

Aorist: κλαῦσᾰ́, κλαυσᾰ́μην (Epic)

Perfect: κέκλαυμαι

Perfect: κέκλαυσμαι

Alternative forms

κλᾰ́ω (klᾰ́ō) Attic

Ref : WP. I 490; vgl. 6. kel-.

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PIET : 1586

971. klēg-, klōg-, kləg-, klang-; kleg-; klōg-; kleig-; kleik-

English : ‘to cry; to sound’

German : ‘schreien, klingen’

Comments: various extensions of the sound word kel-6 ‘to call’

Material: 1. Greek κλαγγή f. ‘clang, din, chaotic noise’, κλάζω ‘to sound, resonate, especially from chaotic noise; to make resound’ (κλαγγι̯ω; κλάγξω, ἔκλαγον, κέκλαγγα, κεκληγώς); fully inflected κλώζω (κλωγι̯ω) ‘to snap, to scream’, κλωγμός ‘clucking’;

Latin clangō, -ere ‘to crash (trumpet); to scream, croak (of birds)’, clangor ‘bird cry’.

Old Icelandic hlakka (equivalent to Latin clangō) ‘to scream (eagle), to rejoice’; Anglo-Saxon hlacerian ‘to mock’; Old Frisian hlakkia ‘to laugh’;

Lithuanian klagė́ti, Latvian kladzêt ‘to cackle’; with ĕ: Latvian klę̃gât ‘to scream’, Lithuanian klegė́ti ‘to laugh loudly’;

ĭ-forms: Lithuanian suklìgo ‘he cried out’, Latvian klidzêt ‘to scream like a hawk’, klìedzu, klìegt, iterative klaĩgât ‘to scream’ (Leskien Abl. 275, Mühlenbach-Endzelin II 231 f.).

ŭ-Form: Lithuanian klugė́ti ‘to cluck’;

2. with final tenuis:

Greek κλώσσω ‘hen’ (late, possibly more a back-formation from κλωγμός).

Middle Irish clocc m., Welsh cloch f. ‘bell’; the source of New High German Glocke etc. is Middle Latin rom. clocca ‘bell’;

Gothic hlahjan (hlōh), Old High German (etc.) lahhēn, lahhan ‘to laugh’, hlahtar n. ‘laughter, merriment’; Anglo-Saxon hleahtor ‘laughter, joy, delight’, Old Frisian hlackia ‘to laugh’; causative Old Icelandic hlǣgia ‘to cause to laugh’, Gothic ufhlōhjan ‘to laugh up’; Old Icelandic hlǣja ‘to laugh’, Anglo-Saxon hliehhan the same

Russian-Church Slavonic klegъtati, klekъtati ‘to scream, especially from an eagle’; Old Bulgarian klьčьtъ ‘to clatter teeth’ (etc., see Berneker 511); Old Bulgarian klokoštǫ, -otati ‘to cluck, to cackle’ (etc., Berneker 521).

ī̆-forms: Anglo-Saxon hlīgan ‘to bestow a reputation for (wisdom); to attribute’; hlīsa, hligsa ‘report, reputation, fame’; Middle Dutch līen, be-līen, līhen ‘to say, to report’; Dutch belijden; Old Frisian hlīa ‘to report, to confess’.

Lithuanian klinkù klìkti ‘suddenly whistling screeching’; ablautend klykiù, klỹkti ‘screeching’;

Russian-Church Slavonic kliknuti ‘to scream’, Iterative. Old Church Slavonic klicati ‘to shout, to call’, klikъ ‘shout’ (etc., Berneker 519).

Similar sound words, with initial g-: Latin glōciō, -īre ‘to croak’, Middle High German klukken, Anglo-Saxon cloccian d.s.; Old Icelandic klaka ‘to chatter’, English clack ‘rattle, clapper; cowbell’, Middle High German Klechel, Kleckel ‘bell clapper’; with initial k-: Church Slavonic klъcati ‘to knock’, Lithuanian klukšė́ti ‘to croak’; rhyme words are provided by the sound root ker-1 S. 567 f.

Ref : WP. I 496 f., WH. 227 f., 606, Trautmann 136.

Pages : 599-600

PIET : 1591

972. k̂lei-

English : ‘to tip, incline, lean’

German : ‘neigen, lehnen’; vielfach von angelehnten Stangen (daher Zelte mit Stangengerippe; Sattelstangen), Leitern, leiter- oder gitterartigen Holzkonstruktionen, andrerseits von Berglehnen, Hügeln u. dgl.

Derivative: k̂lei-tu-s f. ‘slope’, k̂lei-trā ‘truss’, k̂leu̯o-s, k̂li-tó-s ‘leaning’, k̂li-ti-s ‘inclination’, k̂lei-u̯o-s, k̂loi-u̯o-s ‘hill’, k̂loi-no-s ‘slanting’.

Material: Sanskrit śráyati ‘leans, rests against’, śráyatē ‘leans against, is situated’, śritá- = Avestan srita- (: sray-) ‘leaned’;

Avestan sray-, srinav-, srinu- ‘to lean’ (cf. Greek κλινι̯ω);

Armenian leaṙn, Gen. leṙin ‘mountain’ (k̂leitr̥no-);

Uncertain Armenian linim ‘to become, arise, happen, be’ (cf. Sanskrit śráyate ‘is situated’);

Greek κλῑ̃νω, Lesbian κλίννω (κλῐ̆νι̯ω) ‘to lean, incline’ (Fut. κλῐ̆νῶ, Perf. κέκλιμαι), κλιτός ‘situated’, κλίσις ‘inclination’, κλισία f. ‘hut, tent’, δικλίδες ‘double-winged door’, κλῑ̃νη ‘bed’, κλιντήρ, κλισμός ‘resting place’, κλῑτύ̄ς (also written κλειτύ̄ς, Herodian) f. ‘slope, hill’ (Hellenic κλῖτος, κλίτος ‘hill’), κλίμα n. ‘inclination, region, world region’, κλῖμαξ f. ‘ladder’;

Latin clīnō, -āre ‘to bend, incline’ (first formed into compounds and thematically derived from klĭ̄-nā-mi), acclīnis ‘leaning against’, triclīnium ‘dining couch’, cliēns, -tis ‘one who leans on someone for protection, dependent, client’, clēmens ‘gentle, mild’ (k̂lé̯iomenos); clītellae ‘saddle for pack animals (donkeys and mules)’ (from saddle bars leaning against each other), diminutive of k̂leitrā = Umbrian kletram ‘bier, litter’ (and Gothic hleiþra f. ‘tent’); clīvus ‘hill’ (= Gothic hlaiw n. ‘grave’), clīvius ‘slanting = unfortunate, from omens’;

Middle Irish clē, Welsh cledd, Breton kleiz, Cornish cledh ‘link, unfortunate’ = ‘slant’ (k̂le̯ios), Middle Irish fo-chla, Welsh go-gledd ‘north’; Middle Irish clen ‘inclination, wish’ (: Welsh dichlyn ‘alert’ from dī-eks-klin-, Loth RC 42, 87 f.);

Old Irish clōin, clōen ‘crooked, bent’; gallorom. clēta ‘fence’, Middle Irish clīath ‘framework’, Welsh clwyd ‘fence, barrier’, Old Cornish cluit, glossed as ‘clita’; Breton kloued-enn ‘hag’ (k̂leito-, -tā). Additionally, Old Welsh clutam ‘to heap up’, clut, New Welsh clud ‘heap’ (k̂loi-tā); Middle Irish clēthe n. ‘roof beam, rafter’, with related forms in Welsh cledr-en ‘rafter, lath, fence’ (k̂li-trā = Middle Irish clethar ‘support’), Middle Breton clezr-en, New Breton klerenn ‘main piece of the hurdle’ (ablaut with Umbrian kletram, Latin clītellae, Gothic hleiþra, and Old High German leitara).

Old High German (h)linēn ‘to lean (intransitive)’, Old Saxon hlinōn, Anglo-Saxon hlinian, hleonian (hlinēn), etc.; Old High German hlina ‘reclinatorium’, Anglo-Saxon hlinbedd, hlinung ‘camp’, Old High German hlinā ‘rails’; causal forms include Old High German (h)leinen, Anglo-Saxon hlǣnan ‘to lean (tr.)’. Gothic hlainē Gen. Pl. ‘the hill’, New Icelandic hleinn ‘ledge’, Norwegian dialect lein f. ‘hill, slope’ (: Latvian slains); Gothic hlaiw ‘grave’, urnord. hlaiwa, Old High German and Old Saxon hlēo ‘tumulus, grave’, Anglo-Saxon hlāw ‘barrow, gravestone’ (= Latin clīvus); Gothic hlija m. ‘tent, hut’.

Old High German (h)līta, New High German Leite ‘slope, hillside’, Old Icelandic hlið f. ‘slope, hillside’ (compare Greek κλειτύς, Lithuanian šlaĩtas); Old Icelandic hlið f. ‘side’, Anglo-Saxon hlīð n. ‘hill, slope’ (: κλίτος, Lithuanian šlìtė); Gothic

hleiþra ‘hut, tent’ (related to Latin clītellae, etc.); Old High German (h)leitara ‘ladder’, Anglo-Saxon hlæd(d)er of the same meaning.

Additionally, Anglo-Saxon -hlīdan ‘to cover’, hlid n. ‘lid, door’, Old High German lit ‘lid’ (New High German Augenlid), Old Icelandic hlið ‘door, gate door’, Gothic hleiduma ‘linker’; possibly indicative of a d-present in Old Icelandic hlīta (k̂lei-d-) meaning ‘to rely on, to be content with’.

Lithuanian šliejù, šliẽti (older Žemaitian šlejù = Sanskrit śráyati) relates to Latvian sleju, slìet ‘to lean’. Additionally, Lithuanian šlýti means ‘to sink to the side’, and su-šlìjęs conveys the sense of ‘inclining’, while nu-šlajìnti means ‘to tip over’.

In terms of nouns, Latvian slejs m., sleja f. translates to ‘line’; Old Prussian slayan n. means ‘sledge runner’, with the nominative plural slayo meaning ‘sleds’. Lithuanian šlãjos f. pl. denotes the same. Other terms include at-šlainis m. for ‘bay window’, Latvian slains for ‘where one sinks’, Lithuanian šlaĩtas m. ‘slope’, šlýna f. ‘clay’, and at-šlaĩmas m. ‘forecourt’.

Latvian slita f. ‘fence’, Lithuanian Žemaitian pã-šlitas ‘crooked’ (= Sanskrit śritá-, Greek κλιτός); Lithuanian šlìtė, šlitìs f. ‘grouse hook’ (: Greek κλίσις), Old Lithuanian šlitė ‘ladder’; Lithuanian šleivas ‘bowlegged’ (cf. Latin clīvus ‘slope’), ablautend šlivìs m. ‘bowlegged person’; regarding the rhyming words Lithuanian kleĩvas, klývas ‘bowlegged’ see under (s)kel- ‘to bend’; different Specht Indo-European Decl. 130, 3171;

Slavic slojь ‘layer’ (k̂loi̯o-s) in Slovenian slòj ‘layer, deposit’, Russian Czech. sloj the same; cf. formally above Old Prussian slayan n. ‘sled runner’.

Regarding the highly questionable affiliation of Old Bulgarian etc. klětь ‘room, cell’ (Lithuanian klė́tis ‘storage room, sleeping chamber for girls’ is Slavic loanword) assuming Western Indo-European guttural, see Berneker 517 f.

Ref : WP. I 490 ff., WH. I 231 f., 233, 234 f., 236, Wissmann Nom. postverb. 144 f., Trautmann 308 f., Loth RC 42, 87 f., Vendryes RC 46, 261 ff.

See also : Expansion of k̂el-2 ‘to incline’; see also under (s)kel- ‘to bend’.

Pages : 600-602

PIET : 1587

973. kleiK̂-

English : ‘to press, squeeze’

German : ‘(schmerzhaft) drücken, quetschen, klemmen, zwicken’

Material: Sanskrit kliśṇā́ti ‘tortures, harasses’, klíśyatē ‘is tortured, suffers’, klḗśa- m. ‘pain, suffering, complaint’, saṁ-kliś- ‘to squeeze’;

Lithuanian klišė f. ‘crayfish claw’ (likely also klišas ‘bowlegged’), kleišiúoti ‘to walk with crooked feet’;

Slavic kliša and klěša ‘tongs, scissors’ (from Balto-Slavic kleišia̯- and klaišia̯-) is found in Polish kliszawy and Little Russian klíšavyj ‘bowlegged’; alongside Russian - Church Slavonic klěšča ‘tongs’, Slovenian klẹ́šče, Little Russian klišči f. Pl. the same (from Balto-Slavic klaištia̯-);

Church Slavonic klěšta ‘tongs’, klěštiti ‘to press’, Old Bulgarian sъ-klěštati sę ‘to torture’, Russian dialect klestítь (= klěstítь) ‘to press, squeeze, clamp’ etc.

Ref : WP. I 492, Trautmann 137.

Page : 602

PIET : 1588

974. klem-, klēm-, kl$_{e}$m-

English : ‘weak, ailing, feeble’

German : ‘schlaff, matt, siech’

Comments: (hardly better than to consider klēm- : kləm-)

Material: Sanskrit on one hand provides klā́myati, klā́mati ‘becomes tired, weakens’, on the other hand śrā́myati ‘becomes tired, toils, tortures oneself’, śrāntá- ‘tired, exhausted’, śráma- m. ‘fatigue, weariness, exhaustion’; śramaṇá- ‘torturing oneself, mendicant’ has come to Europe through East Asian languages as

shaman ‘sorcerer’ (Indo-European phonetic variation; the ambiguity of the liquids complicates judgment; certainly separated from kerm- ‘to tire’ due at least to the vowel position);

Greek κλαμαράν· πλαδαράν, ἀσθενῆ Hesychius;

Old Irish clam ‘leper’, Welsh Old Cornish claf, Middle Breton claff, New Breton klañv, klañ ‘sick’.

Ref : WP. I 498.

Pages : 602-603

PIET : 637

975. kleng- und klenk-

English : ‘to bend, wind’

German : ‘biegen, winden, zusammendrehen’

Material: 1. Latin clingō, -ere ‘to encircle or to close’ (Paul. ex Festo 49 L., glosses);

Old Icelandic hlykkr ‘curvature’, hlekkr ‘ring’ (hlanki-, =) Anglo-Saxon hlence ‘link or ring in a chain’; Old High German (h)lanca ‘hip’ (‘bend’ or ‘place where one bends’), Middle High German lanke ‘hip, side, loin, soft part’, Middle High German gelenke ‘bend’, New High German gelenk noun, gelenk ‘flexible’, Middle High German lenken ‘to bend’, New High German lenken ‘to guide’, Anglo-Saxon hlanc ‘slender, thin’ (literally ‘flexible’), gehlencan ‘to weave’, also Anglo-Saxon hlinc ‘slope, hill’; Tocharian B kleŋke ‘fastening’;

2. with final tenuis:

Balto-Slavic klenkį̄ō ‘to hobble’ found in: Lithuanian klénkti ‘to walk quickly’, Latvian klencēt ‘to hop’, Old Church Slavonic klęčǫ, klęčati, Little Russian kljačú, kljačáty, Serbo-Croatian klȅknem, klȅći ‘to kneel’, Slovenian klęcati ‘to limp’, etc.

Ref : WP. I 498 f., WH. I 233 f., Trautmann 136.

See also : Vgl. die Reimwurzeln lenk- ‘biegen’, sleng-, slenk- ‘winden, drehen’, skreng(h)-, skrenk- the same

Page : 603

PIET : 1594

976. kleno-

English : ‘maple’

German : ‘Ahorn’

Comments: Partially with still unclear i, ei

Material: Macedonian κλινότροχον (see G. Meyer IF. 1, 325 f.) ‘maple type’, Greek γλεῖνον (loanword);

Middle Dutch lönenholt ‘maple wood’; Low German löne, läne in Pomeranian-Rügen lön, etc. ‘maple’ (hluni-z; from the New Dutch New High German Lehne, Lenne ‘sugar maple’) = Old Icelandic hlynr (hlunr), Danish løn, Swedish lönn ‘maple’, Anglo-Saxon hlyn (likely better than hlīn); alongside Old High German and Middle High German līn-, līm-boum, New High German Leim-, Lein-baum, -ahorn;

Lithuanian (with quite unclear v) klẽvas ‘maple’;

Russian klënъ ‘maple’, Serbian klèn and kljèn ‘field maple’, kūn (klъnъ) ‘type of tree’, etc.

Ref : WP. I 498, Trautmann 136.

Page : 603

PIET : 509

977. klep-

English : ‘wet’

German : ‘feucht’

Material: Greek κλέπας· νοτερόν, πηλῶδες, ἢ δασύ, ἢ ὑγρόν (Hesychius);

Old Irish cluain ‘meadow’ (with possible roots k̂lop-ni- or k̂leu-ni-);

Lithuanian šlampù, šlapti ‘to become wet’, šlapumà ‘wet spot in the field’, šlãpias ‘wet’, Latvian slapêt ‘to make wet.’

Ref : WP. I 497, Trautmann 306.

See also : s. noch unten k̂leu- ‘spülen’.

Page : 603

PIET : 635

978. k̂lep- (sk̂lep-)

English : ‘to cover, conceal, steal’

German : ‘verheimlichen, verstecken, stehlen’

Material: Greek κλέπτω (κλεπι̯ω) ‘to steal’ (κέκλοφα, ἐκλάπην, and ἐκλέφθην), κλέπος n., κλέμμα (from which Latin clepta derives), κλώψ, κλοπός, κλοπεύς ‘thief’, κλοπή ‘theft’;

Latin clepō, -ere ‘to steal secretly’;

Gothic hlifan ‘to steal’ (with hliftus ‘thief’);

Middle Irish cluain (klopni-) f. ‘deception, flattery’, cluainech ‘deceptive’.

Old Prussian auklipts (-kleptós) ‘hidden’; see also under klēp-.

With the initial sl- from skl-, Lithuanian slepiù, slẽpti ‘to hide’ seems related.

The meaning suggests that k̂lep- is an extension of k̂el- ‘to hide’; Middle High German hulft ‘quiver’ appears to be a direct descendant of our root form, similar to Old Prussian auklipts. Old Prussian auklipts reflects a western Indo-European guttural.

Ref : WP. I 497, WH. I 232, Trautmann 137.

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PIET : 1593

979. klēp-

English : ‘to hold in the arms, in ones lap’

German : ‘mit den Armen und im Schoß zusammenhalten’

Material: Middle High German lāfter ‘clafter (a unit of measurement)’, Latvian klèpis ‘lap or fold’, Lithuanian klėbỹs ‘arm span, clafter, armful’ (with b possibly derived from glėbỹs ‘armful’).

The initial variation alongside Lithuanian glėbỹs and New High German Klafter relates to the earlier meaning under gel- ‘bale’ (see above, p. 359).

Additionally, Old High German halftra ‘halter’ and Lithuanian kìlpa ‘loop, rise’ (Persson) are associated under skel- ‘to split’.

Ref : WP. I 498, Būga Kalba ir s. I 71, Mühlenbach-Endzelin II 224.

Page : 604

PIET : 636

980. klēu- (auch klĕu-) und klāu-

English : ‘hook; hooked branch or piece of wood’, etc.

German : vielleicht eigentlich ‘Haken, krummes Holz oder Astgabel, Pflöckchen’, verbal einerseits ‘anhaken (sich anklammern), hemmen, auch von hinkendem Gauge’, andrerseits ‘durch einen vorgesteckten Haken, Riegel, ein Pflöckchen verschließen’

Material: Greek Ionian κληΐς -ῖδος, Attic κλῄς, Doric κλᾱΐς, -ΐδος ‘key’ (also ‘bolt; hook-like loop; oar pin’). Additionally, Doric secondary κλᾴξ, Epidaurian genitive κλαϊκος, and κληΐω (Ionian), κλῄω (Attic) meaning ‘to close with a beam, bolt, or key’; κλήϊθρον (Ionian), κλῇθρον (Old Attic), κλεῖθρον (Attic) for ‘lock’.

Latin clāvis ‘key’, with the diminutive clāviculae ‘tendrils of vines’; clāvus ‘nail (for fixing): steering oar, oar pin’; and claudo, -ere ‘to close, to lock’ (klāu̯i-dō, with present-forming d). Also possibly related is claudeō, -ēre ‘to limp’, from claudu- ‘lame, limping’ (connected to clūdus, clōdus, see WH. I 231).

Old Irish clō, Pl. clōi ‘nail’; the connection to Middle Welsh clo m. ‘bolt, lock’ with Pl. cloeu ‘clavi’ is unclear, as is Middle Breton clou ‘ironwork’ (Ernault RC. 37, 104 f.).

From the Germanic side, it's likely related to Old High German sliozan, Middle Dutch slūten, Old Frisian slūta ‘to close’; also to Old High German sluzzil, Old Saxon slutil ‘key’, and Old High German sloz n. ‘lock’ (with sl- from skl-). This connects to Middle English slote = New Dutch slaten ‘bolt’ and Middle Dutch slēt from sleuta- ‘flexible rod’, possibly derived from ‘peg, stick piece’.

Without the initial s-, possible connections are found in Old Norse hljōta ‘to free, obtain’, Anglo-Saxon hlēotan, Old Saxon hliotan ‘to free, redeem’, and Old High German hliozan ‘to loosen, to foresee, to magic’. Gothic hlauts ‘lot, inheritance’, Old Icelandic hlautr ‘lot’, Old High German hlōz n., and Old Saxon hlōt ‘lot, assigned right or property’ indicate further associations, along with Old Icelandic hlutr ‘lot, share, thing, matter’, and Old High German (h)luz ‘lot, allocated share, land share’. In Old Frisian and Anglo-Saxon, hlot n. ‘lot’ and Dutch lot are similarly related.

Latvian kĺũt ‘to become, to succeed, to obtain’ and kĺũtas ‘fate’ connect to Lithuanian nekliūtas ‘misfortune, calamity’ and kliudýti ‘to hinder or catch’. If the Germanic group is related, it likely derives from a term meaning ‘small peg or stick’ as opposed to something related to lots.

Lithuanian forms such as kliūvù and kliū́ti ‘to hook, to stick’ point to a connection with various meanings related to obstacles and hindrances. Specifically, kliū́tìs and

kliűtė ‘obstacle’, while kliáutė indicates ‘obstacle or defect’. The verb pasikliáu-ju, -ti translates to ‘to rely on’ or ‘to cling to’ (suggesting a sense of attachment).

In Latvian, kĺūstu and kĺũt imply meanings of ‘to get stuck, to arrive, to become,’ alongside kĺaustîtiēs ‘to get stuck’ and variations of kĺūm-s, -a, -e meaning ‘obstacle.’

The causative forms, such as Lithuanian kliudaũ and -ýti ‘to hinder or snag,’ and kliaudaũ and -ýti, also align with the concept of obstacles, as seen in kliaudà meaning ‘physical defect’ (related to Latin claudus). Additionally, Latvian kĺũdît serves as an iterative form of kĺũt, reinforcing these connections.

With k-form of Old Church Slavonic ključъ ‘hook, key’, ključ-ǫ, -iti ‘to close together’; Russian kljuká ‘crutch, crook, oven hook’; Serbian kljùka ‘hook, key, clamp’; Old Church Slavonic ključ-im, -iti ‘to bend, to curve’; also Church Slavonic kljuka ‘leaf, deceit’ and similar, and as ‘to hook = to fit together, to happen’ Old Bulgarian kĺučiti sę ‘to fit, to meet’ and similar; probably also Serbian kljùna ‘type of hook, clamp’, kljûn ‘something bent, crooked’.

Ref : WP. I 492 ff., WH. I 231, Trautmann 137 f.

Pages : 604-605

PIET : 633

981. k̂leu-1, k̂leu̯ə- : k̂lū-

English : ‘to hear’

German : ‘hören’ (aoristisch), auch ‘wovon man viel hört, berühmt, Ruhm’

Comments : (Erweiterung einer Wurzel k̂el-);

Derivative: k̂leu̯-os- n. ‘gift, fame’, k̂leu-to-m n. ‘the hearing’, k̂lu-ti- f. ‘the same’, k̂lu-to-s ‘famous’, k̂leu-men- n. ‘hearing’, k̂leu-tro-m n. ‘song, sound’, k̂leu-mn̥-to-m n. ‘good reputation’; k̂leu-so-s m. ‘hearing’, k̂lu-s-ti- f. ‘the hearing’.

Material: 1. Sanskrit śr̥ṇṓti (k̂l̥-neu-) ‘hears’, śrudhí ‘hear’ (= κλύθι), participle śrutá- (= κλυτός, Latin inclutus, Irish cloth n., Old High German Hlot-, Armenian lu) etc., śraváyati ‘lets hear’, śrūyate ‘is heard’, śrúti- ‘the hearing’;

Avestan surunaoiti (k̂lu-n-) ‘hears, is renowned, is called’ etc., participle srūta- ‘heard, famous’, srŭti- ‘the act of bringing to hearing, presentation’.

Sanskrit śrōtra- n. ‘ear’, Avestan sraoϑra- n. ‘the singing’ (= Anglo-Saxon hlēoðor, Old High German hliodar), Avestan sraota- n. ‘the hearing’ (cf. Serbian slútiti), Avestan sraōman- n. ‘hearing’ (: Gothic hliuma), Sanskrit śrṓmata- n. ‘good reputation’ (= Old High German hliumunt);

Armenian lu ‘sound’ (= κλυτός etc.), lur ‘news, rumor, message’, lsem, aorist luaj, luay ‘hear, heard’ (k̂lu-k̂e-); the -s- of the present is most likely -sk̂o-.

Greek κλέ(ϝ)ω, -ομαι, Epic κλείω ‘to praise’ are secondary; ἔκλυον ‘heard’ (= Sanskrit śruvam), κλῦθι, κέκλυθι ‘hear!’, κλυτός ‘famous’, κλειτός ‘famous’ (κλεϝετος, like γενετή, Latin genitus), κληίζω ‘to praise; to call, to name’ (κλέϝε[σ]-ίζω from the es-stem), κλεηδών, κληδών, -όνος (κλεϝ-ηδών) ‘call’, etc.;

Note:

Greek Nominative m. κλειτός (kleitós), f. κλειτή (kleitḗ), κλειτόν n. (kleitón), Accusative m. κλειτόν (kleitón), f. κλειτήν (kleitḗn), n. κλειτόν (kleitón) : Albanian Gheg quajtun, Tosk quajtur ‘renowned, famous, called’, Aorist quajt-a ‘I called’ : Aorist Greek ending -a, by Andi Zeneli

Latin clueō, -ēre (later also cluō, -ĕre) ‘to be called, to be named’ (ē-verb with the loss of k̂lu-), cluvior (Gl.) ‘nobilior’, inclutus ‘famous’ (through Latin aus-cultō s. under k̂el-2 ‘to bend’), Oscan-Umbrian only in names (Kluvatiis ‘Clovatius’, Umbrian Kluviier ‘Cluvii’, etc.);

Old Irish cloth n. ‘fame’ (= Sanskrit śruta-), Welsh clod ‘praise’.

Welsh clywed ‘hearing, to hear’, Middle Welsh clywaf, Cornish clewaf ‘I hear’; Breton clevout ‘to hear’, Old Irish ro-clui-nethar (rearranged from cli-nu-, Indo-European k̂l̥-) ‘hears’, Perf. 1. Sg. ro-cuala, Welsh cigleu ‘I heard’, Old Irish subjunctive rocloor ‘that I hear’, -cloth, later -closs ‘was heard’; Thurneysen Greek 357, 439;

Old Icelandic hljōð ‘listening, silence; sound’ (= Avestan sraota-), Anglo-Saxon hlēoðor ‘tone, melody’, Old High German hliodar n. ‘tone, sound’ (= Sanskrit śrōtra-), Gothic hliuma m. ‘hearing’, plural ‘ears’ (= Avestan sraoman), Old High German hliumunt, New High German Leumund (= Sanskrit śrōmata-), participles hluþa-, hluða- as in Old High German Hluderīch, Hlothari, Anglo-Saxon Hloþ-wīg, -here, etc.;

Alongside with ū (heavy base, see above), Old High German hlūt, Anglo-Saxon hlūd, Old Saxon hlūd, New High German laut;

Latvian sludinât ‘to announce’; lengthened Lithuanian šlovẽ and šlóvė ‘glory, splendor’, ablautend East Lithuanian šlãvė ‘fame’.

Old Bulgarian slovǫ, sluti ‘to be called, to be famous’, derived form. slava f. ‘glory’, from which slaviti ‘to make famous’,

Serbian slûtīm, slútiti ‘to suspect’ is a denominative from slutь; Slovene slût ‘suspicion’ is likely post-verbal, while slytije ‘call, name’; Tocharian AB klăw- ‘to announce’; A klots, B klautso ‘ear, gill’. With west Indo-European guttural: Albanian kjuhem, kluhem ‘to call’, gjuanj, kjuanj, kluaj ‘to name’ (Pedersen IF. 5, 36).

2. es-stem: Sanskrit śravas- n. 'fame', Avestan sravah- n. 'word', Greek κλέϝος 'fame', Illyrian proper noun Ves-cleves (= Sanskrit vasu-śravas 'possessing good fame'), Latin cluor (Gl.) 'glory', Old Irish clū 'fame' (but Welsh clyw 'hearing' is a later formation), whose ū comes from the Gen. Sg.; Old Church Slavonic slovo 'word'; Tocharian A klyw, B kälywe (kleu̯os) 'fame'; Pedersen Tochar. 225.

3. s-extensions: Sanskrit śrṓṣati 'hears, listens, obeys', śrúṣṭi- 'willingness', Avestan sraoša- 'hearing', etc.;

Armenian luṙ 'silent' (k̂lus-ri-);

Old Irish cluas 'ear' (k̂loustā) = Welsh clūst 'hearing';

Old Icelandic hler 'listening' (from hloza-, earlier hluza-), Old High German hlosēn 'to listen, to hear', New High German (Bavarian) Alemannic losen; Old Icelandic hlust 'ear' (= Sanskrit śruṣṭi-), Anglo-Saxon hlyst 'hearing', Old Saxon hlust f. 'hearing, ear, listening'; Old Icelandic hlusta, Anglo-Saxon hlystan (English listen) 'to listen attentively'; with ū (as in Old High German hlūt, see above): Old High German lūstrēn, New High German (Swabian-Bavarian) laustern 'to listen, to hear',

New High German lauschen (hlūs-skōn); Anglo-Saxon hlēor, Old Saxon hlior, Old Icelandic hlȳr 'cheek' (= Old Bulgarian sluchъ);

Old Bulgarian slyšati 'to hear', sluchъ 'hearing', slušati (Serbian slȕšati, also with a heavy base like slyšati) 'to hear';

Tocharian A klyoṣ-, B klyauṣ- 'to hear'; A klośäṃ, B klausane dual 'ears'.

With West Indo-European guttural: Messapic klaohi 'hear!' (: Sanskrit śrōṣi); Lithuanian klausaũ, -ýti 'to hear', Latvian klàusît 'to hear, obey', Old Prussian klausītton 'to hear', Lithuanian paklusnùs 'obedient' (in contrast to Lithuanian kláusiu 'I ask' = 'will hear' from kleu̯ə-s-iō has a future form s).

Ref : WP. I 494 f., WH. 86 f., 237 ff., Trautmann 307 f., Specht Indo-European Dekl. 285, 333; Hj. Frisk, Göteborgs Högsk. Ársskr. LVI 1950: 3.

Pages : 605-607

PIET : 634

982. k̂leu-2 : k̂lō[u]- : k̂lū-

English : ‘to rinse, clean’

German : ‘spülen, rein machen’

Comments: Extension k̂leu-d-, Latvian also k̂lŏu-k-.

Material: Greek κλύζω (κλύδι̯ω) ‘to wash’, κλύδων m. ‘wave’, κλύσμα n., κλυσμός m. ‘splashing’, κλυστήρ m. ‘enema tip’, root noun Accusative Sg. κλύδα ‘surge’;

Old Latin cluō ‘purge’ (k̂lou̯ō), Latin cloāca (cluāca, clovāca) ‘drain channel’;

Old Gallic Cluad, Old Welsh Clut, Ptolemy Κλώτα river name, English Clyde (Celtic kloutā); Welsh clir ‘bright, clear, pure’ (k̂lū-ro-s);

Gothic hlūtrs, Anglo-Saxon hlūt(t)or, Old Saxon and Old High German hlūt(t)ar ‘bright, pure, clear’, New High German lauter (klūd-ro-s); Old Norse hlér ‘lake, sea’ (hlewa-, Indo-European k̂leu̯o-);

Lithuanian šlúoju, šlaviaũ, šlúoti, dialect šlavù (= Latin cluō) ‘to sweep, to wipe’, šlúota ‘broom’, Latvian sluôta ‘broom’; extension k̂lŏu-k- in slaũcît ‘to sweep, to

wipe’, slaukšēt ‘to splash, to splatter’, slàukt ‘to milk’, Lithuanian šliaukti, šlaukýti ‘to sweep’.

Maybe Albanian lot ‘tear’ by Andi Zeneli

Perhaps an extension of k̂el- ‘moist, wet’, which also underlies the following roots: k̂lep- ‘moist’ (see there), k̂lek- (Lithuanian šlakù, -éti ‘to drip’, šlẽkti, šliknóti ‘to splash’, etc.), k̂leg(h)- (Russian slezá ‘tear’, Old Church Slavonic slьza ‘tear’). If this is correct, the relationship for k̂leu- : k̂el- would be sreu- ‘to flow’ : ser- as either a model or a parallel.

Ref : WP. I 495 f., WH. I 239 f., Trautmann 307.

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PIET : 1590

983. k̂lou-ni-

English : ‘hip’

German : ‘Hinterbacke, Hüfte’

Material: Sanskrit śrōṇi- m. f., Avestan sraoni- f. ‘hindquarters, hip’; Latin clūnis ‘hindquarters, hind leg, tailbone in humans and animals’ (clunāculum ‘small sword or dagger worn at the back’); Welsh Cornish clun f. ‘hip’, Breton klun ‘hindquarters’; Old Icelandic hlaun n. ‘hindquarters’; Lithuanian šlaunìs ‘hip, thigh, yoke arm’, Latvian slauna ‘hip’; Old Prussian slaunis ‘thigh’. The phonetic form of Greek κλόνις, -ιος ‘coccyx’ remains unexplained.

Ref : WP. I 499, WH. I 239, Trautmann 306, Specht Indo-European Dekl. 162.

Pages : 607-608

PIET : 638

984. knei-g$^{w}$h-, knei-b-

English : ‘to incline, bend’

German : ‘neigen, sich biegen’

Material: Latin cōniveō, -ĕre, -nīvī, and -nīxī ‘to bend together, to close (barriers, lines); especially to squint, to wink, to be lenient’, as con-cnī(g)ueō related to nictō, -āre ‘to wink, to blink, to nod’, nītor, -ī, nīsus, and nīxus (gnixus Festus) ‘to lean, to support oneself; to rely on; to push upwards, to climb’; Umbrian conegos, kunikaz ‘conixus’ (essentially conigātus: -g- likely an analogy formed after verbs ending in -g).

Gothic hneiwan, hnaiw ‘to bend’, hnaiws ‘humble, low’ (‘bent’), Old Icelandic knīga ‘to bend, sink’, Old Saxon Anglo-Saxon hnīgan same meaning (Anglo-Saxon hnāg ‘bent, contemptible’), Old High German hnīgan ‘to incline’; Old High German hnëgēn ‘to be inclined’, Anglo-Saxon hnigian (see Schulze Kl. Schr. 599 f.); causative Old High German hneicken ‘to incline’, Old Icelandic hneigja ‘to incline, bend, bow down before’; denominative (from hnaiws) Gothic hnaiwjan ‘to humiliate’, Anglo-Saxon hnægan ‘to humble’; Old High German nicken ‘to bend, to bow, to nod’.

Additionally, Indo-European knei-b- appears in Old Icelandic hnīpa (hnīpēn, -ōn) ‘to let the head hang, to be sullen’, hnȋpinn ‘sullen’, gnīpa f. (ga-hnīpōn-) ‘overhanging rock’, Anglo-Saxon hnipian ‘to let the head hang, to be sullen’; Gothic ga(h)nipnan ‘to be sad’; Lithuanian knimbù, knìbti ‘to bend together’.

Ref : WP. I 476, WH. I 261; Wissmann Nom. postverb. 64, 183.

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PIET : 1573

985. kneug-

English : expr. root

German : ‘Schallwort’

Material: Greek κνυζᾶν, -εῖν ‘to growl (of dogs), to whimper (of children)’: Lithuanian kniaũkti ‘to meow’. Likely just a coincidence.

Ref : WP. I 476.

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PIET : 1574

986. knid-, k̂nid-, sknid-

English : ‘louse, nit’

German : ‘Laus, Ei der Laus, Nisse’

Comments: often transformed due to taboo; see above p. 437 ghnīdā same meaning.

Material: Armenian anic ‘praise’ (nid-s); Albanian thënḯ ‘praise’ (k̂(ë)nid-); Greek κονίς, -ίδος f. (knid-s), likely influenced by κόνις ‘dust’; Middle Irish sned f. ‘gnome’, Welsh plural nedd, Norwegian neð, Breton nez same meaning (s(k)nidā).

Anglo-Saxon hnitu f., Old High German (h)niz, New High German Nisse ‘egg of the louse’ (knidā). It could be related to (s)ken- ‘to scratch’, similar to ghnīdā being related to ghen- in the same way.

Ref : WP. I 461, WH. I 783 f., Specht Indo-European Dekl. 44, Trautmann 93.

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PIET : 2676

987. k̂o-, k̂e- (mit Partikel k̂e ‘hier’), k̂(e)i-, k̂(i)i̯o-

English : ‘this’

German : Pronominalstamm ‘dieser’, ursprünglich ich-deiktisch, später auch ‘jener’

Derivative: k̂i-na ‘away’

Material: Armenian -s ‘article’ (e.g., mard-s ‘the human’), sa ‘this’, ai-s of that kind, a-s-t ‘here’;

Phrygian σεμου(ν) ‘this one’ (k̂em + ōi); otherwise Pedersen Tochar. 259.

Greek particle κε in κεῖνος and ἐκεῖνος, Doric Lesbian κῆνος ‘that one’ from (ε)κε-ενος; from this, derived (ἐ)κεῖ ‘there’, (ἐ)κεῖθι, etc.; k̂i̯o- in σήμερον, Attic τήμερον ‘today’ (κι̯ᾱμερον), from which also κι̯ᾱϝετες ‘this year’ appears in σῆτες, Attic τῆτες, Doric σᾶτες;

Latin -ce, the ce-particle in ce-do ‘give it here’ (similarly Oscan ce-bnust ‘he will have come here’), cēterus ‘the other, the remaining’ (cĕ + etero-, cf. Umbrian etru ‘the other’); hi-c (hi-ce), hīs-ce, sī-c (sī-ci-ne), illī-c, illū-c, tun-c, nun-c, etc., Oscan ekak ‘this one’, ekík ‘this’ = Palignian eci-c, Marrucinian iaf-c ‘these’, esu-c ‘that’; Oscan ídí-k, Umbrian ere-k ‘that’, Oscan ekas-k ‘these’, Umbrian esmi-k ‘to this’, Latin ecce (likely from ed-ke, see e pronoun), Oscan um -um extended ekk-um ‘similarly’, from puz ‘how’ reformed ekss ‘so’;

Conglutinate e-ko- e.g., Oscan ekas ‘these’, Palignian acuf ‘here’, ecuc ‘to here’, ecic ‘this’, e-k(e)-so- e.g., Oscan exac ‘to that’;

k̂i- in Latin cis ‘on this side’, citer ‘on this side’, citrō ‘toward here’, citrā ‘on this side’, citimus ‘nearest’, Umbrian çive ‘on this side’ (from k̂i-u̯o-), çimu, sìmo ‘to the nearest, backward’;

Old Irish cē ‘here, on this side’ (k̂ei, cf. ablaut Ogom coi ‘here’, Gaulish κουι), cen (cf. the n-suffix in Old High German hina ‘away’, etc.) ‘on this side’ (as in cen-alpande ‘Cisalpine’) and ‘without’, centar ‘on this side’; Gaulish etic alongside eti ‘also’ could also contain -k̂e;

Old Norse hānn, hann ‘he’ (hānaR, Indo-European k̂ēnos from k̂e-eno-s), hōn ‘they’; Old Saxon hē, he, hie, Old High German hē, her ‘he’, only nominative, Anglo-Saxon hē̆ of the same kind;

Gothic himma ‘to this’, hina ‘to this one’, hita n. ‘now’, Old Saxon hiu-diga, Old High German hiu-tu ‘this day, today’ (: Old Saxon ho-digo of the same kind), Old High German hiuru (hiu-jāru) ‘this year’, New High German jetzt, Austrian hietz(t), Middle High German (h)ie-zuo (from hiu + postposition tō ‘to’); Old High German hina ‘away’, New High German hin, hinweg (cf. Old Irish cen); Gothic hiri ‘come here’ (base form uncertain); Old High German hëra, Old Saxon her ‘to here’; Gothic hēr, Old High German hiar, Anglo-Saxon hēr ‘here’ (k̂ēi-r); Gothic

hidrē ‘hither’, Anglo-Saxon hider, English hither ‘to here’ (: Latin citer, citrō), Dutch heden ‘today’, Old High German hitumum, hitamun ‘first, only’ (: Latin citimus);

It is debated whether here: Gothic hindana ‘behind, beyond’, Anglo-Saxon, Old Saxon hindan, Old High German hintana ‘behind’, Old Norse handan ‘from that side, beyond’, comparatively Gothic hindar, Old High German hintar ‘behind’, superlatively Gothic hindumists ‘farthest, outermost’, Anglo-Saxon hindema ‘last’, where the n from k̂i-n-t-, k̂o-n-t is the same as in Old High German hina; or connected with Gaulish Cintugnātos ‘firstborn’, Old Irish cētne, Welsh kyntaf ‘first’, etc., relating to ken- ‘to come fresh, just appear, begin’ (above p. 564) with the meaning ‘last’ = ‘novissimus’.

Old Prussian schis (adverb schai ‘here’), Lithuanian šìs (Latvian šis = Old Church Slavonic sь ‘this’), genitive Lithuanian šiõ, Old Church Slavonic sego, accusative plural Old Church Slavonic sьję, feminine Lithuanian šì (Latvian šĩ) = Old Church Slavonic si, accusative singular feminine sьjǫ, Lithuanian šì-tas ‘this’ (k̂i-to-), along with štaĩ ‘look here’ (Old šitai), Old Prussian stas ‘the’; Lithuanian šiañdien, Latvian šùodien ‘today’, Lithuanian šè, Latvian še ‘here’, Old Church Slavonic si-сь ‘such’ etc.;

Hittite ki ‘this’, ki-nun ‘now’ contains k̂i (Pedersen Hittite 50).

Ref : WP. I 452 ff., WH. I 192 f., 208 f., 222, 390, 644 f., 855, 862, Trautmann 304, Schwyzer Gr. Gr. I 613.

Pages : 609-610

PIET : 2917

988. kob-

English : ‘to fare well, be successful’

German : ‘sich gut fügen, passen, gelingen’

Derivative: kobo-m 'success'

Material: Old Irish cob n. 'victory', Gaulish Ver-cobius, Cobo-nertos: Cobnertos MN, Cobrūnus, -rūnius MN (also migrated into Slavic as Kobrynъ, from which the city name Russian Kobrynь, Polish Kobryń in the province of Grodno).

Anglo-Saxon gehæp 'suitable', nasalization Swedish hampa sig 'to happen' = Norwegian heppa the same, heppen 'happy, favorable', Old Icelandic happ n. 'luck' (English hap 'chance', to happen 'to occur', happy 'happy' from the North); Old Bulgarian kobь f. 'fortune, genius, protective spirit', Church Slavonic kobь 'omen, augury', Russian alt kobь 'divination, premonition based on bird flight or encounter', today dialectal 'monster, horror', Serbo-Croatian kôb 'good omen, congratulations; premonition, bad premonition', etc.

Ref : WP. I 457 f.

Page : 610

PIET : 552

989. koi-, kuu̯ī-

English : ‘squeaking noise’

German : Nachahmung des Quietschlautes; einzelsprachliche Lautnachmungen

Material: Greek κοΐζειν 'to squeak like a piglet', New High German quieken, quieksen, quietschen, Lithuanian kvỹkti, Russian kvičátь 'to squeak, chirp, whine', etc.

Ref : WP. I 455, Berneker 656 f., Trautmann 147.

Page : 610

PIET : 0

990. koi-lo-

English : ‘naked; miserable’

German : ‘kümmerlich, nackt’

Comments: only Celtic and Baltic

Material: Old Irish cōil, cōel 'thin, narrow', Welsh Cornish cul 'thin, lean'; Latvian kaîls 'naked, bare, exposed', kaîli ļaudis 'couple without children' (could also relate to kai- 'alone').

Ref : WP. I 326, 455, WH. I 130.

Page : 610

PIET : 553

991. k̂oi-no-

English : ‘grass’

German : ‘Gras’

Material: Greek κοινὰ • χόρτος Hesychius (possibly neuter plural); Lithuanian šiénas, Latvian sìens 'hay' (Finnish loanwords derived from this mean 'hay, grass, herb'); Old Church Slavonic sěno 'χόρτος', Serbo-Croatian sȉjeno 'hay', Czech sěno 'hay'.

Ref : WP. I 455, Mühlenbach-Endzelin Latvian-D. Wb. III 859, Trautmann 297.

Page : 610

PIET : 0

992. kois-

English : ‘to care for, cure’

German : ‘sorgen’

Material: Latin cūra 'care', cūrō, -āre 'to care', Old Latin coiravit, etc., Palatine coisatens 'they cared', Umbrian kuratu 'cared for'; possibly Gothic ushaista 'poor' as 'neglected.' Perhaps related are the Gallic personal names Koisis, Coisa.

Ref : WP. I 455, WH. I 314, 859.

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PIET : 1565

993. ko ko, kak(k)-, ku(r)kur-

English : expr. sounds of a hen or cock

German : u. dgl. als Nachahmung des Naturlautes der Hühner; Worte ohne nachweisbare ältere Geschichte

Material: I. Greek κακκάβη f., κακκαβίς f. 'partridge', κακκαβίζειν from the natural sound of partridges (similarly the borrowed Latin cacabāre), κακκάζειν 'to cluck'; Latin cacillāre 'to cluck (of the hen)'.

ndd. kakkeln 'to cluck', Dutch kokkelen 'to crow (of the rooster)', alongside Old High German gackizōn 'to cluck (of the hen laying an egg)', New High German gackern, dialectal gaggezen, New High German Gockel (see also under ghegh-).

II. Latin coco coco 'natural sound of chickens' (Petron 59, 2), French coq 'rooster', Danish kok, Swedish dialectal kokk 'rooster', Old Norse (from Old French) kokr, Anglo-Saxon cocc, Dutch alt cocke; Old Church Slavonic kokotъ 'rooster', kokošъ 'hen', Russian kokotátь 'to cluck', etc.

III. Sanskrit kurkuṭa-, kukkuṭa- m. 'rooster', kukkubha- m. (at least for kurkubha-) 'pheasant'; Latin cūcurriō, -īre 'to crow (of the rooster)', cūcuru interjection; New High German kikeriki (older kükerukü, kükerlüküh), Middle Dutch kuckern, kockern, köcken 'to crow'; Lithuanian kakarýkū 'kikeriki', Little Russian kukuríku, Serbian kukùriječēm-, -ijèkati, Russian kukorékatь, etc. 'to crow', Greek κουρίζω, etc.

IV. Greek κίκιρρος, κικκός 'rooster' Hesychius; Oscan cicirrus, cognomen of the Messius, probably 'fighting rooster'.

Ref : WP. I 455 f., WH. I 126, 212, 242, 300.

Page : 611

PIET : 2800

994. koḱsā

English : ‘a part of body (foot, hip. etc.)’

German : ‘Körperteilbenennung’

Comments: (Aryan also koḱso-s)

Material: Sanskrit kákṣā f., kakṣa- m. 'armpit, girth region of horses', Avestan kaša- m. 'armpit' (shows -ḱs-); Latin coxa f. 'hip'; Old Irish coss f. 'foot', Brittonic Αργεντό-κοξος approximately 'white foot' (but Welsh coes 'leg' is borrowed from Latin); Old High German hāhsina 'knee joint of the hind leg', Middle High German hehse, New High German Hächse, Bavarian Haxn.

Ref : WP. I 456 f., WH. I 188, 283, 858.

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PIET : 556

995. kolə- : klō-

English : ‘to spin’

German : ‘spinnen’

Material: Greek κλώθω, κλώσκω 'to spin', κλωθώ eig. 'the spinner', κλωστήρ, -ῆρος 'thread, spindle'; Latin colus, -ūs or -ī 'spinning wheel'. The connection of colus with $k^{w}$el- 'to turn around' is questionable, as the wheel itself does not rotate. Formally, κλώθω could be a dh-present from a heavy base kolə- : klō- (klō-dh-ō or kolə-dhō); a relation to κάλαθος 'basket' ('braid') is conceivable.

Albanian kalathi ‘basket’ Greek loanword.

Note by Andi Zeneli:

κάλαθα:

†λάλαβοι. οἱ δὲ ἄνθη

Basket

†They received. But the flowers

καλάθαρβα:

παροινία

Basketful

Overindulgence

καλαθηφόροι:

οἱ τὰ μαγειρικὰ φέροντες

Those who carry kitchen items

καλαθίσκος:

εἶδος ὀρχήσεως. καὶ σκεῦος γυναικεῖον παρὰ Μενάνδρῳ (fr. 1018)

Little basket

A kind of dance. And a feminine vessel according to Menander (fr. 1018)

κάλαθος:

ποτήριον, ὃ καὶ ψυκτήρ. καὶ τὰ ὑπὲρ τὸ πρόσωπον μέρη. καὶ ἀγγεῖον, ἐν ᾧ χωνεύουσι σίδηρον. καὶ γυναικεῖον σκεῦος εἰς ἐρίων παράθεσιν

Basket

A drinking vessel, which also serves as a cooler. And the parts above the face. And a vessel in which they dissolve iron. And a feminine vessel for the presentation of wool.

Ref : WP. I 464, WH. I 250.

Pages : 611-612

PIET : 0

996. k̂oləmo-s, k̂oləmā

English : ‘stalk; reed’

German : ‘Halm, Rohr’

Material: Greek κάλαμος, καλάμη 'reed' (from κολ- assimilated); Latin culmus 'stalk'; Old High German halm, halam, Old Norse halmr, Anglo-Saxon healm 'stalk'; Old Prussian salme 'straw', Latvian saĩms 'straw'.

Old Church Slavonic slama (solmā, Indo-European k̂olə-mā), Russian soloma, Serbian slàma 'straw'; Tocharian A kulmäṃts- 'reed'. From Greek κάλαμος are derived Sanskrit kaláma- m. 'a type of rice, writing reed' and Latin calamus 'reed', which in turn leads to Welsh calaf 'reed'. A relationship to k̂el- meaning 'thin shaft, arrow, stiff stalk' is worth considering (see p. 552 f.).

Ref : WP. I 464, WH. I 136, 303 f., Trautmann 298.

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PIET : 429

997. kol(ĕ)i̯-

English : ‘glue’

German : ‘Leim’

Material: Greek κόλλᾰ 'glue' (κόλι̯α); Middle Dutch helen 'to stick' (haljan); Old Church Slavonic klějь, klejь 'glue' (Proto-Slavic forms kъlějь, kъlьjь, kъĺe, cf. Berneker 659 f.); Lithuanian klejaĩ 'glue' is a loanword from Slavic; the Slavic -ъl- is a reduction stage to -ol-.

Ref : WP. I 464, Trautmann 144 f.

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PIET : 0

998. koli-

German : ‘junger Hund, Tierjunges’

See also : s. S. 550 unter kel- ‘rufen’

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PIET : 0

999. kom

English : ‘by, beside, at, with’

German : Adverb (Präfix und Präp. oder Postpos.) ‘so an etwas entlang, daß Berührung damit stattfindet; neben, bei, mit’

Material: Greek κοινός 'common' derived from κομ-i̯ó-ς (-i̯ó-s 'going'); Ligurian River name Com-beranea, Venetian personal name Com-petalis, Hispano-Occitan Com-plūtum, Com-pleutica (Ligurian, Veneto-Illyrian).

Latin cum 'with, by', a preposition and (after pronouns) a postposition with the ablative (= instrumental), as a prefix com-, leading to con- and often cocō- before v- (as in Celtic) and vowels; also cōram, derived from co-ōro- 'situated before the face' after palam, clam; Oscan com, con as a preposition 'with' in the ablative (= instrumental), com-, kúm- as a prefix 'with' (derived comono, locative comenei 'comitium' from kom-no-); Umbrian com 'with', a preposition (only postposed with pronouns) in the ablative (= instrumental), always postposed meaning 'juxta, apud, ad', also in the ablative (= instrumental), prefix kum-, com- (co- again before v-: coaertu, kuveitu); Faliscan cuncaptum 'concept', Volsk co-uehriu ablative 'curia' (ko-uīrio-, cf. Latin cūria likely from co-uĭriā); Italian comparative in -t(e)ro-, denoting the coming together of two, indicating opposition, in Latin contrā 'opposite, against', contrō-versia, Oscan contrud 'against'.

Old Irish con- 'with', a preposition in the dative (= instrumental), prefix Gaulish com-, Old Irish com- (proclitic con-), Welsh cyf-, cyn-, Cornish kev-; loss of -m before u̯-, e.g., Welsh cy-wir, Old Breton keuuir-gar, Gaulish Covīrus MN, Welsh cy-wely 'bed'; distinct from Old Irish co 'to, until', a preposition with accusative co a chēle 'to his companion' = Welsh bw-y gilydd '(from one) to another', also originally with $k^w$; kom-dho-s 'understanding' might be the basis for Old Irish cond 'meaning, understanding' (= Old Church Slavonic sǫ-dъ 'judgment');

Albanian kë- = Latin co(m)-.

The inclusion of the Germanic prefix ga- is supported by its basic meaning 'with', as seen in Gothic ga-juka 'joined, companion', ga-mains 'common', ga-qiman 'to come together' and similar correspondences; the Germanic g- comes from χ- in the unstressed prefix; the nasal was lost before the union with verbs and, following their model, also in somewhat inherited older nominal compounds like gamains (note the prominence of the particle in these as well); the unmistakable kom is present in Frankish ham-ēdii 'conspirators'; Old Church Slavonic sǫ-dъ 'judgment' as noted above.

The related km̥ta 'beside, along, downward, with' appears in:

Greek κάτα, κατά as a preposition with accusative 'along, over, through, at' and with genitive 'over, along, downward', as well as in the genitive (= ablative) 'from something down', also as a prefix;

Old Irish cēt-, prominent ceta- (km̥ta); in cēt-buith 'meaning' and also elsewhere with the verb as a noun; Old Welsh cant, Middle Welsh can, gan, Old Cornish cans, Breton gan 'with, by, along';

Hittite kat-ta (a from m̥), postposed with dative 'under, at the bottom, with' and with ablative 'from, down from'; kat-ta-an in the same context, along with enclitic -kán, see Pedersen Hittite 158 f.

Note Andi Zeneli:

κάτα the second syllable sometimes disappears, as in καστορνῦσα, κάσχεθε, as also in the Doric forms καβαίνων, κάπετον. Also Albanian ka-, reduced to kë-

Ref : WP. I 458 ff., WH. I 251 ff., 857, Schwyzer Gr. Gr. II 473 ff., irrig ZceltPh. 22, 325 ff.

Pages : 612-613

PIET : 2939

1000. konəmo-, knāmo- oder kₑnəmo-

English : ‘shin; bone’

German : ‘Schienbein, Knochen’

Material: Greek κνήμη f. 'shin, spoke of a wheel', κνημῖς, -ῖδος f. (Aeolic κνᾶμῐν accusative κνᾱ́μιδες nominative plural) 'shin guard'; Old Irish cnāim 'bone, leg' (whether the Greek Celtic -nā- = Indo-European n̥̄, i.e., -enə-, or = Indo-European -nā-, i.e., the full grade of the second syllable, remains undecided); with the full grade of the first syllable (kon[ə]mā) and assimilation of -nm- to -mm- (partly resulting in -m-): Old High German hamma 'hamstring, hollow of the knee', Anglo-Saxon hamm 'hollow of the knee', Old Icelandic hǫm f. 'thigh (in animals)'.

It is uncertain whether the meaning of Homeric κνημός 'mountain forest, wooded mountain slope' ('Wade of the mountain') is proven to be old through Low German hamm 'mountain forest', as the latter may perhaps be connected to an enclosed

piece of forest with Middle Dutch ham 'enclosed piece of land', Low German hamme 'enclosed field' (see kem- 'to compress').

Ref : WP. I 460 f.

Pages : 613-614

PIET : 591

1001. k̂onk-

English : ‘to doubt; to sway’

German : ‘in Zweifel sein, schwanken, in Sorge, Angst sein’

Material: Sanskrit śaŋkatē 'wavers, doubts, is anxious, fears', śaŋkita- 'anxious, fearful', śaŋkā́ 'anxiety, fear, suspicion, doubt'; Latin cūnctor, -ārī 'to hesitate' (concitor Frequentative, cf. Sanskrit śaŋkita-); Old Norse hætta 'to risk' (hanhatjan), hætta 'danger', hāski 'the same' (han-h(a)skan-). Regarding Old High German hāhan 'to hang', see p. 566 under k̂enk- 'to sway'.

Ref : WP. I 461.

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PIET : 1566

1002. k̂onkho-

English : ‘clamshell’

German : ‘Muschel’

Material: Sanskrit śaŋkhá- m. 'shell, temple'; Greek κόγχος, κόγχη 'shell, hollow measure'; κόχλος, κοχλίας 'shell, snail shell, snail', possibly from κογχλ-; Latin congius 'hollow measure for liquids' is most likely a Greek loan; uncertain Latvian sence 'shell', as zence seems to be the more correct form.

Ref : WP. I 461 f., WH. I 260, J. B. Hofmann Gr. etym. Wb. 151.

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PIET : 564

1003. k̂op(h)elo-s oder k̂ap(h)elo-s

English : ‘a k. of carp’

German : ‘Karpfenart’

Material: Sanskrit śaphara- m. 'Cyprinus sophore' = Lithuanian šãpalas 'Cyprinus dobula'; Greek κυπρῖνος 'carp', possibly derived from κεστρῖνος, κοχρακῖνος, ἐρυθρῖνος, etc.; υ- may have been folk-etymologically associated with Κύπρος, since κοπρῖνος could suggest a connection to κόπρος.

Ref : WP. I 457, WH. I 171, Trautmann 299.

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PIET : 612

1004. kopso-

English : ‘blackbird’

German : ‘Amsel’

Comments: (: k̂op- ‘sound root’)

Material: Greek κόψιχος 'blackbird', κόσσυφος (dissimilated from κοψυφος) likewise;

Russian-Church Slavonic (etc.) kosъ 'blackbird'. - Meillet posits (MSL 18, 171) under the assumption of Indo-European k̂- (which in kosъ is retained as k due to the following s) a sound root k̂op-: Church Slavonic sopǫ 'play the flute', Old Bulgarian sopьcь 'flutist', Russian sopĕtь 'wheeze', etc., and Sanskrit śábda- m.

'sound, noise, speech, word' (on the -d-suffix in words for noise see Brugmann II2 1, 467), śápati 'curses', -tē 'affirms, promises'.

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Ref : WP. I 457, Trautmann 299.

Pages : 614-615

PIET : 535

1005. k̂orkā (k̂rokā), -$_e$lā

English : ‘gravel, boulder’

German : ‘Kies, Kiesel’

Material: Sanskrit śárkarā (śárkara-ḥ) 'gravel, pebbles, sand sugar'; Greek κρόκη, κροκάλη 'pebble'; perhaps a κορκάλα : śarkarā underwent transformation after κρέκω 'to strike' to become κροκάλη.

Ref : WP. I 463.

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PIET : 645

1006. k̂ormen-

German : ‘Wiesel’

See also : s. oben unter ker-6.

Page : 615

PIET : 0

1007. k̂ormno-, k̂r̥mno-

English : ‘acid liquid, lye, urine’

German : ‘ätzende, beißende Flüssigkeit, Lauge, Harn’

Material: Middle High German hurmen 'to fertilize' (originally likely with manure), New High German harn, harm, Old High German haran 'urine'; Lithuanian šármas 'lye', Latvian sārms 'lye', Old Prussian (with the ablaut grade of Middle High German hurmen) sirmes (for sirmis) 'lye'.

Ref : WP. I 463, Trautmann 300.

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PIET : 468

1008. k̂ormo-

English : ‘suffering, pain’

German : ‘Qual, Schmerz, Schmach’

Material: Avestan fšarəma- m. 'shame (feeling of)', Middle Persian šarm 'the same'; Old Icelandic harmr 'sorrow, grief, harm, offense', Anglo-Saxon hearm m. 'grief, pain, harm', Old Saxon harm 'pain, offense', Middle Dutch harm 'pain', Old High German har(a)m 'sorrow, harm, disgrace', New High German Harm, Anglo-Saxon hearm, Old Saxon harm 'painful, injurious'; Old Bulgarian sramъ 'shame'.

Ref : WP. I 463, Trautmann 299.

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PIET : 467

1009. koro-s, kor̥o-s

English : ‘war, warrior’

German : ‘Krieg, Kriegsheer’

Derivative: kor̥io-no-s 'army leader'

Material: 1. Without the formative -i̯o-, -i̯a-: Lithuanian kãras 'war' and the lengthened form Old Persian kāra- m. 'warriors, army; people', New Persian kārzār 'battlefield'.

2. Greek κοίρανος (from Κοίρονος) 'army leader, king, lord' (derived from κοῖρος from κόρι̯ος with the formative -no-; similarly, Old Icelandic herjann 'father of the army' as an epithet of Odin from harja- 'army'; κοιρανέω 'to command; to rule', κοιρανία 'dominion', cf. from the unextended κοῖρο- proper noun like Κοιρόμαχος); Middle Irish cuire m. 'group, multitude', Gaulish Tri-, Petru-corii as tribal names ('the three-, four-stemmed').

Gothic harjis, Old Icelandic herr, Anglo-Saxon here 'army', Old High German and Old Saxon heri 'army, multitude', personal name Old Germanic Hari-gasti (dative), possibly a name for a god (Neckel KZ. 60, 284); Lithuanian kãrias 'army', kãrė 'war', karỹs 'warrior', Latvian karš 'war, army', Old Prussian kargis (attested as kragis) 'army', caryawoytis accusative singular 'army review'; cf. also above kar-1 p. 530, where the Balto-Slavic examples may also belong here.

Ref : WP. I 353, 462, Trautmann 118.

Pages : 615-616

PIET : 566

1010. kos(e)lo-

English : ‘hazel’

German : ‘Hasel’

Material: Latin corulus means ‘hazel shrub,’ while colurnus (corulinos) denotes ‘made of hazel wood.’ In Old Irish, the term is coll, and in Old Welsh, it is coll, among others, referring to ‘hazel’ (also seen in Gaulish as Coslo- in proper noun). The Old High German word is hasal(a), Anglo-Saxon is hæsel, and in Old Icelandic, it is hasl m. for ‘hazel.’ Additionally, Old High German has hesilīn and Anglo-Saxon hæslen, both meaning ‘made of hazel wood.’ In Old Lithuanian, kasulas refers to ‘hunter’s spear’ as ‘hazel.’

Ref : WP. I 464, WH. I 280.

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PIET : 510

1011. kost-

English : ‘leg; bone’

German : ‘Bein, Knochen’

Material: Latin costa f. means ‘rib’; in Old Bulgarian, kostъ f. translates to ‘bone’ (with Serbo-Croatian kôst meaning ‘rib’). The hypothesis of a k-prefix (related to Latin os, etc.) is deemed implausible.

Ref : WP. I 464, WH. I 281.

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PIET : 568

1012. k̂răpo- (k̂rŏpo-)

English : ‘roof’

German : ‘Dach’

Comments: Only Germanic and Slavic.

Material: Old Icelandic hrōf n. means ‘roof, shed’; in Anglo-Saxon, hrōf translates to ‘roof, deck of a ship’; English has the word roof, and in Middle Dutch, rōf refers to ‘protection roof, lid, cover.’ In Old Bulgarian, stropъ means ‘roof’ (k̂răpos).

Ref : WP. I 477 f., Trautmann 309.

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PIET : 0

1013. k̂rā-

See also : s. oben S. 574 ff. unter k̂er-1 und S. 582 unter k̂erə-.

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PIET : 0

1014. krāt-

See also : s. oben S. 584 unter kert-.

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PIET : 0

1015. krā[u]- : krəu- : krŭ̄-

English : ‘to heap up, put together; heap; roof’

German : ‘aufeinander, auf einen Haufen legen, zudecken, verbergen’

The derivative krəu̯o- 'roof,' while krūsi̯ā 'heap.' In material references, Old Irish has cláu and cró, which mean 'stall, hut, shed' (from krəu̯o-), Welsh has craw meaning 'stall,' Cornish has crow, and Breton has kraou.

Lithuanian kráuju, króviau, kráuti ‘to lay on top of each other, to pile up, to pack, to load’; Latvian kŕaũnu (kŕauju), kŕãvu, kŕaũt ‘to pile up’; Iterative Lithuanian kráustyti, Latvian kŕaũstît ‘to pile up’, kravât ‘to gather’, krauja, kŕava, kŕuva ‘stone pile’; Lithuanian krūvà (Accusative krũva) ‘pile’, kriáutė, kráutė ‘floor space’;

Old Bulgarian krovъ ‘roof’ (krəu̯o-), ablautend kryjǫ, kryti ‘to cover, to wrap, to hide’ etc.;

with s-extension:

Russian krýša ‘roof’, Serbian krîšom Adv. ‘secretly’ (etc., similarly:)

Old Icelandic hreysar Pl. f., hreysi n., alongside Norwegian rūsa, Low German rūse ‘pile’; Old Icelandic hraun n. ‘stone pile, stony ground’.

Based on krā[u]- might be Latvian krãju, krât ‘to gather, to pile up’, Old Bulgarian (with present-forming d) kradǫ, krasti ‘to steal’.

Labial extension (-bh-): Greek κρύπτω ‘to hide’, κρυφῆ ‘secretly’ and the like, κρύβδην likewise;

with p-extension (cf. above κρύπτω) Latvian krâpju, krâpu, krâpt ‘to steal, to deceive’, Lithuanian krópti ‘to steal’; through Gothic hrōt and Anglo-Saxon hrōf ‘roof’ see under kred- and k̂rapo-, also Mühlenbach-Endzelin Latvian-D. Wb. II 269; Tocharian B kraup-, B krop- ‘to gather’; also cf. k̂lep-;

for Old Icelandic hraukr, Irish cruach ‘pile’ and similar terms, which could in themselves derive from a k-extension of our root, see another interpretation under sker-, skereu- ‘to turn’. In the same sense, Old Norse skrūf n. ‘stacked pile’, skrūfr m. ‘tuft’, Norwegian dialect skrauv ‘foam peak’, etc. (would have movable s-).

Dental extensions seem to appear: Old Icelandic hrauð f. poetic ‘brunhilde’, Anglo-Saxon hréad f. ‘ornament’; Old Icelandic hrjōða ‘to cover, to adorn’, Anglo-Saxon hréodan likewise (cf. Lithuanian kráudinu ‘to load’) alongside hyrst m. ‘ornament, armor’, Old High German hrust m. likewise, Old High German (h)rusten ‘to equip’.

Ref : WP. I 477, Trautmann 139, 140.

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PIET : 622

1016. k̂re-, k̂rei-, k̂r̥̄-

See also : s. oben S. 574 ff. unter k̂er-1.

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PIET : 0

1017. k̂rē-

See also : s. oben S. 578 unter k̂er-4.

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PIET : 0

1018. kreb-5

See also : s. oben S. 567 ff. unter ker-1.

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PIET : 0

1019. k̂rebh-, k̂rŏbh-, k̂rembh-

English : ‘to trust’

German : ‘vertrauen’

Material: Sanskrit śrambhatē, Participle śrabdha- (with vi- and other prefixes) ‘to trust, to rely on’, niśr̥mbhá- ‘confidently appearing’;

Old Irish crābud ‘piety, asceticism’ (k̂rōbhitu-s) m.; Welsh crefydd (younger form creddyf) ‘faith’ has its e derived from credu ‘to believe’.

Ref : WP. I 478, Kuiper Nasalpräs. 146.

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PIET : 0

1020. kred-

English : ‘beams’

German : ‘Gebälk’

Comments: (k̂red- see below)

Material: Gothic hrōt n. ‘roof’, Old Norse hrōt ‘roof, roof space’, Old Saxon Anglo-Saxon hrōst ‘rafter framework of the roof’ (krōd-s-to-) = Dutch roest ‘roost, chicken ladder’, Middle High German rāz, rāze ‘woodpile’ (krēdā; feminine collective like Old Church Slavonic krada); with Middle High German rāz(e) ‘woodpile’ corresponds Middle High German rāz, rāze ‘cell, honeycomb’, Old Frisian rāta, Middle Dutch rāte ‘honeycomb’, alongside with ablaut Middle Dutch rēte (hretōn-) and rōte, dialectal still röte (hruti-) ‘honeycomb’;

Old Bulgarian krada ‘woodpile, stack of wood’ (krōdā).

As ‘rafter framework, constructed from planks etc.’, the following may belong here: Lithuanian kréslas ‘noble chair’, Latvian krę̂sls, Old Prussian creslan ‘armchair’, Lithuanian krãsė ‘chair’, Russian kréslo, Czech křeslo ‘armchair’, as well as Lithuanian krósnis, Latvian krāsns ‘oven’, Church Slavonic krosno ‘loom’, Russian krósno ‘loom; piece of linen’, Bulgarian krosnó ‘elevator at the loom; bolt’, krósna f. ‘cradle’, Serbo-Croatian krȍsna ‘loom’, Czech krosna, krùsna (old krósna) ‘support structure’.

Ref : WP. I 485 f., Trautmann 141.

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PIET : 617

1021. k̂red-

See also : s. oben S. 579 f. unter k̂ered-.

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PIET : 0

1022. kreg-1 (und kerg-)

English : ‘to suffer’

German : ‘quälen’

Material: Sanskrit kárjati ‘torments, inflicts pain’ (Dhātup.);

Old Icelandic hrekja ‘to torment, to harass, to pursue’, Old Frisian hreka ‘to tear’.

Ref : WP. I 484.

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PIET : 1580

1023. kreg-2

German : ‘Schallwort’

See also : s. oben S. 569 unter ker-1.

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PIET : 0

1024. krei-1

English : ‘to touch, brush’

German : ‘über etwas drüberhinstreifen, berühren’

Material: Old Icelandic hrīna ‘to work’, Anglo-Saxon, Old Saxon, Old High German hrīnan ‘to touch, to brush’ (non-present); according to Wissmann Nom. postverb. 152 ff., related is Anglo-Saxon hrenian ‘to emit a scent’, Old Frisian strong verb hrena ‘to perceive a scent’; Anglo-Saxon, Old Icelandic hrīm, Middle High German rīm ‘frost’;

Lithuanian krėnà f. ‘cream’ (‘what is skimmed off’), Latvian kreju, krèju, krìet ‘to skim the cream from milk’, krèims m. ‘cream’ (from the deverbal krèjums ‘what can be skimmed off’);

Alongside with Germanic p: Old Saxon hrīpo, Old High German hrīfo ‘frost’.

Ref : WP. I 478, Trautmann 141.

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PIET : 0

1025. krei-2, kreig-, kreik-

See also : s. oben S. 567 ff. unter ker-1.

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PIET : 0

1026. k̂rei-

English : ‘to appear, show oneself’

German : etwa ‘hervorleuchten, sich hervortun’

Material: Sanskrit śrī́- f. 'beauty, splendor, pleasure, wealth, glory', Avestan srī- 'beauty', Sanskritrī-lá- 'beautiful, glorious', á-śrīra- 'ugly', Avestan srīra- 'beautiful', Comparative Sanskrit śréyas-, Avestan srayah-, Superlative Sanskrit śrḗṣṭha- (śráïṣṭha-), Avestan sraēšta-, Sanskrit śrēmán- m. 'distinction, precedence', Avestan srayan- n. 'beauty', Adj. 'beautiful', Sanskrit śriyásē Dat. n. 'beautiful';

homeric poet κρείων 'noble, princely, ruler' (εὐρύ κρείων, κρείουσα) κρέων Pind. Aisch., post-Homeric proper noun Κρέουσα (κρε[ι̯]-οντ- participle 'shining forth', possibly standing for κρειον-comparative).

Ref : WP. I 478, Schwyzer Gr. Gr. I 526.

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PIET : 0

1027. krek-1 (-k̂-)

English : ‘to hit’

German : ‘schlagen’, auch vom Festschlagen des Gewebes, des Einschlages in der Weberei, daher auch ‘weben, Gewebe’

Material: Greek κρέκω 'to strike, to beat; to tighten the fabric', κρόκη 'weft thread, fabric', κρόξ the same, κροκοῦν 'to weave', κροκύς, -ύδος f. 'fluff of wool';

Old Icelandic hræll (hraŋhilaz) 'peg for securing the fabric', Anglo-Saxon hrēol (hrehulaz) 'reel'; Anglo-Saxon hrægl n. 'garment, clothing', English rail, Old Frisian hreil; Old High German hregil n. 'garment, spoil';

Latvian krękls 'shirt';

if the Latvian word received its second k through West Indo-European influence, the following Slavic relatives can also be included: Russian krešú, kresátь 'to strike fire with a flint', Little Russian kresáty, kresnúty 'to strike fire', dialectal 'to hit, to strike in general', Serbo-Croatian krèšēm, krèsati 'to strike fire; to chip stones; to cut branches' (etc., see Berneker 611).

Ref : WP. I 483 f.

Pages : 618-619

PIET : 1578

1028. krek-2, kr̥k-

English : ‘roe; slimy stuff in water’

German : ‘Froschlaich, Fischlaich, schleimiges Zeug im Wasser’

Material: Old Icelandic hrogn n., Old High German (h)rogan, rogen 'roe, spawn';

Lithuanian kurkulaĩ Pl. 'frog spawn', Latvian kuŕkulis the same, Lithuanian apkurkóti 'to become covered with water moss';

despite phonetic difficulties, the Slavic relatives include Serbian ȍkrijek 'water moss, algae', Slovene kŕék, žabo-kréčina 'frog spawn', etc., ablaut Slovene krâk 'frog spawn; green coating in puddles, water moss', with a notable counterpart: Russian krjak 'frog spawn', Czech dialectal okřaky 'collective term for water plants'.

Ref : WP. I 483, Berneker 613 f.

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PIET : 627

1029. krek-3

German : ‘Schallwort’

See also : s. oben S. 567 ff. unter ker-1.

Page : 619

PIET : 0

1030. krĕk-4 : krok-

English : ‘to tower; beams’

German : ‘ragen, hervorragen’ und ‘vorspringender Balken oder Pflock u. dgl.’

Comments: with -u- extension

Material: Greek κρόσσαι ' parapets, ledges, stones leading up the wall in steps' (krokiā̯); likely also as 'projecting thread' κροσσοί 'prominent weft threads, trimming';

Old Irish crích f. (krēkṷā̯) 'end, border, furrow' = Welsh crib 'comb, point, peak';

Old High German hragēn, Middle High German, New High German ragen, Middle High German rac 'stiff', related to ræhe, Old High German hrāhi 'rigid, stiff'; also Middle High German, New High German regen 'to raise, to elevate'; Anglo-Saxon ofer-hrægan 'to overshadow';

Lithuanian Žemaitian krãkė f. 'beam';

Slavic kroky, Gen. -ъve in Russian krókva 'post; peg; roof rafter', Czech krokva, old krokev, Gen. krokve 'rafter, roof rafter' (Berneker 621).

Ref : WP. I 482, Trautmann 139.

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PIET : 626

1031. krem-

See also : s. oben S. 580 f. unter kerem-.

Page : 619

PIET : 0

1032. krep-1, kr̥p-

English : ‘body’

German : ‘Leib, Gestalt’

Comments: (or $k^{w}$erp- see below)

Material: Sanskrit kr̥pā́ Instr. Sg. 'form, beauty', Avestan kərəfš, kəhrpəm 'form, body', Middle Persian karp 'body' (Avestan xrafstra- n. 'predator' from krep + [e]d-tro- related to ed- 'to eat');

possibly related to Albanian sh-krep, sh-kep 'to resemble a little' (sh = Indo-European sem, som, sm̥-, comparable to the meaning in Old High German gi-līh 'equal': līh 'body');

Latin corpus, -oris n. 'body, form';

Middle Irish crī f. 'body' (kr̥pes).

Old High German (h)rëf m. 'body, lower abdomen, womb', Old Frisian href, hrif 'belly', Anglo-Saxon hrif n. 'womb, belly' (hrefiz- = krepes-), Anglo-Saxon mid(h)rif, Old Frisian midref 'diaphragm' ('in the middle of the abdominal cavity').

Greek πραπίς, mostly in the plural -ίδες 'diaphragm', which exhibits the initial sound as $k^{w}$, is uncertain in its relationship, since the corresponding meaning in

Anglo-Saxon mid(h)rif likely derives from the first element of the compound; πραπίς could represent a shortened form of a similar compound. According to Vendryes and Specht, Indo-European $k^{w}$erp- could be a taboo metathesis of perk$^{w}$- meaning 'life, world, oak' (with Gothic faírhƀus 'world').

Ref : WP. I 486 f., WH. I 277 f.

Page : 620

PIET : 628

1033. krep-2

See also : s. oben S. 567 ff. unter ker-1.

Page : 620

PIET : 0

1034. krēp-1

English : ‘strong’

German : ‘stark, fest’

Comments: only Germanic and Slavic

Material: Old Icelandic hrǣfa 'to endure' (compare Russian krěpitьsja 'to persevere, to persist'); Old Bulgarian krěpъ, krěpъkъ 'firm, strong';

Welsh craff 'quick' derived from Old Icelandic krappr of the same meaning (= krappr 'tight', S. 388).

Ref : WP. I 487.

Page : 620

PIET : 0

1035. krēp-2

See also : s. oben S. 581 unter kerəp-.

Page : 620

PIET : 0

1036. kret-1

English : ‘to shake’

German : ‘schütteln’

Comments: (whether identical to ‘to strike’ with kret- ‘to hit’ or an extension of sker- ‘to turn, to swing around’)

Material: Lithuanian krečiù, krĕsti 'to shake, to scatter by shaking', iterative krataũ, -ýti 'the same', kretù, kretéti 'to move back and forth, to shake, to jiggle'; Latvian krèst 'to shake', iterative kratît, krętulis 'type of sieve' (Latvian kraitât 'to stumble', derived as a deviation from krit-).

Middle Irish crothaim 'to shake', Galloromanian crottiāre 'to shake';

Old High German redan 'to sift', New High German dialectal räder, rädel 'sieve'; Old Icelandic hraðr 'fast', Anglo-Saxon hræþ, hräed 'quick, nimble', English rather 'prefer', Old High German hrad, hrat 'swift, vigorous'; Old Icelandic hrāða 'to frighten (transitive)', hrāddr 'alarmed';

Also, Anglo-Saxon ā-hreddan 'to free, to rescue', Old High German retten 'to move, to drive; to free, to rescue', interpreted as 'to push away from danger'.

Ref : WP. I 484, Mühlenbach-Endzelin II 274, 261, 256.

Page : 620

PIET : 1582

1037. kret-2

English : ‘to hit’

German : ‘schlagen’

Comments: likely originally identical to kret-1

Material: Greek κρότος 'any sound produced by striking, stomping, clapping'; κροτεῖν 'to clap, to strike, to hit', κρόταλον 'clapper', κρόταφος 'temple' (originally 'the sound of striking'); 'mountainside; side', κροταφίς 'hammer';

Additionally, with original nasalization likely only in the present form: Old Icelandic hrinda, hratt, Anglo-Saxon hrindan, hrand 'to push';

Possibly connected to the Slavic family, with Old Bulgarian krošto, krotiti 'to tame', krotъkъ 'gentle, mild, moderate', if originally meaning 'to soften by beating'.

Ref : WP. I 484 f., Berneker 624.

Page : 621

PIET : 1584

1038. kreu-1, kreuə- : krū- ; kreus-, krus-

English : ‘blood, raw flesh; ice, crust’

German : 1. ‘dickes, stockendes Blut, blutiges, rohes Fleisch’, vermutlich ‘geronnen (vom Blut)’, dazu eine 2. Gruppe kreus-, krus- für ‘Eis (als erstarrendes), Kruste (ursprüngl. von Eis oder Wundschorf), Eisscholle, Erdscholle’ (s. unten) und verbal ‘frieren, schaudern (Gänsehaut)’

Derivative: kreu̯ə-s- n. 'raw meat', krou̯i̯o- n. 'blood', krū-s f. 'blood'

Material:

A. Sanskrit kravís- n. ‘raw meat’ (= Greek κρέϝας), kravyam n. ‘blood’ (krou̯i̯o- = Old Prussian krawian n.), krū-rá- ‘bloody, cruel’ = Avestan xrūra- ‘bloody, gruesome, cruel’ (: Latin crūdus) in compound with i- for ro-stem, Avestan xrvi-dru- ‘the one who carries a bloody wooden weapon’, i.e. xruvi-dru-, Avestan xrū- f., xrūm (= xruvəm) acc. ‘piece of bloody meat’, xrvant- (i.e. xrūvant-) ‘horrible,

gruesome’ (: Latin cruentus), xrvĭšyant- ‘bloodthirsty, causing horror’, xrūta- ‘gruesome, cruel’, xrūnya- n. ‘blood crime, bloody abuse’, xrūma- ‘horrible, gruesome’; with a meaning ‘curdled = ‘thick, hard’, Sanskrit krūḍáyati ‘makes thick, firm’, Avestan xrŭždra- ‘hard’ (besides again with i- instead of ro-stem in compound xruždi-vačah- ‘speaking with a harsh, loud voice’), xraoždva- ‘hard’;

Greek κρέας n. ‘meat’ (kreu̯əs); Latin cruentus ‘bloody’ (see above), cruor m. ‘the raw, thick blood’ (kreu̯ōs), Oscan krustatar ‘crusta tegitor’ (denom. from krus-tā), Latin crusta ‘crust, rind, scab’, originally ‘the coagulated blood on a wound’ (krŭs-tā), crūdus ‘raw, rough, hard’ (krū-do-), crūdēlis ‘cruel, heartless’;

Gaulish-Roman crōdios ‘hard’ (kroudios);

Middle Irish crú (krūs), gen. cráu, cró (kruu̯os), Welsh crau, Cornish crow (kruu̯ā) ‘blood’ (see Pedersen KG. I 61, 251 ff., II 97, Lohmann ZceltPh. 19, 63 ff.), Old Irish crūaid (kroudis) ‘hard, firm’, Breton kriz (krūdis) ‘raw, cruel’ (Pedersen KG. I 207; not borrowed from Latin crūdus); the d in Celtic and Latin by dissimilation from r;

Lithuanian kraũjas ‘blood’ (: Sanskrit kravya-m), Old Prussian crauyo, krawian same, Lithuanian krùvinas ‘bloody’, krùvinu ‘I make bloody’, participle krùvintas ‘made bloody’, Latvian kreve ‘coagulated blood, scab, crust’;

Slavic kry (krūs), gen. krъve ‘blood’ in Slovene krî, Old Polish kry, Old Church Slavonic krъvь; Old Church Slavonic krъvьnъ ‘bloody’ (= Lithuanian krùvinaš);

Old High German (h)rō, (h)rawēr, Old Saxon hrā, Anglo-Saxon hrēaw, Old Icelandic hrār ‘raw’ (hrawa-).

B. Scythian xrohu-kasi-, Greek Καύκασις ‘Caucasus’ (as ‘ice-glittering’);

Albanians are not from Caucasus by Andi Zeneli

Greek τὸ κρύος ‘frost’ (= κρύσος), κρυσταίνω ‘I make freeze’, κρύσταλλος ‘ice; crystal’, κρῦμός ‘frost’ (κρυσμός), derived from κρύος: κρυόεις ‘horrible’, κρυερός ‘horrible, cruel’;

Old Icelandic hriōsa, hraus ‘to shudder’, hrjōstr n. ‘rough ground’ (: Latin crusta), Old High German (h)roso, (h)rosa ‘ice, crust’ (also the name of Monte Rosa), Anglo-Saxon hrūse ‘earth, ground’ (these s-forms related to τὸ κρύος and:)

Latvian kruvesis, kruesis ‘frozen dung’, Lithuanian atkrũsti, preterite -krūsaũ ‘to revive, from being frozen’ (‘to thaw out’); Mühlenbach-Endzelin II 291.

Without -s- presumably Norwegian dialect ryggja ‘to shudder’ (cf. κρυερός), much more uncertain Anglo-Saxon hrēoh ‘rough (weather), troubled, wild’.

Ref : WP. I 479 f., WH. I 294 ff., Trautmann 141 ff., J. Markwart Morgenland 1 (1922), 3 ff.

Pages : 621-622

PIET : 624

1039. kreu-2

English : ‘to fall down, collapse’

German : ‘zusammenstürzen, stürzen, fallen’

Comments: only Germanic and Baltic

Material: Old Icelandic hrun n. ‘collapse’, hrynia ‘to fall’;

Old Prussian krūt ‘to fall’, kruwis ‘fall’ (but Latvian kruts ‘steeply sloping, steeply hanging’ as a linguistic variant of Little Russian krutoj ‘twisted, steep, rugged’, see under kert- ‘to turn’); perhaps Latvian kràulis ‘descent’, kràuja ‘steep bank’, krauta ‘bank’;

with -s- Anglo-Saxon hrēosan ‘to crash’;

with -d- Old Icelandic hrjōta ‘to collapse, to spring’, Middle High German rūzen ‘to move hastily’;

with -t- Anglo-Saxon hrīðig ‘snow-covered’, Old Icelandic hroði ‘descent’, hrȳðr ‘it breaks forth’ (from steam, fire, etc.), hryðja ‘wet and cold weather, rain and snow’.

Ref : WP. I 480, Trautmann 143, Wissmann Nom. postverb. 127.

Page : 622

PIET : 0

1040. kreu-3, krou-s-

English : ‘to push, hit, break’

German : ‘stoßen, schlagen, zerschlagen, brechen’

Material: The unextended root perhaps in Old High German (h)riuwan 'to sadden, vex', New High German reuen, Old English hrēowan 'to sadden', Old Norse hryggr 'saddened', Old English hrēow the same, f. 'regret', Old High German (h)riuwa 'regret' (differently Persson Beitr. 178); about Old Slavic krupa 'chunk, crumb' (would be a p-extension) see under kreup- 'scab'.

Albanian krypa ‘salt, broken crumbs’ by Andi Zeneli

krous-: Greek κρούω 'to strike, beat' (κρούσω, cf. ἐκρούσθην, κρουστέος; κρουστικός 'striking, resounding'); Homeric Greek κροαίνω 'to strike, stamp, of a horse' (κρουσανι̯ω), κροιός 'broken, damaged' (κρουσιός);

Albanian Kruja, Latin Croia, Greek κρο-ιός Masculine, κρο-ῐᾱ̆ Feminine, κρο-ῐ̆ον Neuter, Pl. Neuter κρο-ῐ̆ᾰ̆, Κρο-αί

Hesychius κροιός: ‘νοσώδης (sickly, diseased, ailing, Plat., etc., act. pestilential, baneful, Eur.), ἀσθενής (without strength, weak, feeble, weakly, Hdt., etc.; of property, weak, poor, Hdt., Eur.; οἱ ἀσθενέστεροι the weaker sort, i. e. the poor, Xen., insignificant, οὐκ ἀσθενέστατος σοφιστής Hdt.; of streams, petty, small, Hdt., sickly, weak’

Theognostus of Alexandria: κροιός: ‘κολοβός (docked, curtailed, absol. maimed, mutilated, Xen.)’

Theognost. Can. 21; ἐάν τις τῶν λίθων ἔχει τι κροιόν IG 2(2).244.63 (iv B. C.); ἐγκολλᾶν τῶν λίθων τὰ κροιά, Ἀρχ.Ἐφ. 1923.39.

The Greek κροιός "crooked, bent". It is described as an adjective meaning "sickly" or "weak," according to Hesychius. The etymology is uncertain, but it may be

related to the Lithuanian words "kreivas" or "kraivas," meaning "curved" or "bent." Alternatively, it could be linked to the word "κρούω," suggesting the meaning "crushed."

The Greek phrases translate to the following:

- "νοσώδης, ἀσθενής" means "sickly, weak," as referenced by Hesychius.

- "κολοβός" is another term meaning "stunted" or "abbreviated," as found in Theognost's canon.

- "ἐάν τις τῶν λίθων ἔχει τι κροιόν" translates to "if someone has something crooked among the stones" (from IG 22.244.63, 4th century B.C.).

- "ἐγκολλᾶν τῶν λίθων τὰ κροιά" means "to glue the crooked parts of the stones" (from an archaeological context).

-ιος

Ancient Greek

Etymology

Derived from Proto-Indo-European -yós.

Suffix

-ĭος • (-ios) m (feminine -ΐ́ᾱ, neuter -ĭον); first/second declension

Suffix added to nouns or adjectives, forming adjectives: pertaining to, belonging to ("of").

Inflection

First and second declension of -ĭος; -ĭᾱ; -ĭον (Attic)

First and second declension of -ĭος; -ĭη; -ĭον (Epic)

First and second declension of -ĭος; -ĭη; -ĭον (Ionic)

Derived terms

Ancient Greek terms suffixed with -ιος

Descendants

Greek: -ιος (-ios)

Old Norse hrosti m. 'mashed malt';

Lithuanian krušù, krùšti (kriùšti) 'to pound, crush', krušà f. 'hail', Latvian krusa 'hail', Lithuanian iterative kriaušaũ, -ýti, Latvian kràusêt 'to pound', Lithuanian kr(i)aũšius, pakraũšius 'slope';

Old Bulgarian u-kruchъ (Church Slavic also kruchъ) 'fragment, chunk', Old Bulgarian sъ-krušiti 'to break (transitive)', sъ-krušenьje 'contrition' (Polish s-krucha 'regret'), ablaut krъchá 'chunk, crumb' (Russian krochá 'small piece'), krъchъkъ 'fragile, brittle' (Polish krechki), krъšiti (Slovenian kŕšiti) 'to fragment, break' (etc., see Berneker 628-630).

Ref : WP. I 480 f., Trautmann 143.

Pages : 622-623

PIET : 1575

1041. kreu-4

German : ‘Schallwort’

See also : s. oben S. 570 f. unter ker-1.

Page : 623

PIET : 0

1042. kreup-

English : ‘scab’

German : ‘Schorf, sich verkrusten’

Material: Gaulish cruppellarii ‘armored gladiators of the Aedui’, British Mons Graupius (unless to be read Croupios), due to Indo-European p Venetian-Illyrian origin (Pokorny Urillyr. 131) Proto Illyrian;

Old Icelandic hrjūfr ‘rough, scabby’, hrȳfe ‘scab’, hrūfa ‘wound bark’, Anglo-Saxon hrēof ‘rough, scabby, leprous’, Old High German riob ‘leprous’, hriupī ‘scabies’, (h)ruf, Pl. hruvi, Middle High German ruf ‘blisters, scabs, crust, leprosy’, New High German Bavarian ruff f. ‘crust on quickly dried soil’, rüfe, riefe ‘leprosy, scab’, Old High German ge-rob, New High German grob;

Lithuanian su-si-kraũpti ‘to shudder together’, nu-krùpęs ‘scabby’, kraupùs ‘rough’, Latvian kŕaũpa ‘blister, wart’, kŕaũpis ‘blister; toad’ (from the warty skin; Old Prussian crupeyle ‘frog’), kŕ̃upu, kŕupu, kŕupt ‘to shrivel’, krupis ‘toad, dwarf’; from the roughening of the skin (‘goosebumps’) also Lithuanian pakraũpti, kruptis ‘to shiver, to scare’.

In contrast, Russian krúpnyj ‘grainy; large’, Czech krupý ‘coarse’ initially related to Old Bulgarian krupa ‘chunk, crumb’, etc. [with ablaut Albanian krip(ë), krüp f. ‘salt’ (krūpā)]; this family likely originally means ‘broken off’ or similar to kreu-3, krou-s- ‘to break, to push’, see there.

Ref : WP. I 481 f., Trautmann 143.

Page : 623

PIET : 1577

1043. kreu-t- (kreu-dh-)

English : ‘to shake, throw, move vividly’

German : ‘schütteln, schwingen, lebhaft bewegen’

Material: Middle High German rütten (hrudjan) ‘to shake, to jolt’, New High German ‘to jolt apart’, English rudder, ruddle ‘sieve’; Anglo-Saxon hrēaðe-mūs ‘bat’; likely Old Icelandic hraustr ‘swift, brave’; perhaps as ‘shaking, swaying’:

Old High German hriot, New High German Riet, Old Saxon hriod, Anglo-Saxon hrēod ‘reed’ (kreu-dho-);

compare Tocharian A kru ‘reed’

Lithuanian krutù, -éti ‘to move, to stir’, krutùs ‘active, lively’;

Ref : WP. I 481, Trautmann 143 f.

Page : 623

PIET : 1576

1044. krom-

English : ‘wooden fence’, etc.

German : ‘Gestell aus Latten, hölzerne Umzäunung’

Comments: only Germanic and Slavic

Material: Old Icelandic hremma ‘to grab, to clamp’, Anglo-Saxon hremman ‘to constrain, to hinder’ (probably from ‘to enclose’), Old Frisian hrembend ‘shackle’, Dutch remmen ‘to brake (a wheel), to block’ (‘with a beam’), possibly also Old Icelandic hrefni ‘bottom plank above the ship’s floor’ and Gothic hramjan ‘to crucify’ (as ‘to fasten to a frame’);

Russian krómy Pl. ‘loom’, zakromítь ‘to surround with boards’, Little Russian prykromýty ‘to subdue’, Russian s-krómnyj ‘modest’ etc.

Ref : WP. I 487 f.

Pages : 623-624

PIET : 0

1045. kr(o)k-sko-, -u-

English : ‘arm’

German : ‘Arm u. dgl.’

Material: Sanskrit kiṣku- m. ‘forearm; handle of an axe; a unit of length’ (at least for kr̥sku-);

Albanian krakë ‘upper arm, shoulder, wing’ (krok-sko-);

likely related to Lithuanian kárka ‘pig’s foot, foreleg of the pig’, ablautend East Lithuanian kirkãlis m. ‘stilts’;

Slavic korka f. in Slovenian kráka, kráča ‘pig’s foot’;

alongside Slavic korkъ in Bulgarian krak ‘leg, foot’, Russian ókorok ‘ham’; also ablautend Slavic krokъ m. in Serbo-Croatian krôk (Gen. krȍka), Czech krok ‘step’ and Slavic korakъ m. in Serbo-Croatian kòrâk, Slovenian korák.

Completely unclear ablaut relationships.

Ref : WP. I 488, Trautmann 118.

Page : 624

PIET : 1258

1046. k̂rūs-

English : ‘shank, leg’

German : ‘Unterschenkel, Bein’

Material: Armenian srun-kʿ Pl. (Gen. srvanç, sruni-ç) ‘shin, calf’ (k̂rūs-ni-);

Latin crūs, -ris n. ‘lower leg, leg’.

Ref : WP. I 489, WH. I 295.

Page : 624

PIET : 632

1047. krŭ̆t-

English : ‘protuberance; breast; belly’

German : ‘Wölbung, Brust, Bauch’

Material: Middle Irish crott f. ‘hump, harp’, New Irish cruitt the same, Old Brittonic-Gallic crotta ‘harp’, Welsh crwth m. ‘hump, fiddle’, croth f. ‘belly, uterus, vulva’;

Lithuanian krūtìs ‘female breast’, krūtinė ‘chest’, Latvian krùts ‘hill, breast’.

Likely related to kreu- ‘to arch’ (see also (s)ker-, (s)kereu- ‘to turn’).

Ref : WP. I 485, 489, Specht Indo-European Dekl. $77^{2}$.

Page : 624

PIET : 631

1048. k̂sā-

English : ‘to burn’

German : ‘brennen (versengt, dunkel)’

Material: Sanskrit kṣā́yati ‘burns’, kṣātí- f. ‘ember’, kṣāmá- ‘scorched, parched, dried up’, kṣārá- ‘burning, caustic’; Causative kṣāpáyati ‘causes to burn’;

the latter p-form may be related to Armenian ċav ‘pain’, ċasnum ‘to be angry’, Aor. ċaseay (‘to be hot’; = ps-); for kṣāmá-, likely related to Armenian ċamakʿ ‘dry’ (the Armenian words indicate k̂s-).

Ref : WP. I 500, Frisk Nominalbild. 6;

See also : s. unter ĥksĕ-ro-.

Page : 624

PIET : 1597

1049. kseip-, kseib-

English : ‘to throw, be thrown’

German : ‘werfen, schwingend schleudern, in schwingender heftiger Bewegung sein’

Material: Sanskrit kṣipáti ‘throws, hurls’, Causative kṣēpáyati, kṣiprá-ḥ ‘quick’;

with media, Old Church Slavonic ošiba-jǫ, -ti ‘to turn away’, Russian šibátь ‘to throw’, šíbkij ‘quick’, ošibátь ‘to reject’, ošibátьsja ‘to err’.

Ref : WP. I 501.

Page : 625

PIET : 1598

1050. ks-en-, ks-es-, ks-eu-

See also : s. oben S. 585 f. unter kes-.

Page : 625

PIET : 0

1051. ĥksĕ-ro-

English : ‘dry; bright (of weather)’

German : ‘trocken’; vom Himmel und Wetter auch ‘trocken = hell, klar’

Material: Greek ξερόν (only in accusative) ‘solid, dry land’, with the extended form ξηρός ‘dry, parched’; compare with Sanskrit kṣará-;

Latin serescunt (Lucil. I 306) ‘(the clothes) dry (in the sun)’, serēnus ‘clear, bright, dry’ (referring to the sky and weather).

Old High German serawēn ‘to become dry, to wither, to languish’, Middle High German and New High German serben ‘to wither, to wilt’;

Tocharian A ksär(k) ‘morning’.

It is likely that k̂sĕ-ro- is an extension of k̂sā- ‘to burn, to scorch’.

Ref : WP. I 503, Schwyzer Gr. Gr. I 329.

Page : 625

PIET : 0

1052. kseubh-

English : ‘to sway, swing’

German : ‘schwanken, in schwingender Bewegung sein’

Material: Sanskrit kṣúbhyati, kṣṓbhatē (kṣubhnṓti, -nā́ti) ‘sways, trembles’, kṣōbhayati ‘sets in motion’, kṣōbha- m. ‘swaying, disturbance’;

Avestan xšaob- ‘to become agitated’ (xšufsąn), New Persian ā-šuftan, ā-šoftan ‘to set in motion’, ā-šōb ‘confusion, tumult’;

Polish chybać ‘to rock, move back and forth’; chybki ‘quick, agile’; Little Russian chybáty ‘to doubt, be indecisive’, chýba (kṣūbā) ‘lack, error’, etc.

Ref : WP. I 502 f., Trautmann 144.

Page : 625

PIET : 1602

1053. kseud-

English : ‘to grind in little pieces’

German : ‘klein stampfen’

Material: Sanskrit kṣṓdati ‘stamps, crushes’, kṣōda- m. ‘thump, stamping, crushing; flour, powder’, kṣudrá- ‘small; low, mean’, comparative kṣṓdīyas-; kṣudrá- n. ‘little particle’;

Old Bulgarian chudъ ‘small; minor, insignificant’, comparative chuždьjь (: Sanskrit kṣṓdīyas-).

Machek (Slavia 16, 174) suggests the original meaning was ‘lean’ (Czech chudý ‘lean’), relating it to Sanskrit kṣudhyati ‘to be hungry’ and kṣōdh-uka- ‘hungry’.

Batakrishna Ghosh attempts to connect Sanskrit kṣudrá- with Avestan xšudra- ‘liquid’ (see kseud-2).

Ref : WP. I 502.

Page : 625

PIET : 1601

1054. k̂þei-

English : ‘to settle’

German : ‘siedeln, sich ansiedeln, eine Niederlassung gründen’

Material: Sanskrit kṣḗti, kṣiyáti ‘dwells, resides’, Avestan šaēiti with the same meaning; Sanskrit kṣití-, Avestan šiti- ‘habitation, settlement’; Sanskrit kṣḗtra-, Avestan šōiϑra- n. ‘property, dwelling place’; Sanskrit kṣēma- m. ‘peaceful dwelling’;

Armenian šēn, gen. šini ‘inhabited, cultivated, village’ (: Greek κτοίνᾱ).

Greek κτίζω ‘to found, establish’, ἐϋκτίμενος ‘well built, well ordered’, ἔΰκτιτος with the same meaning, περικτίονες, περικτίται ‘neighbors, inhabitants’, ἀμφικτίονες ‘those who dwell around’ (with similarities to Lithuanian in the form ἀμφικτύονες, as noted by Boisacq), κτίσις ‘building, settlement’, Rhodian κτοίνᾱ

‘residence, communal area’, and also κτίλος ‘calm’ (essentially meaning ‘tamed to the settlement’).

Note by Andi Zeneli:

Latin Ctistae ‘a Mysian tribe’

Plural Accusative Ktistes, Strabo Plural Accusative Ktistas

Accusative Singular κτίστη ktísti, Plural κτίστες ktístes : Strabo κτίστας a Mysian tribe

Trabo about Thracians

3. Poseidonius goes on to say of the Mysians that in accordance with their religion they abstain from eating any living thing, and therefore from their flocks as well; and that they use as food honey and milk and cheese, living a peaceable life, and for this reason are called both “god-fearing” and “capnobatae’’; and there are some of the Thracians who live apart from woman-kind ; these are called ‘Ctistae,’ and because of the honour in which they are held, have been dedicated to the gods and live with freedom from every fear ;

κτίστης

κτίστου, ὁ,

Also Greek: χτίστης • (chtístis) m (plural χτίστες)

(construction) bricklayer (especially), mason, builder

A founder, Arist.Fr.484, OGI111.9 (Egypt, ii B.C.), Luc.Macr.13; of Apollo as founder of Cyrene, Berl.Sitzb.1903.85: pl., Call.Aet.Oxy.2080.64; ὁ τῆς στοᾶς κτίστης, i.e. Zeno, Ath.8.345c, D.L.2.120: metaph., ἰατρικῆς κτίστης IG14.1759.

2 builder, POxy. 2144.8 (iii A.D.).

II restorer, τῆς πατρίδος Plu.Cic.22.

III Creator, ὁ κτίστης ἁπάντων LXX Si.24.8, al.

κτίζω

1. to people a country, build houses and cities in it, colonise, Il., Hdt., etc.

2. of a city, to found, plant, build, Od., Hdt., etc.:—Pass. to be founded, Σμύρνην τὴν ἀπὸ Κολοφῶνος κτισθεῖσαν founded by emigrants from Colophon, Hdt.

3. κτ. ἄλσος to plant a grove, Pind.; κτ. βωμόν to set up an altar, Pind.; τὸν Κύρνον κτίσαι to establish his worship, Hdt.

4. to create, bring into being, bring about, Aesch.; τὸν χαλινὸν κτίσας having invented it, Soph.

5. to make so and so, ἐλεύθερον κτ. τινά Aesch., etc.

6. to perpetrate a deed, Soph.

See also : gehört wohl zum Folgenden: kþē(i)-, kþə(i)-

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PIET : 1604

1055. kþē(i)-, kþə(i)-

English : ‘to acquire, possess’

German : ‘erwerben, Verfügung und Gewalt worüber bekommen’

Material: Sanskrit kṣáyati ‘possesses, controls’ (kþəi̯-éti) corresponds to Avestan xšayati ‘has power, rules, possesses’, with xšayō meaning ‘power’.

Sanskrit kṣatrá- n. ‘rule, authority’, Avestan and Old Persian kšaϑra- n. ‘authority, realm; sovereignty’ (new formation from kṣayati), Old Persian xšāyaϑiya- ‘in possession of sovereign power, king’ (leading to New Persian šāh), and Xšayāršan- ‘Xerxes’ (xšaya-aršan- ‘hero ruling’).

Greek κτάομαι ‘to acquire’ (equivalent to kṣayati), Perf. κέκτημαι ‘I possess’, and κτέανον (with unclear ε) meaning ‘possession, property, wealth’. Poetically, κτέαρ

refers to property; Dat. Pl. κτεάτεσσιν is used in the same context, while κτῆμα n. denotes ‘acquisition, possession, ownership’.

Additionally, κτῆνος n. can mean ‘property, wealth’ in plural, or refer to ‘individual livestock’ in singular. The form κτείνω shows a similar initial sound relationship.

Gort's dialectical term κατἀσκένῃ and the attested Φιλο-σκήτ[ης] = -κτήτης suggest connections through the blending of ἔγ-κτησις and ἔμ-πασις (: πᾶμα), leading to dialectical ἔγκτᾶσις ‘land acquisition’.

Maybe Albanian kthetra ‘claw to grasp’ by Andi Zeneli

Ref : WP. I 504, Balto-Slavic 38, 143, Schwyzer Gr. Gr. I 325 f., 519[6].

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PIET : 1605

1056. ku-, kus-

English : ‘to kiss’

German : in Worten für ‘Kuß’

Comments: (cf. bu- S. 103)

Material: Greek κυνέω, ἔκυσσα ‘kiss’ (ne-Infix present κυ-νε-σ-[μι]). With inhibition of sound shift in the sound words Old Icelandic koss, Anglo-Saxon coss, Old High German kus ‘kiss’, Old Icelandic kyssa, Anglo-Saxon cyssan, Old High German kussen ‘to kiss’; Gothic kukjan, East Frisian kükken seems to have been transformed from this in child language;

Hittite 3. Pl. kuwassanzi ‘they kiss’.

Similarly, Sanskrit cū́ṣati ‘sucks’, cuścuṣā ‘smacking while eating’.

Ref : WP. I 465, Kuiper Nasalpräs. 151.

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PIET : 2967

1057. k̂ū-

English : ‘sharp; pike’

German : ‘spitz, Spieß’

Material: Sanskrit śū-la- m. n. ‘spear, sharp stake; piercing pain’, Armenian slakʿ (from sulakʿ) ‘spear, dagger, arrow’, Old Irish cuil ‘mosquito’, Welsh cylion-en dim. Latin culex ‘mosquito’;

Sanskrit śū-ka- m. n. ‘sting of an insect, awn of grain’, Avestan sū-kā- f. ‘needle’, New Persian sōzan ‘needle’, sōk ‘ear, awn’; dubious Prakrit osukkai ‘grinds, sharpens’;

Latin cuneus ‘wedge’ (based on k̂u-no- ‘tip’).

Ref : WP. I 465, WH. I 302 f., 308.

Pages : 626-627

PIET : 28

1058. k̂ŭdh-

English : ‘dirt’

German : ‘Mist, Kot’

Material: Greek ὑσ-κυθά · ὑὸς ἀφόδευμα Hesychius, κυθώδεος · δυσόσμου Hesychius, κυθνόν ‘seed’ Hesychius; Lithuanian šúdas, Latvian sūds ‘manure, dung’.

Ref : WP. I 467. Anders Specht Indog. Dekl. 252 f.

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PIET : 584

1059. kuku

English : ‘cuckoo cooing’

German : ‘Nachahmung des Kuckucksrufes’

Material: Sanskrit kōkilá- m. ‘the Indian cuckoo’, kṓka- m. ‘cuckoo’ (also ‘goose; wolf’ see under kān).

Greek κόκκυξ, -ῡγος m. ‘cuckoo’ (dissimilated from κυκκυ-), κόκκυ: ‘call of the cuckoo’, κοκκύζω ‘call cuckoo’.

Latin cucūlus ‘cuckoo’ (directly formed from cucū);

Middle Irish cūach (or neologism from Old Irish cōi: kovik-s, Gen. cūäch), Welsh cog ‘cuckoo’; New High German (without sound shift due to constant parallel neologism) Kuckuck;

Lithuanian kukúoti, Latvian kŭkuôt ‘to call cuckoo’; Serbian kùkavica ‘cuckoo’, Russian kukúša, etc., r. kukovátь, etc. ‘to call like a cuckoo’.

Ref : WP. I 466 f., WH. I 299.

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PIET : 541

1060. k̂up-

English : ‘shoulder’

German : ‘Schulter’

Comments: (German with initial s-)

Material: Sanskrit śupti-, Avestan supti- ‘shoulder’; Albanian sup ‘shoulder, back’ (without formant -t-); Middle Dutch schuft m., East Frisian, Dutch schoft ‘fore shoulder blade of a cow, a horse’ (skuftu-).

Ref : WP. I 467.

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PIET : 1045

1061. kṷak-

English : ‘croaking, quacking’

German : Einzelsprachliche Nachahmungen des Froschlautes und Entengeschnatters

Material: Greek κοάξ ‘from the croaking of the frog’, Latin coaxare ‘to croak’ (likely modeled after κοάξ), German quack, quacken ‘from frogs; to quack (duck)’, Swedish dialectal kvaka ‘to quack like a duck’, Old Icelandic kvaka ‘to chirp’, Russian kvákatь ‘to croak’, and similar forms.

Ref : WP. I 468.

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PIET : 0

1062. kṷat(h)-

English : ‘to ferment, become sour’

German : ‘gären, sauer werden, faulen’

Derivative: kṷāt-so- : kūt-so- ‘fermenting substance’

Material: Sanskrit kváthati ‘boils, cooks’, kvāthá- m. ‘decoction’;

Gothic ƕaþō f. ‘foam’, ƕaþjan ‘to foam’, Swedish dialect hvā (hvaþa) ‘foam’, Anglo-Saxon hwaþerian, hwoþerian ‘to foam, to ferment’;

Latin cāseus ‘cheese’ (from cāso- derived from kṷāt-so- ‘curdled’, ablaut equivalent with Old Bulgarian kvasъ; the absence of ṷ awaits explanation);

Old Bulgarian kvasъ ‘sour dough, sour beverage’ (kṷāt-so-) etc., reduced form Old Bulgarian vъ(s)-kysnǫti, -kysěti ‘to become sour’, kysělъ ‘sour’ (-s- from t + s).

Note by Andi Zeneli:

Albanian, Slavic -i, -u from Illyrian, Lithuanian, Latin -us as in mik-u : Latin amic-us ‘friend’, mjek-u : Latin medic-us ‘doctor’, ulk-u : Illyrian ulk-us ‘wolf’, shtek-u, shteg-u, ‘passage, entrance, way, hair parting’ ( : Illyrian Greek στοῖχος); see root 1881. steigh English : ‘to march, ascend’
Albanian kosi ‘yogurt’ identical with Old Church Slavonic квасъ (kvasŭ, “sour dough, sour drink”), archaic Serbo-Croatian квас (“yeast”), Slovene kvas (“yeast”). Ultimately from Proto-Slavic kvasъ (“leaven, fermented drink”).

Latvian kûsāt ‘to bubble, to boil’, kūsuls ‘sprout’, also possibly kùstu, kust ‘to melt’; the term developed from ‘to ferment, to become sour’ bridges to Church Slavonic къsьnъ ‘slow’. Additionally, Latvian kust ‘to melt, to thaw, tire’, kusināt ‘to tire out’; Latvian kusls ‘stiff, weak’, Lithuanian dialect kùšlas, kušlùs ‘weak’, Old Prussian ucka kuslaisin ‘weakens’.

Ref : WP. I 468, WH. I 176 f., Trautmann 147.

Pages : 627-628

PIET : 595

1063. k̂ṷei-1, k̂ṷei-no-

English : ‘dirt; to defile’

German : ‘Schlamm, Kot, beschmutzen’

Material: With the formative -n(o)-: Latin caenum ‘dirt, dung, filth’, obscēnus, obscaenus (back-formation from obscēnare) ‘dirty, disgusting, indecent’ (caenum

urbanized from plebeian cēnum derived from coinom, quoinom), in-, con-quināre ‘to soil, to sully’, cūnīre ‘to produce dung’, ancunulentae ‘women during menstruation’.

Swedish dialect hven ‘marshy field’, Old Icelandic hvein (ḱ̑u̯oinā) in place names, possibly related to Danish hvene ‘agrostis, genus name for several stiff grass species’, Swedish hven, Norwegian dialect hvein ‘agrostis, thin grass stem’ (Middle English whin ‘broom’ from Danish hvine).

Latvian svīnīt refl. ‘to get dirty’, svīns ‘dirty’;

With different formations, likely Armenian šiv ‘sediment of pressed grapes’ (ḱ̑u̯ī̆-u̯o-); much less certain Anglo-Saxon hwæg, Middle Dutch wey ‘whey’ (ḱ̑u̯oio-).

Ref : WP. I 469, WH. I 131 f.

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PIET : 596

1064. ḱ̑u̯ei-2

English : ‘to hiss, whistle’, etc.

German : in Schallworten für ‘zischen, pfeifen’ u. dgl.

Comments: (see similar under ḱ̑u̯es- ‘to wheeze’)

Material: New Icelandic hvīa ‘to neigh’, Swedish dialect hwija ‘to shout loudly or fiercely’, Middle High German wihe-n- -nen, -len, -ren ‘to neigh’, Old High German hwaijōn, waijōn, Middle High German weihen ‘to neigh’; additionally, as a causative form ‘to cause to cry’: Anglo-Saxon ā-hwǣnan ‘to torment, to trouble’, Old Swedish hwin ‘harassment’.

Old Icelandic hvīna ‘to whiz’, hvinr ‘humming sound’, Anglo-Saxon hwīnan ‘to whiz’, hwinsian; Old High German winisōn ‘to whine’, New High German winseln. Old Icelandic hvīskra ‘to whisper’, hvīsla ‘to whistle, to whisper’, Anglo-Saxon hwiscettan ‘to whistle, as a mouse’, hwistlian ‘to whistle’, hwisprian ‘to

murmur’, Old High German (h)wispalōn ‘to hiss, to whisper’, Old Church Slavonic svistati ‘to whistle’.

The root ḱu̯ei-k- appears in Armenian ščem ‘to hiss’ (šičem from ḱu̯ĭkio̯) and Lithuanian švýkšti ‘to whistle while breathing’.

Ref : WP. I 469.

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PIET : 0

1065. ḱuei-3 erweitert kuei-d-, kuei-s-, kuei-t-

English : ‘shining; white’

German : ‘leuchten; hell, weiß’

Comments : wohl Erweiterung von ḱeu-, S. 594 f.

Material: a. ḱuei-d-: Sanskrit śvindatē ‘shines’ (Dhātup.), Perf. śiśvindē; Greek Bergname Πίνδος ‘the White’, personal name Πίνδαρος; Gothic hveits, Old Icelandic hvítr, Anglo-Saxon Old Frisian Old Saxon hwit, Old High German (h)wiz ‘white’, swundstufig New Dutch Low German witt, Old Frisian hwit the same;

o-grade: Gothic hveiteis, Old Icelandic hweiti n., Anglo-Saxon hwæte, Old Frisian Old Saxon hwēti, ahd weizzi, New High German ‘wheat’; ablautend Middle English white, Swedish dialect hvite, Westphalian wiət ‘wheat’.

b. ḱuei-s- Lithuanian šviesà f. ‘light’, švaisà f. ‘gleam of light’.

c. ḱuei-t- (ḱu̯ei-to-, ḱu̯ei-tio̯-, ḱu̯i-t(ə)no-, ḱu̯i-t(ə)ro- ‘bright, white’): Sanskrit śvētá- ‘white’ (f. śvēnī in Vopadeva) = Avestan spaēta- also (= Old Bulgarian světъ ‘light’); Sanskrit śvētya- ‘white, bright’, fem. -ā (= Old Bulgarian svěšta ‘light’), Sanskrit śvētatē ‘is white’, śvítna-, śvitnyá-, śvitrá- (= Lithuanian švitràs ‘sandpaper’) ‘white’, Old Persian Σπιθρα-δάτης, New Persian sipihr ‘sky’; compositional form Aryan śviti- in Sanskrit śvity-añc ‘shining’, Avestan spiti-doiϑra- ‘bright-eyed’.

Uncertain Greek τίτανος f., m. ‘lime, gypsum, chalk’ (k̂u̯it-ǝno-s), κίττανος also, dissimilated from k̂u̯it-u̯-ǝno-s Placename Τιτάνη, Aeolian Laconic Πιτάνη; Bergname Τίταρος; Lithuanian šviečiù, šviẽsti ‘to shine’: šveičiù, šveĩsti ‘to clean’, švitù, švitė́ti ‘to always shine, flicker’, švintù, švìsti ‘to become bright’, Causative švaitaũ, švaitýti ‘to make bright’; švìtras m. ‘sandpaper’, švytrúoti ‘to flicker’.

Old Church Slavonic svьtitь sę, svьtěti sę ‘to shine’ and Slavic svьnǫ (from švitnō alongside Lithuanian švintù) in Russian-Church Slavonic svьnuti; Causative Old Church Slavonic světiti ‘to shine for someone’; Slavic švaita- m. ‘light’ in Old Church Slavonic světъ ‘light, world’; also Slavic švaitja in Old Church Slavonic světa ‘light, candle’.

Alongside with West Indo-European k-: Latvian kvitu, kvitêt ‘to flicker, shine’, Causative kvitinât; Slavic kvьtǫ, kvisti ‘to bloom’ in Old Church Slavonic pro-cvьtǫ, -cvisti ‘to bloom, to flower’, Old Czech ktvu, kvísti; ablautend Old Church Slavonic cvětъ, Czech květ, etc. ‘blossom’; also Slavic kvьtěti in Russian-Church Slavonic cvьtěti ‘to bloom’ and Serbo-Croatian càvtjeti ‘to bloom’ (= Latvian kvitêt).

Ref : WP. I 469 f., Trautmann 147 f., 310 f., Osthoff ZONF. 13, 3 ff.

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PIET : 1568

1066. k̂u̯ek- (nasalized k̂u̯enk-) : k̂uk-

English : ‘to gape’

German : ‘klaffen’

Material: Sanskrit śváñcatē ‘opens up, spreads’, ucchvaŋká- m. ‘the act of gaping, gap, shard, opening’;

Lithuanian šùkė f. ‘notch’, šùkos Pl. ‘comb’, Latvian suka f. ‘brush, rake’ (likely derived from ‘comb’), suk’is m. ‘shard’, sukums m. ‘gap, notch’;

Slavic sъčetь f. as seen in Polabian sacét ‘bristle, brush’, Slovenian ščę̑t ‘brush’, Russian щетъ ‘bristle’.

Ref : WP. I 470, Trautmann 309 f., Kuiper Nasalpräs. 142.

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PIET : 0

1067. k̂u̯el-

English : ‘muddy’

German : ‘schlammig’

Material: Armenian šałem ‘moist, wet, prepared mortar’, šałax ‘clay, mud, mortar’ (-al- = l̥ or el); Lithuanian švelnùs ‘soft, gentle to the touch’.

Ref : WP. I 473.

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PIET : 598

1068. ku̯eləḱ- oder keləḱ-, koləḱ-

English : ‘bundle, bale’

German : ‘Ballen, Büschel, Polster’

Material: Sanskrit kūrcá-ḥ m. ‘bundle, ball, tuft’, Latin culcita ‘cushion, pillow’; see also ku̯elp-2 ‘to arch or curve’.

Ref : WP. I 473, WH. I 302.

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PIET : 0

1069. ku̯elp-1, ku̯elb- : ku̯l̥p/b- : klup/b-

English : ‘to stumble, stutter; to trot’

German : ‘mit den Knien einknicken, stolpern; traben’

Material: Greek κάλπη ‘trap’ (κϝάλπα, ku̯l̥pā);

New High German holpern, dialectal holpeln, hülpen, holpel ‘clumsy person’; assuming a secondary high form kleup/b-, we find Gothic hlaupan ‘to run’, us-hlaupan ‘to spring up’, Old Norse hlaupa ‘to leap, to run’, Anglo-Saxon hlēapan (similarly), Old High German (h)loufan ‘to run’ (with Middle High German participle geloffen).

Old Prussian po-quelbton Nom. Sg. ‘kneeling’ (b = p), Lithuanian klumpù, klùpti ‘to stumble’, klúpau, klúpoti ‘to kneel’, Latvian klūpu Adv. ‘stumbling’, Lithuanian klaupiúos, klaũptis ‘to kneel down’; Latvian kluburât ‘to hobble’, kluburs ‘lame person’ (Lithuanian klumbas ‘lame’ likely connected, or related to Latvian klam̃bât ‘to walk clumsily’).

Ref : WP. I 473 f., Trautmann 137.

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PIET : 3138

1070. ku̯elp-2

English : ‘to be curved’

German : ‘wölben’

Material: Greek κόλπος ' bosom, lap, a fold in fabric around the bosom, any hollow space, pocket especially of water, the hollow between waves, gulf, bay, creek ' (from ku̯olpos through dissimilation and loss of u̯ before the following p); Old Icelandic participle holfinn 'arched', Middle High German preterite walb 'arched', causative Old Icelandic huelfa 'to arch', Old High German (h)welben the same, Old Saxon bihwelbian 'to arch over', Old Icelandic hualf n. 'vault', Anglo-Saxon hwealf f. 'vault' (heofon-hwealf) 'sky vault': Greek αἰθέρος κόλπος), adj. 'arched', Middle

High German walbe 'arched upper leather of shoes, bend in the roof at the gable side', New High German Walm and the like; Gothic ƕilftrjōm dative plural 'coffin' (two hollowed-out canoes placed one on top of the other).

That Sanskrit kūrcá- m. 'bundle, bale, tuft', Latin culcita 'cushion, mattress' relate to the above words through root variation (ku̯elə-k- : -p-) is quite uncertain.

Note:

κόλπος

κοῖλος τόπος παραθαλάσσιος r. Asn. ‘a coastal bay, gulf, hollow place by the sea’ Hesychius Latin loanword: colfus, colphus, culfus, English gulf

Ref : WP. I 474, WH. I 302.

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PIET : 599

1071. k̂u̯en-

English : ‘to celebrate; saint’

German : ‘feiern; heilig(en)’

Derivative: k̂u̯en-to- ‘holy’

Material: Avestan spənta- ‘holy’ (equivalent to Lithuanian šveñtas, Old Church Slavonic svętъ ‘holy’), with comparative superlative Avestan span-yah, spəništa- ‘holiest’, and es-stem Avestan spă̆nah- n. ‘holiness’;

Likely related are Gothic hunsl n. ‘sacrifice’, Anglo-Saxon hūsl n. ‘sacrament’ (k̂u̯n̥-s-lo-);

Lithuanian šveñtas ‘holy’, Old Prussian swenta- in Placename, Old Church Slavonic svętъ, Russian svjatój correspondingly; additionally related to Latvian svinēt ‘to celebrate, to sanctify’.

Ref : WP. I 471, Trautmann 311, W. Schulze Kl. Schr. 366.

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PIET : 1039

1072. k̂u̯endh-ro-, -no-

English : ‘a k. of plant’

German : in Pflanzenbezeichnungen

Material: Latin combrētum ‘an aromatic plant, likely a wormwood’; New Irish cuinneog ‘Angelica silvestris’ (as noted by Marstrander ZceltPh. 7, 359); this is based on k̂u̯ondhnā, which corresponds to Old Icelandic huǫnn ‘Angelica silvestris’ from k̂u̯ondh-nā.

Related forms include Danish färö. quander and Swiss Wannebobbell ‘arum maculatum’, as well as Lithuanian šveñdrai Pl. ‘a type of reed, Typha latifolia’.

Ref : WP. I 472, WH. I 253.

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PIET : 597

1073. ku̯erp-, auch kuerb-

English : ‘to turn, wind’

German : ‘sich drehen’

Material: Greek καρπός ‘carpal bone’ (the pivot of the hand), καρπάλιμος ‘agile, swift’ (formed similarly to εἰδάλιμος; loss of u̯ due to dissimilation with the external labial); also related to the external media term κύρβις ‘rotating pillar with legal tablets.’

The deeper level connections likely include Middle Irish carr f. and Welsh par m. ‘spear’ (as noted by Stokes in ZceltPh. 1, 172; compare e.g., tela vibrāre, fulmina torquēre).

Gothic ƕaírban ‘to walk’ (with derivatives like ƕeilaƕaírbs ‘weather-turned’, gaƕaírbs ‘obedient’), Old Norse hverfa ‘to turn, retreat, disappear’, Anglo-Saxon hweorfan ‘to turn, travel, change’, Old Saxon hwerƀan ‘to turn, return, wander’, and Old High German hwerban, hwerfan ‘to turn, return, be active (around something)’. The overarching translation is ‘to set in motion, to operate’.

New High German werben (compare to the meaning Latin ambīre), Gothic etc. ƕarbōn 'to wander', alongside deep-rooted Old Norse horfa 'to turn, to think, to belong' (hwurƀōn), Causative Old Norse hverfa, Old Saxon hwerƀian, Anglo-Saxon hwierfan, Old High German werban 'to wander', Old Norse hverfr 'quickly', hvirfill, Old High German wirvil, wirbil 'whirl' (and Old High German werbil from hwarbila- etc.).

Old Saxon hwarf 'circle, crowd', Old High German warb 'turning, rotation of a circular fighting area', Anglo-Saxon hwearf m. 'exchange, change', anord hwarf 'the vanishing';

Tocharian A kārp- 'to descend', B kǎrp- 'to turn towards, to go'.

Ref : WP. I 472 f.

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PIET : 1570

1074. k̂u̯es-, k̂us-

English : ‘to puff, sigh’

German : ‘keuchen, schnaufen, seufzen’

Material: Sanskrit "śvásiti" (inflection perhaps first after "aniti" 'breathes'), "śvásati" 'breathes, pants, sighs', "āśuṣāṇá-" 'whistling', Avestan "suši" 'the two lungs';

Latin "queror, -ī, questus sum" 'to complain, to lament' (: Sanskrit "śvásati");

lengthened Old Icelandic "hvǣsa," Anglo-Saxon "hwōsan" 'to wheeze';

Lithuanian "šušinti" 'to move through the air with a hissing sound' (could be an independent sound imitation like Old High German "sūsōn").

That "ḱu̯es-" is an extension through "-es-" of a "ḱu-", "ḱeu-" (possibly of sound-imitating origin) is suspected due to the same initial sound in Sanskrit "śūt-kārá-" m. 'the whistling, hissing' (perhaps more akin to "śīt-kārá-" young sound formation), Armenian "sulem" 'whistle, hiss' (from soyl = ḱeu-lo- or ḱou-lo-), Lithuanian "šv-añkšti" 'to breathe, to puff, to wheeze': Armenian "šunč̣" 'breath, breath, soul, spirit' (ḱu̯onki̯o-); Lithuanian "šviĩkšti" 'to whistle, to hiss', "šviĨpti" 'to whistle with the lips' and in the root "ḱu̯ei-2" 'to hiss and similar things', see there.

Ref : WP. I 474 f., WH. II 403 f.

Pages : 631-632

PIET : 1571

1075. ku̯ēt- : ku̯ət- : kŭt-

English : ‘to shake, winnow’

German : ‘schütteln, beuteln’

Material: Latin "quatiō, -ere, quassum" 'to shake; to disturb, to thrust, to swing';

Middle Irish "cāith" 'dust, chaff' ('sifted'; kvōti-).

Very uncertain: Greek "πήτεα", "πίτυρα" (chaff), "πητῖται", "πιτυρίνοι" being complete. Laconian terms from Hesychius, from which "πίτῡρον" 'chaff' is inseparable despite the still unclear "ι";

Since 'to shake' can also develop into 'to shake out, to scatter', "quatiō" may possibly be identical to Greek "πάσσω", Attic "πάττω" (πάσω, ἔπασα, ἐπάσθην) 'to scatter, to sprinkle' (in weaving terminology 'to weave in colorful figures', hence "χρῡσόπαστος" 'gold-embroidered', "παστός" m. 'bridal chamber, bridal bed'); however, "πάσσω" is initially to be connected with Doric "πῆν", "πῆ" and "πῆν" regarding "κατάπασσε" and "καταπάσσειν" from Hesychius, Epidaurian "ἐπιπῆν φάρμακον".

Anglo-Saxon "hūdenian" 'to shake', Middle High German "hotzen" 'to run, to sway', New Icelandic "hossa" 'to shake, to fling'; concerning forms with "s-", see under "(s)kŭt-" 'to jolt';

Lithuanian "kutinétis" 'to fluff up' (of birds), "kuntù", "atkutàu", "kùsti" 'to recover' (to shake up).

Ref : WP. I 511, II 601, WH. II 399 f.

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PIET : 1615

1076. kᵤ̯oi-, kᵤ̯ī-

English : ‘to wish for; to invite’

German : ‘wollen, einladen’

Material: Sanskrit kēta- m. ‘will, desire, intention, invitation’, kētana- n. ‘invitation’;

Greek κοῖται · γυναικῶν ἐπιθυμίαι Hesychius, doubtful also κίσσα, Attic κίττα (κιτι̯α) ‘sickly craving of pregnant women’;

Old Prussian quāits ‘will’, quoi ‘he wants’, quoitīt ‘to want’, Lithuanian kviečiù, kviẽsti ‘to invite’.

Ref : WP. I 475 f., WH. I 714, Trautmann 146 f.

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PIET : 1572

1077. k̂ᵤ̯on-, k̂un-

English : ‘dog’

German : ‘Hund’

Grammar: originally Nom. Sg. k̂úu̯ō(n), Gen. k̂unós

Material: Sanskrit śvā́ and ś(u)vā́ ‘dog’, Gen. śúnas, Accusative śvā́nam, Accusative Pl. śúnas; Avestan spā, spānəm, Gen. Pl. sŭ̄nam, med. (Herodotus) σπάκα (k̂u̯ṇ̥-ko- ‘dog-like’: Sanskrit śvaka- ‘wolf’), Middle Persian sak, New Persian sag, Kurdish sah, wāχi šač; from Iranian comes Albanian shak(ë) ‘bitch’, Greek σπάδακες · κύνες Hesychius (from σπάκαδες) and Russian sobáka ‘dog’; cf. New Persian sabah;

Armenian šun, Gen. šan ‘dog’ (with unclear š); not easily reconciled with skund ‘puppy’, if derived from k̂u̯on-to-, -tā; or related to the above discussed S. 564 under ken- ‘to come forth fresh’ concerning designations for young animals;

with striking guttural feature in Thracian-Phrygian, Lydian Κανδάυλης ‘κυν-άγχης’, Thracian GN Καν-δάων (for the second element see dhāu- ‘to choke’);

Greek κύων, κυνός ‘dog’ (κύντερος ‘dog-like, that is, shameless’, Superlative κύντατος; for κυνάμυια compare Lithuanian šun-musẽ ‘dog fly’);

Latin canis ‘dog’, cânes originally an old feminine ‘bitch’, canīcula (compare Sanskrit śunī f.) regarding the a is quite unclear; perhaps an influence from a word corresponding to Middle Irish cano, cana ‘wolf cub’, Welsh cenaw ‘young dog or wolf’ (see ken-3) (so also Lydian Καν-δαύλης);

Old Irish cū (Gen. con = κυνός), Welsh ci (Pl. cwn - κύνες, Lithuanian šùnes), Breton Cornish ki ‘dog’ from k̂u̯ō;

Gothic hunds, Old Icelandic hundr, Anglo-Saxon hund, Old High German hunt ‘dog’ (k̂u̯ṇ̥-tó-), see above;

Lithuanian šuõ (Gen. šuñs) ‘dog’ (becoming i-stem in Lithuanian dialects šunis, Latvian suns, Old Prussian sunis ‘dog’); t-form Latvian suntana ‘big dog’; Latvian kuńa ‘bitch’ likely with West Indo-European guttural, Trautmann Balto-Slavic Wb. 310 or from k from kuca (call); cf. Būga Kalba ir s. I 196; quite questionable though is Russian Polish suka ‘bitch’;

Tocharian A ku, Obl. kon, B Nom. ku.

The meaning of Latin canis as ‘unfortunate throw in dice games’ recurs in Greek κύων, as well as in Sanskrit śva-ghnín- actually ‘dog killer’, that is ‘the one avoiding bad throws, a professional, also dishonest player’; compare also Greek κίνδῡνος ‘danger (dog throw)’ from κυν-δῡνος, related to Sanskrit dyūtá ‘gambling’ Schwyzer Gr. Gr. 1, 335 above.

Ref : WP. I 465 f., WH. I 152 f.; Kuryłowicz Accentuation 19; nach Specht Indo-European Dekl. 32, 121 f.

See also : Ableitung von der Farbwurzel k̂eu-2, S. 594.

Pages : 632-633

PIET : 526

1078. ku̯res-, ku̯ers-, ku̯r̥s-

English : ‘wood, trees’

German : ‘Gehölz, Baum’

Material: Greek πρῖνος ‘holm oak’, possibly from ku̯r̥s-no-s; Gaulish prenne ‘large tree’, Welsh Cornish Breton prenn ‘tree’ (ku̯res-no-); with ablaut, Old Irish crann (ku̯r̥s-no-), Gen. cruinn; Welsh prys (prysg) ‘thicket’ (ku̯r̥s-to-); Anglo-Saxon hyrst ‘bush, thicket’, Old Saxon, Old High German mud. horst, hurst, New High German Horst ‘raptor’s nest’ (ku̯r̥s-to-; less likely see above S. 548); Slavic chvorstъ, Church Slavonic chvrastije, Russian chvórost ‘brushwood, shrub’, Slovenian hrást ‘oak’ (ku̯ors-to-), with an unexplained onset.

Ref : WP. I 524, Morris-Jones Welsh Greek 128, Machek Slavia 16 (1939), 182 f., Mikkola Proto Slavic Greek 177. J. B. Hofmann (Etym. Wb. des Greek 284) betrachtet Greek wegen des kar. Placename als vorgriechisch-kleinasiatisch.

Page : 633

PIET : 517

1079. kha kha!

English : interjection of laughter

German : Interjektion des Lachens

Comments: with partially single-language neologisms

Material: Sanskrit kákhati (Gramm.) 'laughs'; Armenian xaxank 'laughter', Greek καχάζω (from χαχάζω) 'laugh loudly'; Latin cachinnō, -āre 'laugh out loud', cachinnus 'laughter'; Old High German kachazzen, kichazzen, Anglo-Saxon ceahhettan 'laugh loudly'; Old Church Slavonic etc. chochotati the same; cf. Lithuanian kikénti, kiknóti 'giggle'.

Similar sound root kāk- 'mock' in Greek κηκάζω 'revile'; Old High German huohōn 'mock, scorn', Old Saxon hōhi-līk 'ridiculous'; with Germanic -k-: Anglo-Saxon hocor n. 'mockery'.

) The roots khād- 'to bite', khābh- : khōbh- 'powerless', khenə 'to dig', mentioned in WP. I 341, 348 f., 399, cannot be proven to be Indo-European, nor can the khā-mo- 'crooked' proposed by Specht (Indo-European Decl. 263, note 4); the Sanskrit examples cited by him (p. 256) khalati-, kharva-, khara-, khaṇḍa-, khora- are all of non-Indo-European origin. Sanskrit khādati 'bites, chews', New Persian xāyad the same, could belong to Armenian xacanem 'to bite', but also with secondary expressive aspiration as kn̥d- to Lithuanian kándu 'to bite' (slightly differently above p. 560).

The same root ken- (above 559 ff.) could include Sanskrit khánati ‘digs’, Inf. kháni-tum, Participle khātá- (khn̥-to-), along with the neologisms khá- n. ‘cave’, ā-khú- ‘mole’, khā- ‘well’ = Avestan Nom. Acc. Pl. xå̊ the same; Sanskrit khaní- ‘burrowing’, f. ‘mouse hole’ = Avestan kani- ‘ditch’; Avestan Old Persian kann- ‘to dig’ (k- from kh- from the compounds with us-, ham-). The initial sound of Greek κᾱφᾱ́ν, κηφήν ‘drone’, κωφός ‘blunt, deaf’ is uncertain, as is that of Church Slavonic chabiti ‘to ruin’, chabenъ ‘wretched’, as well as that of Church Slavonic chomǫ-tъ ‘collar’, related by Specht to Latin hāmus (khā-mo-) ‘hook’, Greek χαμός ‘crooked’ (and χαβός the same) (different above p. 555).

On the problem of the Tenues Aspiratae, which are partly certainly to be understood as secondary expressive, see Hj. Frisk, Göteborgs Högsk. Arsskr. 1936: 2, p. 38 ff., Specht Indo-European Decl. 251 ff. On the Slavic initial ch- see V. Machek Slavia 16 (1938), 161 ff. and J. J. Mikkola Proto Slavic Gramm. 174 ff.

Numerous Sanskrit words of non-Indo-European origin with initial kh-, including those mentioned above, in Kuiper, Proto-Munda 47 ff.

Albanian hamuridhe f., hamurithe f. Urith m. ‘mole’ = ā-khú- ‘mole’, by Andi Zeneli

χάβος
Ancient Greek

Etymology

Clearly related to χαμόν (*khamón*, “bent, curved”). The variation "μ/β" leads to a Pre-Greek origin. Traditionally compared also to Latin *hāmus* (“fish-hook”).

Pronunciation

(*5th BCE Attic*) IPA(key): /kʰá.bos/

(*1st CE Egyptian*) IPA(key): /ˈkʰa.bos/

(*4th CE Koine*) IPA(key): /ˈxa.βos/

(*10th CE Byzantine*) IPA(key): /ˈxa.vos/

(*15th CE Constantinopolitan*) IPA(key): /ˈxa.vos/

Noun

χάβος • (khábos)

Hesychius' gives the definition as: κημός (*kēmós*, “muzzle”).

κημός
Ancient Greek

Alternative forms

κᾱμός (kāmós) — *Doric*

Etymology

Unexplained. The connection with Old Armenian քաամեմ (*kʿamem*, “to press (out)”) is formally possible but it is incompatible with the probable basic

meaning of the Greek word, wicker. The same holds with other supposed cognates
like Lithuanian *kāmanos* (“harness”), Russian ком (*kom*, “clump”) and Middl e High German *hemmen* (“to restrain, hamper”). Furnée suggests, instead, a derivation from a Pre-Greek source common
to χάβος (*khábos*) and χαμόν (*khamón*).

Pronunciation

(*5th BCE Attic*) IPA(key): /kɛː.mós/

(*1st CE Egyptian*) IPA(key): /kẹˈmos/

(*4th CE Koine*) IPA(key): /ciˈmos/

(*10th CE Byzantine*) IPA(key): /ciˈmos/

(*15th CE Constantinopolitan*) IPA(key): /ciˈmos/

Noun

κημός • (kēmós) *m* (*genitive* κημοῦ); *second declension*

1. muzzle put on a led horse synonyms ▲
   Synonyms: πνιγεύς (pnigeús), φιμός (phimós)
2. nosebag for horses synonym ▲
   Synonym: χιλωτήρ (khilōtḗr)
3. cloth used by bakers to cover the nose and the mouth
4. weely, a wicker vessel
5. funnel shaped top of the voting urn
6. female ornament

*Inflection*

| Second declension of ὁ κημός; τοῦ κημοῦ (Attic) |
|---|

*Derived terms*

| κημόω (kēmóō) |
|---|

κήμωσις (kḗmōsis)
*Descendants*

→ Latin: cāmus

See root 896. kem-1 English : ‘to press, squeeze’, by Andi Zeneli

Ref : WP. I 336, WH. I 126. Vgl. oben S. 497 ha ha.

Page : 634

PIET : 1481

1080. $k^{w}$alo-s

English : ‘a k. of big fish’

German : ‘eine größere Fischart’

See also : s. unten unter (s)$k^{w}$alo-s.

Page : 635

PIET : 0

1081. $k^{w}$as-i̯o-, -lo-

English : ‘basket-work’

German : ‘Flechtwerk, geflochtener Korb’

Material: Latin quālum (quallus) ‘woven basket’ (kṷaslom, compare the diminutive) quăsillus, -um ‘little basket, wool basket’ (with emphatic -ss-);

Old Bulgarian košъ ‘basket’ ($k^{w}$as-i̯o-s), Russian koš ‘basket, fish trap; hurdle’, etc., also Church Slavonic košar(j)a ‘hurdle’, and Russian košélь ‘basket, bread sack’.

Albanian kosh ‘basket’ a Slavic loanword.

Ref : WP. I 507, Trautmann 119, WH. II 397.

Page : 635

PIET : 601

1082. $k^we$ 1

English : ‘and’ (encl.)

German : enklit. ‘und’

Comments: from 'somehow', as well as in relation to the pronoun-stems $k^wo$-, $k^we$- of the interrogative and indefinite in the same way as $\hat{k}e$ 'here' to $\hat{k}o$-, $\hat{k}e$- 'this one'. Identical $k^we$ behind forms from the interrogative-indefinite stem to reinforce the indefinite meaning.

Material: Sanskrit ca, Avestan ča, Old Persian čā enclitic 'and'; Lydian -k 'and'; Greek τε 'and'; Venetic -ke, Lepontic -pe, Piken -p; Latin -que; ne-que = Oscan-Umbrian nep, neip 'neque' = Old Irish na-ch, Middle Welsh usw. nac 'not' (with a from e see under ne 'not'), compare Latin atque 'and also' (ad + que) = Umbrian ap(e) 'where, when'; Gothic ni-h (etc., see under ne) 'not'; (see also Old High German etc. noh under nu 'now'); Bulgarian če 'but, and, that, because', Czech old a-če, ač 'if', Polish acz 'although, though';

enhancing the indefinite meaning, e.g., Sanskrit káś-ca, Avestan čiš-ca 'whoever, whichever', in relative clauses with the relative pronoun ya-; Avestan čiš-ca also 'anyone';

Armenian -kʿ e.g., o-kʿ 'someone' (when the dropping of e from $k^we$ before palatalization; equated by Junker with the kʿ of the plural);

Greek ὅσ-τε (here behind the relative; see Schwyzer Gr. Gr. II 575 f.);

Latin quom-que, cunque, Umbrian pumpe originally ‘whenever’, then with a fading of the temporal meaning (as in New High German wer immer) simply generalizing, e.g., quīcumque, Umbrian pisipumpe the same; quisque (from quī quisque: Sanskrit yáḥ káś-ca) in sentences with a relative meaning, quisque (mostly derived) ‘anyone’;

Gothic -h, -u-h in ƕaz-u-h, ƕō-h, ƕa-h 'any one, any';

Hittite ku-iš-ki (= Latin quis-que) = Lycian ti-ke; ni-ik-ku (: Latin ne-que) = Lydian ni-k.

In similar usage also other forms from the stems $k^wo$-, $k^wā$, $k^wi$-: Latin quis-quam; Sanskrit cit (cid), Avestan čiϯ, Old Persian čiy generalization particle (e.g., Sanskrit kaś-cid 'whoever'); = Indo-European $k^wid$ in Oscan -píd, -pid, Umbrian -pe, -pei (e.g., Oscan pútúrús-píd 'for both', Umbrian putres-pe 'for either') = Armenian -č (in-č 'anything'); see also $k^wene$.

Ref : WP. I 507 f., WH. I 309 f., II 401 f., Schwyzer Gr. Gr. II 573 ff., $648^2$ f.

Pages : 635-636

PIET : 3064

1083. $k^we$- 2

See also : s. $unk^wo$-

Page : 636

PIET : 0

1084. $k^w\breve{e}d$-, $k^w\breve{o}d$-

English : ‘to prick; to drill, sharpen’

German : etwa ‘stacheln (Stachel, Spitz), bohren, wetzen, schärfen; antreiben, anreizen’

Comments: (older keu̯ed-)

Material: Old Icelandic hvatr 'quick, brave, sharp', hvǫt f. 'stimulation', hvata, -aða 'to drive, to accelerate', Anglo-Saxon hwæt 'quick, brave', Old Saxon hwat the same, Old High German (h)waz 'sharp, intense', Gothic gaƕatjan 'to drive, to sharpen', Old Icelandic hvetja 'to sharpen, to stimulate', Anglo-Saxon hwettan the same, Middle Dutch wetten 'to sharpen', Old High German (h)wezzen.

Middle High German wetzen 'to urge, to stimulate, to sharpen'; to-participle Gothic ƕassaba Adv. 'sharp, strict' (ƕassei 'intensity, strictness'), Old Icelandic hvass 'sharp, quick', Anglo-Saxon hwæss 'sharp', Old High German (h)was, Middle High German was(ser) 'sharp, pointed, intense, strict'; ablautend Old Icelandic hvāta 'to pierce'; Swedish hōta 'to bore holes'; with a transferred meaning Old Saxon for-hwātan, Old High German far-hwāzan 'to curse' and Gothic ƕōta f. 'threat', ƕōtjan 'to threaten', Old Icelandic hōt n. 'threat', hōta 'to threaten'; probably Latin tri-quetrus 'triangular' ('three-pointed'; likely from tri-quedros); possibly also Sanskrit cṓdati, cōdáyati 'drives on, urges' (keud-).

Ref : WP. I 513, II 554, Wissmann Postverbalia 64 f.

Page : 636

PIET : 2752

1085. $k^{w}$ei-1(t)

English : ‘to observe; to appreciate’

German : ‘worauf achten’; daraus einerseits ‘ehrerbietig beobachten, scheuen, ehren’, andrerseits ‘animadvertere, strafen, rächen, büßen; Sühne, Geldstrafe, deren Wert, Preis, Schätzung’, woraus ‘Hochschätzung, Ehre’ ebenfalls gewinnbar ist

Derivative: $k^{w}$ē[i]-ro- 'observing, protecting', $k^{w}$oi-nā 'punishment, value', $k^{w}$i-ti- 'understanding' and 'retribution', $k^{w}$i-t-ti- 'insight, honor'.

Material: A. Sanskrit cā́yati 'perceives, observes, has fear, has concern', cāyú- 'showing respect' = Old Bulgarian čajǫ, čajati 'to expect, to wait, to hope' (lengthened $k^{w}$ēi̯-ō);

Sanskrit cinōti, cikḗti ‘notices’, citί- f. ‘understanding’, cί-t f. ‘mind, intellect’: Greek ἀτίζω ‘do not regard’ from α-τι-τ- ‘not regarding’; $k^{w}$ē[i]-ro- in Greek τηρός ‘protecting, preserving’, τηρέω ‘perceive, guard; observe, wait, lurk, perhaps also Sanskrit cāra- m. ‘scout, spy’; may be connected due to Sanskrit cā́yati ‘has concern’ with lowest degree also Greek τετίημαι ‘am troubled’, τετιηώς ‘fearful, troubled’ added to kēi- ‘move’ (above p. 538 f.) includes kē[i]so-, kē[i]sā ‘time’ in Old Church Slavonic časъ m.: Albanian kohë, Jokl Mel. Pedersen 1591 f.

B. Sanskrit cáyatē ‘reaches, punishes’, cētár- ‘avenger’, ápa-citi- f. ‘retribution’ (= ἀπότισις, τίσις); Avestan kāy- ‘to repay, atone’, e.g., čikayaṯ̃ ‘shall atone, punish, avenge’, pairi-ā-kayayanta ‘they shall take upon themselves as atonement’, kaēnā- f. ‘atonement’ (= ποινή, Slavic cěna, compare also Lithuanian káina), New Persian kīn- ‘enmity, hatred, wrath’, Avestan kāϑa- n. ‘retribution’, čiϑi- f. ‘atonement through money’, čiϑā ‘the same, punishment’, Ossetic čithä ‘honor’ (like τιμή);

Greek τίω and τῖω (Arcadia τείω formed from ἔτεισα, τείσω), Fut. τῖσω, Aor. ἔτισα, Partiz. Pass. τετῑμένος ‘to estimate; to esteem, honor’, πολύ-τῑτος ‘highly honored’, ἀτίετος ‘dishonored; not honoring’; Homeric τῖνω, Attic τῖνω (τινϝ-ω) ‘to pay, atone’, Med. ‘let pay or atone, punish’ τινύμεναι (Eur. Or. 323), Homeric τείνυται (like Cretan ἀποτεινύτω from ἔτεισα, τείσω); Fut. τείσω, Aor. ἔτεισα (thess. πεῖσαι, Cypriot πείσει etc.), τίσις ‘payment, atonement, punishment, retribution’, ποινή ‘atonement, punishment, retribution’ (from which Latin poena); τῑμή ‘estimate; honor; atonement, punishment’, ἄτῑμος ‘without payment; dishonored’;

probably Middle Irish cin, Gen. cinad ‘debt’ (k$^{w}$inu-t-s, vgl. τίνυ-ται); Lithuanian káina ‘value, price’; Old Prussian er-kīnint ‘to free (from the devil)’; Old Bulgarian cěna ‘τιμή honor, price’, cěniti ‘τιμᾶσθαι to estimate’, ō-stufig Old Bulgarian kajǫ, kajati sę ‘to feel remorse’, pokajati sę ‘to perform penance’, okajati ‘to lament’, Russian kájatь ‘to reproach’, -sja ‘to feel remorse’.

Wurzelerweiterung k$^{w}$eis-, k$^{w}$eit- (vgl. oben Sanskrit cít, citί-): Old Irish ad-cī (k$^{w}$is-e-t) ‘sees’, cīall f. ‘understanding’ = Welsh pwyll, Breton poell the same (k$^{w}$eis-lā), usw. (Lewis-Pedersen 350);

Sanskrit cḗtati, cíkētati ‘pays attention to something, perceives’, Perf. cikḗta, Partiz. cikitván ‘understanding, knowing’, Avestan čikiϑvå̊ ‘considering, reflecting’, Sanskrit cítti- f. ‘thought, insight’, Avestan čisti- the same, Sanskrit cintā́ ‘thoughts, concern’; Old Bulgarian čьtǫ, čisti ‘to count, calculate, read written text; to honor’, k$^{w}$i-t-ti- : čьstь (= Sanskrit cítti-ḥ) ‘veneration, honor’; with related s- Latvian šḱìetu, šḱitu, šḱist ‘to think’, Impers. ‘to seem’, skaitît ‘to count, to recite prayers’, Lithuanian skait-aũ, -ýti ‘to count, to read’.

Ref : WP. I 508 f., Trautmann 113, 124, 135, 138, Schwyzer Gr. Gr. 686, 697.

Pages : 636-637

PIET : 1609

1086. $k^{w}$ei-2

English : ‘to pile, stow, gather’

German : ‘aufschichten’; daher ‘aufhäufen, sammeln’, ‘der Ordnung nach auf oder zu einander legen’, ‘aufbauen’, ‘abgeschwächt machen’

Material: Sanskrit cinṓti, cáyati 'gathers, assembles; collects, heaps up; puts together, builds up', cáya- m. 'accumulation, heap, mound'; káya- m. 'body, form' (originally 'construction of limbs'; or 'mass'); citā́ 'layer, woodpile, pyre', cíti- f. 'accumulation, layer, pyre', cītí-f. 'the act of collecting';

Avestan kay-, čayeiti, činvaiti ‘(to gather) to select, to choose’ with vī- ‘to separate, to distinguish’, with ham- ‘to collect, to lay side by side’; New Persian čīdan ‘to gather’; Greek ποιέω ‘to make’ (with variants like ἐποίϝησε and similar), also ‘to weave’, denominative of a ποι-ϝό-ς ‘building, making’ (compare ἀρτο-ποιός ‘baker’);

Old Bulgarian činъ (probably u-stem: Sanskrit cinṓ-ti, Avestan činvaiti, but in Slavic with ī in the first syllable, like Sanskrit cītí-) ‘order, series, rank’, činiti ‘to arrange, to line up, to form’, likely also Little Russian kojú, kojíty ‘to instigate, to prepare (something bad)’, like Greek φόνον ποιεῖν ‘to instigate murder’, Polish dialect koić się ‘to succeed, to take place’. A further s-derivation in Avestan kaēš- (with prefixes) ‘to construct’, frā- ‘to prepare, to arrange’, vī- ‘to furnish, to set up’ (Bartholomae Wb. 429).

Ref : WP. I 510, WH. II 406, Berneker 538, Trautmann 124.

Pages : 637-638

PIET : 1612

1087. $k^{w}e\underline{i}ə$-, $k^{w}i\underline{i}ē$-

English : ‘to rest quietly, quiet, peaceful’

German : ‘behaglich ruhen’

Derivative: $k^{w}i\underline{i}\bar{e}$-t-s ‘pleasure’, $k^{w}i\underline{i}\bar{e}$-to-s ‘joyful’, $k^{w}\bar{i}$-lo- ‘calm’.

Material: Sanskrit cirá-m ‘hesitation, delay’, cirá- ‘lasting, long’; Old Persian šiyāti-š ‘well-being’ (= Latin quiēs), Avestan šāiti-š ‘joy’ (š- = šy-, compare gathav. šyeitibyō), Avestan šyāta-, šāta- ‘joyful’ (= Latin quiētus), a-šāta- ‘unjoyful’ (= Latin inquiētus), Παρύ-σατις, Avestan šāišta- ‘most pleasant, most enjoyable’, New Persian šād ‘joyful’, Ossetian ançayun ‘to rest’; Sogdian š’t ‘joyful’;

Armenian han-gc̣im ‘I rest’, han-gist ‘rest’ (-gi- from -$k^{w}$i-); Latin quiēs, -ētis ‘rest’, quiē-sco, -scere, -vī, -tum ‘to rest’, with the formative -lo- (like Germanic hwīl-) tranquīlus, tranquillus ‘calm’ (trans + $k^{w}$īlos); Gothic ƕeila, Anglo-Saxon hwīl, Old High German (h)wīla ‘while, time’, Old Icelandic hvīla ‘rest bed’, hvīld ‘rest’, Gothic ƕeilan ‘to linger, to hesitate, to cease’, Anglo-Saxon Hwāla MN, Old High German wīlōn, -ēn ‘to linger, to stay’;

Old Church Slavonic pokojь ‘rest’, pokojǫ, pokojiti ‘to calm’, počijǫ, počiti ‘to rest’; Tocharian B śāte ‘rich’ (: Avestan šyāta- ‘joyful’); Lycian tezi ‘sarcophagus’ from $k^{w}$jētis, Pedersen Lyc. and Hittite 50.

Ref : WP. I 510, WH. II 406, Trautmann 124.

Page : 638

PIET : 1613

1088. $k^{w}e\hat{k}$-, $k^{w}\bar{o}\hat{k}$-, $k^{w}e\hat{k}$-s-

English : ‘to seem, see, show’

German : ‘erscheinen; sehen; zeigen’

Material: Sanskrit kā́śate ‘appears, shines, glows’, cakāśiti, cakāśyātē ‘shines, looks’, kaśa- m. ‘visibility, sheen’; Avestan ākasaṯ̃ ‘beheld’; New Persian āgāh ‘knowledgeable’, nigāh ‘sight’; s-expansion $k^{w}e\hat{k}s$-: Sanskrit cáṣṭē (3. Pl. cakṣatē) ‘appears; beholds’, in compounds also ‘announce, show’, cakṣas- n. ‘shine, face’, cakṣu- ‘seeing’, n. ‘brightness, face, eye’; Avestan čaš(te, -āite) ‘to teach’ (originally ‘to make aware’), Middle Persian čāšītan ‘to teach’, Avestan Old Persian čašman- n. ‘eye’, New Persian čašm, the same

Greek τέκμωρ, junger τέκμαρ (nach τεκμαίρω) ‘sign, mark’ (kʷeḱ-m[ō]r-); anders Schwyzer Gr. Gr. I 326; mit tönendem Auslaut Old Church Slavonic kažǫ, kazati ‘to show, to warn’, u-kazъ ‘ἀπό-δειξις’ (auch kaznь ‘δόγμα, arrangement’), wohl Indo-European kʷeĝ- neben kʷeḱ-

Ref : WP. I 510 f., Schwyzer Gr. Gr. I 326, 519.

Pages : 638-639

PIET : 1614

1089. kʷel-1, kʷelə-

English : ‘to turn; wheel; neck’

German : ‘drehen, sich drehen, sich herumbewegen, fürsorglich um jemandem herum sein, wohnen’ u. dgl.

Derivative: kʷelo-, kʷolo- ‘turning, wheel’, kʷol-so- ‘neck’ (Latin Irish Germanic), kʷekʷlo-, kʷokʷlo- ‘wheel’

Material: Sanskrit cárati, calati ‘moves, wanders, grazes, drives’ etc. (heavy base in cáritum, caritá-, cīrṇá-; carítra- n. ‘foot, leg’, carcūryámāṇa-, cūrtí-, also perhaps tuvi-kūrmí- ‘energetic’), extended cā́ra- m. ‘walk’, etc.; Avestan čaraiti ‘is engaged, is subject to an activity’ etc., čarāna- ‘field’, Old Persian parikarā ‘care! cole!’; s-expansion in Sanskrit karṣū́- f. ‘furrow’, kárṣati, kr̥ṣáti ‘to turn, to turn over, to plow’, Avestan karša- m. n. ‘furrow’, karšaiti ‘to draw furrows’;

Greek πέλω, πέλομαι ‘am in motion’ (π Äolismus), Aor. ἔπλετο, Partiz. περιπλόμενος ‘surrounding (a city); revolving, completing the cycle (ἐνιαυτός)’, with except for Aeolic τε- = kʷe-: περιτελλόμενος in the same sense (τέλλω ‘complete’ Pind.), Homeric τελέθω ‘am, will be’, Cretan τέλομαι ‘ἔσομαι’, Cypriot τενται ‘he will be’, also τέλος n. ‘end’, essentially ‘turn’ (τελέω ‘complete’, τέλειος, τέλεος from τελεσ-ϝο-ς ‘finished, completed, ripe, grown-up’, τελευτή ‘completion, ending, end’), to which τέλσον (τελσϝον, vgl. oben Sanskrit karṣū́-) ‘boundary furrow’, i.e. ‘turning point of the plow in the field’; πόλος ‘axis (pivot); plowed (turned-over) land’, πολέω ‘move around, linger’, ἀμφίπολος ‘attendant (Homeric), servant’ = Latin anculus ‘servant, slave’, αἰπόλος ‘goatherd’, θεοπολέω ‘am priest’ (besides θεη-κόλος ‘priest’);

with κ in βουκόλος ‘cowherd’ = Middle Irish búachaill, Welsh bugail ‘herdsman’ from $k^{w}$ol(i)os with debuccalization to u; πολεύω ‘I move around’ (γῆν ‘I plow around’), Ionic Attic ἐπιπολῆς ‘on the surface’, ἐμπολή ‘goods for trade’; πωλέομαι ‘I move around in a place, frequently go there’; πάλιν ‘back’ (Accusative of πάλις ‘turn’); κύκλος see below; the Greek π-forms likely contain partly Indo-European pel- see below;

Albanian sjel ‘turn around, twist, bring’ ($k^{w}$el-); alongside kjel ‘bring, carry’ ($k^{w}$ole̯ī̯ō), a-sul ‘winter pasture’, literally ‘approach’, për-kul ‘bend, curve’ ($k^{w}$el-n-), kulp, kulpër ‘woodbine’ ($k^{w}$el-bh-); Latin colō, -ere ‘cultivate, inhabit; care for; honor’ ($k^{w}$elō); colōnus ‘farmer, cultivator’, incolere ‘to inhabit’, incola ‘inhabitant’, inquilīnus ‘tenant’, Esquiliae ‘outlying settlements’; via anculus see above;

Latin colus, -ūs f. m. or -ī f. ‘spinning wheel’ ($k^{w}$elos ‘spindle’), collus, -ī m. (Old Latin), collum, -ī n. ‘neck, mountain pass’ ($k^{w}$ol-so-, Gothic hals); Old Irish cul ‘cart’ (Dual. $k^{w}$olō); Middle Irish coll ‘head’ = Gothic Old Icelandic Old Saxon hals m., Anglo-Saxon heals, New High German ‘neck’; Old Icelandic hvel n. ‘wheel’ = Old Prussian kelan ‘wheel’, Latvian f. Pl. du-celes ‘two-wheeled cart’; Old Church Slavonic kolo n., Gen. kolese ‘wheel’, Pl. kola ‘cart’ (mix of $k^{w}$olo- m. and $k^{w}$eles- n.);

Balto-Slavic kelia̯- ‘knee’ in Lithuanian kelỹs, East Lithuanian kẽlias ‘knee’, Latvian celis the same; Lithuanian kelė́nas m. ‘knee’, ablautend Old Church Slavonic koleno n. ‘knee, stem, lineage’, possibly further to Slavic členъ m., Slovenian člẹn ‘joint, member’, Little Russian čełén ‘member’; Tocharian A källāš ‘brings’, Pret. śël, Pl. kalar (Pedersen Tochar. 183).

$k^{w}ek^{w}$lo-, $k^{w}ok^{w}$lo- ‘wheel’ in: Sanskrit cakrá- m. n. (accent secondary) ‘wheel, disc, circle’, Avestan čaxra- m. ‘wheel’, Greek κύκλος ‘circle’, Pl. κύκλοι and κύκλα ‘wheels’, Old Icelandic hjōl, hvēl ($k^{w}$é$k^{w}$elon-, Germanic hwéh(w)ula-) n., Anglo-Saxon hwēol (English wheel), alongside hweowol, hweogol (Germanic hweg(w)ulá-), Middle Dutch wēl ‘wheel’; also Frisian fial is probably a dissimilated form for hwewla-; cf. also Phrygian κίκλην ‘the great bear’ (‘wagon’), Lithuanian kãklas, Latvian kokls ‘neck’ as ‘turner’; Tocharian A kukäl, B kokale ‘wagon’. Lengthening stage perhaps (as ‘turned, round’) Old Icelandic hvāll and hōll m. (the latter from the Dat. Pl. hōlum from hvālum) ‘round hill’.

Ref : WP. I 514 f., WH. I 45, 245 ff., 250, 846, Trautmann 125.

Pages : 639-640

PIET : 562

1090. $k^{w}$el-2

English : ‘far’

German : ‘fern (örtlich und zeitlich)’

Material: Sanskrit caramá- ‘the last, utmost’, cirás ‘long (in time)’, Greek τῆλε, Aeolic πήλυι ‘far, distant’ (τηλό-θεν, -θι, -σε), πάλαι ‘long ago’ (παλαιός ‘old’, παλαίτερος, -τατος), Welsh Cornish Breton pell ‘far’ ($k^{w}$el-s-o-), Welsh pellaf ‘the utmost’.

Ref : WP. I 517.

Page : 640

PIET : 0

1091. $k^{w}$el-3

English : ‘herd, crowd’

German : ‘Schwarm, Schar, Sippe’

Material: Sanskrit kúla-m n. ‘herd, quantity; lineage’; kr̥ṣṭí- f. ‘people, humans’; Greek τέλος n. ‘crowd’; Old Church Slavonic čeljadь f. ‘household’, collective to člověkъ ‘human’ present in čelo-.

Ref : WP. I 517, Berneker 141 f., Meillet Balto-Slavic 22, 18 f., Kuiper Proto-Munda 55.

Page : 640

PIET : 1047

1092. $k^{w}em$-

English : ‘to swallow, sip’

German : ‘schlürfen, schlucken’

Material: Sanskrit cā́mati and camati ‘slurps’, participle ācānta-, camasá- m. ‘drinking bowl, cup’, camū́- m. ‘bowl’; New Persian čam ‘the food’, čamīδan ‘to drink’, Ossetic cumun ‘to slurp’;

Armenian $k^{ʿ}$im-$k^{ʿ}$ Pl. ‘throat, gullet’ ($k^{w}$ēmā-); with ablaut grade ō: New Persian kām ‘palate’, Afghan kūmai the same; questionable is Greek ἔτεμεν • ἤμελγεν and τέμνοντα [probably τέμοντα] • ἀμέλγοντα Hesychius, where ἀμέλγειν in the later meaning ‘to suck out liquid, to press out’ could be considered; New Icelandic hvōma (from hvāma, Indo-European $k^{w}$ēmō = Sanskrit cā́mati) ‘to swallow, to engulf’, hvōma f. ‘esophagus, throat’.

Ref : WP. I 514.

Pages : 640-641

PIET : 1618

1093. $k^{w}$ene

English : particle of generalization/uncertainty

German : Partikel der Verallgemeinerung und Unbestimmheit

Material: Sanskrit cana, Avestan čină̆ ‘some’; often negative, e.g., Sanskrit ná ékaś cana ‘none’; Germanic -ʒin in Old Icelandic hver-gin ‘by no means’, Anglo-Saxon, Old Saxon, Old High German hwer-gin ‘anywhere’ (from hwar ‘where’ + -gin) from Old High German io-wergin, Middle High German iergen, New High German irgend.

Ref : WP. I 399 f., Wackernagel-Debrunner III 562.

Page : 641

PIET : 3061

1094. $k^{w}$enth-

English : ‘to suffer, endure’

German : ‘leiden, dulden’

Material: Greek πένθος n. ‘sorrow, grief, misfortune’; from πάθος n. ‘suffering, misfortune, passion’, πάσχω ($k^{w}$n̥th-skō), Fut. πείσομαι, Aor. ἔπαθον, Perf. πέπονθα ‘I suffer, endure’ (πε- for τε- according to the forms with πα-, πο-); Lithuanian kenčiù, kę̃sti ‘to endure, to suffer’, pakantà f. ‘patience’, kančià ‘severe physical pain’, žiem-kiñtis ‘enduring through the winter’, Latvian cìešu cìest ‘to suffer, to tolerate’, ziem-ciesis (kentsia-) ‘wintergreen’; Old Irish cēss(a)im ‘I suffer’ ($k^{w}$enth-tō or $k^{w}$enth-s-ō), cēssad ‘passion’.

Pedersen KG. II 486 suggests a nasal-less relative in Old Irish ar-cessi ($k^{w}$et-sī-) ‘spares, has mercy’ (meaning similar to Lithuanian pakentė́ti ‘to be patient with someone’), Welsh arbedu ($k^{w}$et-) ‘to spare’, Breton erbedi ‘to recommend’ (earlier also ‘to spare’), Old Cornish henbidiat ‘sparing’.

Ref : WP. I 513, Trautmann 126 f., Schwyzer Gr. Gr. 1, 708.

Page : 641

PIET : 1617

1095. $k^{w}$er-1

English : ‘to do’

German : ‘machen, gestalten’

Comments: perhaps originally from some indeterminable craft activity

Material: Sanskrit karṓti (Imper. kuru), kr̥ṇṓti ‘makes, accomplishes’, Participle kr̥tá-; kará- ‘doing, making’, m. ‘hand, elephant trunk’, kāra- ‘doing’, m. ‘act’, kárman- n. ‘action, work’, karmāra-ḥ ‘smith’; kr̥ti- ‘act’; saṃ-kr̥t ‘once’; alongside with s- pari-ṣkar- and saṃ-skar-;

Avestan kərənaoiti ‘makes, performs, does’, kərətay- ‘act’, Infin. kərətāe, Old Persian akunavam, karta-; Avestan čārā ‘means, aid’, New Persian čār ‘means’, cāra ‘means, help, cunning’ (= Slavic čara ‘magic’, see below);

Oscan petiro-pert 'four times' (: Sanskrit saṃ-kr̥t);

Welsh paraf 'effect, provide', verbal noun peri, to which reduplicated (from a reduplicated present) probably Welsh pybyr 'energetic';

Old Irish cruth 'shape', Welsh pryd (kʷr̥tu-) 'shape, time'; perhaps also Old Irish Cru(i)thin, Middle Welsh Prydyn 'Picts'; Welsh Prydain 'Britain' has taken the ending from Rhufain (Rōmanī); Cornish prit, Middle Cornish prys, Breton pred 'time'; Middle Irish creth 'poetry' (kʷr̥to-), Welsh prydu 'to compose poetry', prydydd 'poet';

Lithuanian kuriù, kùrti 'to erect, build, make', possibly from that 'to light a fire, to heat'; Latvian kuȓt 'to kindle, heat', Old Prussian kūra 'built'; differently above p. 572.

Here with the meaning 'to enchant someone, to bewitch', also Sanskrit kr̥tyā́ ('action, deed' and:) 'bewitchment, magic' etc., Greek τέρας n. 'wonder sign', πέλωρ n. 'monster', τελώριος • μέγας, πελώριος Hesychius; the π- is Aeolism; πέλωρ, τέλωρ from πέρωρ, τέρωρ dissimilated; Lithuanian keriù, kerė́ti 'to enchant someone, to harm in health', kẽras 'magic', Slavic čara f. 'magic' in Old Bulgarian čarodějь 'sorcerer', čari f. pl. 'magic, charm' etc.;

perhaps with initial s- (cf. Sanskrit saṃ-skar-) Sanskrit ā-ścarya- 'strange, wonderful', n. 'wonder', Old Icelandic skars n. 'a monster; giantess', skersa f. 'giantess', skyrse m. '(ominous) sign, phantom' (which contained the suffixal reduced grade of the es-stem τέρας).

Ref : WP. I 517 f., WH. I 165, 273, Trautmann 127.

Pages : 641-642

PIET : 1623

1096. kʷer-2

English : ‘a k. of dish or pot’

German : in Worten, die etwas Schüssel-, Schalenartiges bedeuten

Material: Sanskrit carú- ‘cauldron, pot’, to which probably karkarī ‘water jug’, karaŋka- ‘skull’ belongs; Old Irish co(i)re (however not from $k^{w}$erijo-, but from $k^{w}$erijo-), Welsh pair, Cornish pêr ‘cauldron’; Old Norse hverr m. ‘cauldron’, Anglo-Saxon hwer, Old High German (h)wer the same n-extension is present in: Middle Irish cern f. ‘bowl’, New Icelandic hvörn ‘bone in fish head’, Norwegian dialect hvann the same; Gothic ƕaírnei f. ‘skull’, Old Icelandic hverna f. ‘cooking vessel’.

Ref : WP. I 518.

Page : 642

PIET : 604

1097. $k^{w}$eru-

English : ‘to chew; to grind’

German : ‘kauen; zermalmen, mahlen (Mehl und daraus Bereitetes)’

Material: Sanskrit cárvati ‘to crush, to grind’, participle cūrṇa-s, m. ‘fine dust, flour’ (in -ū- the second vowel of the base $k^{w}$eru- is reflected); differently concerning cárvati above p. 576, 582; Greek τορύνη • σιτῶδές τε Hesychius (assimilated from τερύνᾱ), πορύναν • μαγίδα Hesychius (derived from ablaut $k^{w}$orunā or an Aeolic form of τορύνη), πύρνον n., Pl. πύρνα (Homeric) ‘wheat bread’ (-υ- still to be examined in connection with the second vowel of $k^{w}$eru-).

Ref : WP. I 519.

Page : 642

PIET : 0

1098. $k^{w}$etu̯er-, $k^{w}$etu̯ŏr-, $k^{w}{}_{e}$tur- m., $k^{w}$etes(o)r- f.

English : ‘four’

German : ‘vier’

Comments: (contains sor 'woman')

Derivative: Composition form kʷ(e)tru-, kʷ(e)tur-, kʷ(e)tu̯r̥-; Ordinal (kʷ)tur-i̯o-, secondary kʷetur-to-; adverbial numeral kʷeturs, kʷetrus ‘four times’; collective kʷetu̯ero-, kʷetu̯oro-.

Material: Sanskrit *catvā́raḥ* m. (accusative *catúraḥ*), *catvā́ri* n., *cátasraḥ* f.; Avestan *čaϑwārō* m. (genitive *čaturąm*), *čataŋrō* f., New Persian *čahār*; Armenian *čorkʿ* from č̣orekʿ: *kʷetu̯ores* (accusative *č̣ors*); Greek Homeric *τέσσαρες*, Attic *τέτταρες*, Boeotian *πέτταρες* (with secondary weak grade); Ionic, Arcadian, Hellenic *τέσσερες* (*kʷetu̯eres*); reduced form Homeric *πίσυρες* (accusative *πίσυρας* = Sanskrit *catúraḥ*, Lesbian *πισύρων* = Avestan *čaturąm*), also Lesbian *πέσσυρες*; Doric and West Greek *τέτορες* (*kʷetu̯ores*).

Latin *quattuor* seems to be continued, like Homeric *písures*, from an older form; Oscan *pettiur*; *petora* n. (cf. *petiro-pert* ‘four times’ from *petri̯ā-*, which follows *triā* as in Umbrian *triiuper* ‘three times’); Old Irish *ceth(a)ir* (feminine *cethēoir*, as opposed to *tēoir* ‘3’), Old Welsh *petguar*, New Welsh *pedwar* (feminine *pedair*), Cornish *peswar* (compare with the British city name *Petuaria*); Gothic *fidwōr*, Norse and West Germanic based on an assimilated form *ku̯eku̯or* (except in compound forms like Old French *fitter-*, Anglo-Saxon *fyðer-*, Old Swedish *fiæþer-* from Gothic *fidur-*): Old Icelandic *fiōrer* m., *fiōrar* f., *fiogor* n., Old High German *feor*, *fior*, Old Saxon *fiuwar*, *fior*, Anglo-Saxon *fēower*; Lithuanian *keturì* (accusative *kêturis* = Sanskrit *catúraḥ*), feminine *kêturios*; Latvian *četri*; Old Church Slavonic *četyre* m., *-i* f. n.

Tocharian A śtwar (kʷetu̯er-), B ś(t)wār, ś(t)wer (kʷetu̯ores) ‘4’, A śtwarāk ‘40’.

In compounds (and derivatives) kʷetur-, kʷetu̯r̥-, kʷetru-: Sanskrit cátur- [aŋga-ḥ ‘four-limbed’], with the loss of the first syllable, Avestan ā-xtūirīm ‘four times’, Sanskrit turīya-, túrya-ḥ, Avestan tūirya- ‘fourth’; Avestan čaϑwarə-aspa- Avestan čaϑru-[gaoša-]; from τετϝρα (Indo-European kʷetu̯r̥-): Greek τετρα-[κόσιοι], -πους; contaminated from τρυ- and τετρα-: Greek τράπεζα; τρυ-φάλεια ‘helmet’ (cf. τετρά-φαλος ‘fitted with four visors’) likely reduced form [kʷ]tru-, as in Oscan trutom (if it means ‘fourth’); Latin quadru-[pēs]; Umbrian petur[-pursus ‘quadruped’]; Gallic Petru-corii ‘the four tribes’, petru-deca-metos ‘fourteenth’, Welsh pedry- ‘fourfold’ (Gallic petor-ritum ‘four-wheeled chariot’ likely with the vowel from kʷetu̯ores), ‘four-sided, strong’; Gothic fidur-dōgs (West Germanic cf.

above); Lithuanian ketur-[kõjis ‘four-footed’]; Armenian kʿtaṙ-a-sun ‘40’ (from twr̥-, cf. Sanskrit turīya- ‘fourth’).

Ordinal:

Sanskrit caturthá-, turī́ya-, túrya-, Avestan tūirya-; Armenian č̣orir, č̣orr-ord, kaṙ-ord; Greek Attic τέταρτος, Homeric τέτρατος (for τυρτος 'fourth' in Τυρταῖος), Boeotian πέτρατος; Latin quārtus, praenomen Quorta, Oscan perhaps truto- (see above); Old Irish cethramad (kʷetru-metos); Gaulish petuarios = Old Welsh petuerid; Old High German fiordo, Anglo-Saxon féorða, Old Icelandic fiōrði; Lithuanian ketviřtas (Latvian cetuřtaĩs like Sanskrit caturthá-ḥ), Old Church Slavonic četvrьtъ; Tocharian A śtärt (kʷetu̯r̥tos), B śtwerne.

Among other related terms, note Latin quattuordecim, Gothic fidwōrtaíhun, Old High German viorzëhan '14'; Doric Ionic Delphic τετρώκοντα (kʷetu̯orə-k̂omte) = Latin quadrāgintā '40'; Avestan čaϑruš 'four times', Sanskrit catúḥ = Latin quater (kʷetrus); Sanskrit catvará- m. 'square place', Lithuanian ketverì 'in groups of four', Old Church Slavonic četverъ, četvorъ likewise, Old Irish cethorcho '40' (kʷetru-k̂omt-s).

Ref : WP. I 512, Trautmann 131 f., Schwyzer Gr. Gr. I 351 f., 589 f., WH. II 394, 400 f., F. Sommer Zum Zahlwort, 27.

Pages : 643-644

PIET : 2999

1099. kʷo-, kʷe-, fem. kʷā; kʷei-

English : indefinite/interrogative pronominal base

German : die betonten Formen sind Interrogativa, die unbetonten Indefinita

Grammar : (vermutlich einst nur im Nom. Accusative Sg.); kʷu- (nur im Adv.);

Comments: In some individual languages, it has partly become a relative pronoun.

Material: 1. Root kʷo-, kʷe-, fem. kʷā-; Gen. kʷeso, Instr. kʷī, time adverb kʷom.

A. Case forms and derivations that can only be attested in individual languages:

Sanskrit ká-ḥ (= Phrygian κος ‘somebody’, Gothic ƕas ‘who’), fem. kā ‘who’ and indefinite; Indo-European kʷos probably the old Nom. Sg. m.;

Avestan kō (Gen. Gathic Avestan ka-hyā, ča-hyā), fem. kā ‘who, which’, Old Persian kaš[-čiy], as indefinite with -čĭ̃t̃, or in duplication, or in negative or relative clauses; Avestan kā ‘how’; Old Persian ada-kaiy ‘then’ = Greek ποι used by Pindar as ‘where’;

Armenian o ‘who’ (kʷo-, Meillet Esquisse² 189), indefinite o-kʿ ‘someone’ (-kʿ = Latin que), o-mn ‘who’ (relative o-r ‘which’); kʿani ‘how much’, kʿan ‘as, after the comparative’ (= Latin quam), kʿanak ‘quantity’ and the like; Latin quantus ‘how large’, Umbrian panta ‘how much’ is derived from quām with the formative suffix -to-;

Greek Gen. Sg. Homeric τέο, Attic τοῦ ‘whose’ (= derived from kʷeso, Old High German hwes; Indo-European kʷes(j)o); Dat. Sg. fem. Doric πᾷ, Attic πῇ, Ionic κῇ (kʷā-) ‘where to, for what purpose, how’; Instr. fem. Ionic Attic πῆ ‘where to’; Instr. Sg. masc. neut. Cretan ὀ-πῆ ‘where, where to’, Doric πή-ποκα, πώ-ποκα, Attic πώ-ποτε ‘once ever, ever yet’, πω, Ionic κω ‘(over a period of time, sometime =) yet’ and modal ‘somehow’ in οὔ πω ‘not yet’ and ‘not somehow, by no means’ (cf. Gothic ƕē as well as Latin quō ‘where to’, if not Ablative); πῶς, Ionic κῶς ‘how’; ποδαπός ‘from where originating’ (neuter kʷod + formative -n̥kʷo-, cf. ἀλλοδ-απός above p. 25 under alios ‘other’); Attic etc. ποῖ ‘where to’, Doric πεῖ ‘where’ (Locative); Attic ποῦ, Ionic κοῦ ‘where’ (Gen.); πόθεν ‘from where’; Homeric πόθι, Ionic κόθι ‘where’; πότε ‘when’ (Doric πόκα ‘when’, cf. Schwyzer Gr. Gr. 1, 629), ποτέ, Lesbian πότα, Ionic κοτέ ‘sometime, once’, also ποτέ after interrogatives, e.g., τί ποτε ‘what then’ and - with earlier Greek reduplication - τίπτε same (cf. under poti-s), πόσε ‘where to’ (-σε from -τε) = Gothic ƕaþ, ƕad ‘where to’; Cretan τεῖον • ποῖον Hesychius, Attic ποῖος ‘what sort of’ from kʷo- + oiu̯o- = Sanskrit éva- ‘manner’, Old High German ēwa, cf. Gothic laiwa ‘how’, see under ei- ‘go’; regarding the change from π- (: Ionic κ-): τ- cf. Schwyzer Gr. Gr. 1, 293 f.

Albanian kë ‘whom’ (kʷo-m), se ‘what’ (Abl. kʷōd with analogical palatalization), si ‘how’ (kʷei);

Note by Andi Zeneli:

Arnold von Harff Dictionary 1497: (kʷis) kess ‘how’, Buzuku qish ‘how’, Albanian kush ‘who’

Dardanian (kʷis) qysh ‘how’, Arbëresh (kʷis, sis) si ‘how’ similar to Homeric τις, κῐ̆ς (kĭs) — Thessalian, σῐ̆ς (sĭs) — Arcadocypriot, τῐ̆ρ (tĭr) — Elean.

Pronoun

τῐ̆ς • (tĭs) (with ἔγκλισις, moving back its accent)

(indefinite, masculine/feminine) someone, anyone, a certain one

ναὸς m (naòs, “temple”) & τὶς … → ναός τις … (the grave accent of τὶς moves back and replaces grave with acute)

κῆπος m (kêpos, “garden”) & τὶς → κῆπός τις (the grave accent of τὶς moves back as acute)

(indefinite, in neuter) something, anything, a certain thing

Note:

In Homeric Greek—an older, more archaic stage of the language—the definite article (ὁ, ἡ, τό) had not yet settled into its later role of marking definiteness. Instead, Homer relied on various other devices:

• Context and repetition: Often, once a character or item was introduced, subsequent references to it by name (without an article) still conveyed definiteness because the audience already knew exactly which person or thing was being discussed.

• Demonstrative pronouns: Words like ὅδε (“this”), ἐκεῖνος (“that”), or ὅς (“who,” in some contexts) could function somewhat like an article to point out a person or object as definite.

• Indefinite pronouns: The pronoun τὶς (“someone” or “anyone”) helped mark true indefiniteness.

As a result, listeners or readers inferred definiteness or indefiniteness largely from the storytelling context rather than from a systematic use of the definite article, which only became standardized in later Classical and Hellenistic Greek.

Word order can indeed play a role, though it's not a fixed rule. Because Homeric Greek lacked a standardized definite article, poets often relied on context and positioning for clarity or emphasis. In particular:

• When a noun is placed early in a clause or stressed in the meter, it can draw the listener's attention as "already known" or "important," effectively making it feel more definite.

• If a noun sits in a less prominent spot—especially on its first mention—it signals "new information" and can read as indefinite.

Still, Homeric verses are driven heavily by meter, formulaic phrases, and the demands of oral composition. Positioning alone cannot always rigidly distinguish definite from indefinite ideas, so the audience also depended a great deal on repetition, pronouns, epithets, and the overall narrative context to decide whether a reference was "the X we already know about" or "an X not yet introduced."

Below is one example from the Iliad showing a noun or pronoun used in an indefinite sense (the indefinite pronoun τις is often our best indicator in Homeric Greek). The lines come from one modern numbering of Iliad Book 4, lines 295–296 (though exact numbering can vary by edition):

Greek (as often printed):

ἄλλοτε μὲν φάαν ἀσπίδας, ἄλλοτε δ᾽ αἰχμὰς

ἐσθλάς· ἦ κέν τις εἴπῃ, τυτθὸν ἐλεύσεσθαι πόνον…

Transliteration:

állote mèn phaān aspídas, állote d’ aikhmàs

esthlás; ḗ kén tis eípēi, tytthòn eleúsesthai ponón…

A literal-ish translation:

“Now at one moment their shields would gleam, at another their fine spears; indeed, someone might say that little toil would soon come…”

Here, τις (tis) is the indefinite pronoun meaning “someone.” Rather than specifying a particular person, it opens the possibility that “any observer” or “someone” might make this remark, thereby giving us an example of an indefinite reference in Homeric Greek.

In general, because Homeric Greek did not yet rely on a definite article in the same way as later Attic or Koine Greek, the language used context, pronouns (like τις for indefiniteness), and word order (among other cues) to signal whether a noun was meant to be definite or indefinite.

Latin quī (old Latin quoi from $k^{w}o$ + demonstrative -ī), quae, quod relative and indefinite, Oscan pui, paí, púd ‘who, which’, Umbrian po-i, -e, -ei ‘who’, puře, porse ‘which’, Latin cuius, cui, quō, quā etc., Umbrian pusme ‘to whom’; adverb Latin quō ‘whither’ (Abl.) = Umbrian pu-e ‘whither’ (u = ō, which is not shortened before enclitics); Latin quam ‘how, as’ (Acc. Sg. fem.) = Umbrian [pre-]pa ‘[before-]than’, Oscan pruter pam same (Avestan kąm-čiϊ̃ ‘in some, any way’, old Latin quam-de = Umbrian pane, Oscan pan ‘than’; Latin quantus see above;

Latin quom, cum ‘when, as; as often as’ (Acc. Sg. neut. like primum etc. = Avestan kəm ‘how’, Gothic ƕan ‘when’, Old Prussian kan, Lithuanian (dialect) ką ‘when’; Old Church Slavonic ko-gda from ko-g(o)da, Meillet Slave commun² 470;

With -de extended Umbrian pon(n)e, Oscan pún ‘when’; Latin quandō ‘when’ (quām Acc. of time duration + dō), Umbrian panu-pei ‘whenever’, Middle Dutch wante ‘until’; Latin quantus, Umbrian panta ‘how much’ (p. 644);

Old Irish nech, adj. (proclitic) nach ‘someone; any, anyone’, Welsh, Cornish, Breton nep (ne-kʷo-s, with the fading of the negation in negative sentences with repeated negation, similarly Lithuanian kaz-ne-kàs ‘something’, kadà-ne-kadà ‘sometimes’, Old Church Slavonic někъto ‘someone’); Old Irish cāch, combined cach, Middle Welsh pawp, combined pop, Cornish pup, pop, pep, Breton pep ‘everyone’ (kʷā- or kʷō-kʷo-s; cf. Old Church Slavonic kakъ ‘which’), Irish cech ‘everyone’ (the e after nech); Old Irish can, Middle Welsh pan (kʷanā), Middle Breton pe-ban ‘from where’; Old Irish cuin ‘when’, Middle Welsh etc. pan, pann ‘as, when’ (kʷani), Old Irish ca-ni, Middle Welsh po-ny ‘is it not’ (kʷā-);

Gothic ƕas (kʷo-s) ‘who’ and indefinite (Gen. ƕis, Old High German hwes = Old Church Slavonic ceso, Greek τέο), Old Swedish hvar, har, Old Danish hvā, Old English hwā ‘who’, with the e of the Genitive Old Saxon hwē, Old High German hwer (kʷe-s) ‘who’; neuter Gothic ƕa (kʷo-d), Old High German hwaz, Old Norse hvat, Old English hwæt, Old Saxon hwat ‘what’; feminine Gothic ƕō ‘who, which’; Gothic ƕan ‘when, how’, Old Saxon hwan, Old High German hwanne ‘when’ (closer comparison with Old Irish can ‘from where’ is questionable due to meaning), Old Saxon hwanda ‘because’, Old High German hwanta ‘why’; Gothic ƕē ‘with what’ (Instr.); Old Frisian hō, Old Saxon hwō, Old High German hwuō ‘how’ to Latin quō ‘where to’ (Ablative), Greek πω, κω ‘somehow’;

Lithuanian kàs ‘who, what’ also indefinite, fem. kà, Old Prussian kas masc., ka neut. ‘who’, kas fem. quai, quoi, neut. ka (Acc. also kan, kai) ‘which’; Lithuanian kad ‘when, that, so that’ (conjunction like Latin quod, from the interrogative use, cf. Sanskrit kad, Avestan kaṯ adv. interrogative ‘now, whether’); Lithuanian kaĩ, kaĩ-p, Old Prussian kāi-gi ‘how’ (= Old Church Slavonic cě; but via Greek καί see under kai ‘and’);

Old Bulgarian kъ-to ‘who’ (Gen. česo), kyjь, f. kaja, n. koje ‘who, ποῖος’, cě ‘forsooth, albeit, if indeed’ (see above).

B. Derivations that can be traced through several languages: kʷo-tero- ‘who of two’; kʷā-li- ‘how’; kʷo-ti-, kʷe-ti- ‘how many’.

Sanskrit katará-, Avestan katāra- ‘who of two’, Greek πότερος, Ionic κότερος the same, Oscan Locative pútereí-píd ‘in both’, Umbrian podruh-pei adv. ‘in both’, putres-pe ‘of either’, Gothic ƕaþar, Old Icelandic hvārr, Anglo-Saxon hwæþer ‘who of both’ (Old High German hwedar, New High German still in weder, with e, like hwer ‘who’ : Gothic ƕas), Lithuanian katràs ‘which of the two, which’, Old Bulgarian koteryjь, kotoryjь ‘which’ comparative formation (restricted to the choice between two opposites); superlative Sanskrit katamá- ‘which of several’; cf. from the stem $k^{w}$u-: Latin uter.

Sanskrit kadā, Avestan kaδa ‘when’; but Lithuanian kadà ‘when’ from kadãn; for the origin see above p. 181 ff. (also for Old Bulgarian kǫdǫ, kǫdě ‘whence’, Latin quan-do).

Greek πηλί-κος 'as big as old', Latin quālis 'as of what kind', Lithuanian kõlei, kõl’ 'as long'; from St. $k^{w}$o- from: Old Bulgarian kolikъ 'as big', kolь 'quantity' (Trautmann 111).

Sanskrit káti 'how many' = Hittite kuwatta, Latin quot 'as many' (from the apocopated quot from: quotus 'the how many'), Sanskrit kati-thá- 'the how many' = Latin quotitei (Locative m.) diē: cottī-diē 'on whatever day, daily'; Greek Lesb. πόσσος (Homeric ποσσῆμαρ), Attic πόσος, Ionic κόσος 'how big' ($k^{w}$oti-os; πόστος 'the how many' from ποσσοστός; alongside with Indo-European e Avestan čaiti 'how many', Breton pet in pet dez 'how many days', petguez 'how often'.

Sanskrit kár-hi 'when' = Gothic ƕar, Old Icelandic hvar ($k^{w}$or) 'where' and relative (from which Gothic ƕarjis, Old Icelandic hverr 'which', literally 'where he', as from Lithuanian kuř [$k^{w}$ŭr] 'where' + jìs 'he', the Lithuanian Rel. kurìs, kuřs 'which' emerged); ē-stufig Anglo-Saxon hwær, Old High German Old Saxon hwār 'where'; ō-stufig Latin cūr 'why, for what reason', old quōr. A parallel formation to Latin quis in Old Latin quir-quir 'wherever'.

2. Stem $k^{w}$ei-, same form for masculine, neuter, and feminine: Sanskrit kím 'what', kíḥ 'who', ná-ki-ḥ 'no one' (with k instead of c; the latter phonetically regular in:) Sanskrit cit (cid), Avestan ciT̃, Old Persian čiy 'even, anyway' (originally Nom. Sg. n. $k^{w}$i-d; see also under $k^{w}$e 'and'); Avestan čiš 'who', čišca = Latin quisque, Greek τίς τε, Old Persian čiš-čiy 'as well'; Avestan čī 'how' (Instr.).

Armenian -č in in-č 'something' (= Sanskrit kim - cid), which also belongs here in the first member, with loss of $k^{w}$- like i (z-i) 'was' ($k^{w}$id-), Instr. i-v 'by which, with what' (see also above regarding Armenian o 'who'); for Albanian, see above under 1; Greek τίς ($k^{w}$is) m. f. (Thess. κίς, Arcadia Cypriot σίς), n. τί ($k^{w}$id) 'who, which,

-e, -es' and τὶς, τὶ '(any) one, what', Accusative m. τιν (kʷim) extension to τίνα, whence τίνος, τίνι, Pl. n. kʷi̯ə in Megar. σά μάν 'why' τὶ μην; Boeotian τά 'why' = Latin quia; also in Ionic ἄσσα, Attic ἄττα, 'τινὰ Nom. Pl.' (through false division from ὁποῖά σσα) and connected with the relative ἅ, ἄσσα, Attic ἄττα.

Latin quis, quid 'who, what' (interrogative, indefinite, relative), quī Adv. 'by which, of which (rel.); how then, why (interrogative); somehow (in wish formulations)' (could be Abl. kʷīd but probably based on an Instr. kʷi = Avestan čī, Slovenian či 'if', Czech či 'whether', Anglo-Saxon etc. hwī 'how, for what, why'); quī-n (from -ne) 'how not; that not, without', quia-nam 'why', quia 'that, because' (Accusative Pl. kʷiə) see above;

Oscan pis, píd 'quis, quid' (interrogative, indefinite, unspecified-relative), Umbrian sve-pis 'if anyone', pis-i 'who, anyone'; duplicated Oscan pispis, Latin quisquis, Argive τίστις in a generalizing indefinite sense; Old Irish cid 'what' with the i of c-id 'although it is'; originally like the adj. ced from ce ed.

Old Irish cia ‘who’, Welsh pwy, Cornish pyw, Breton piou ‘who’ (kʷei); connected Welsh py, pa, p- etc. (Old Irish cote, cate ‘what is’, ‘where is’ is unclear); Gothic hʋi-leiks, Anglo-Saxon hwilc ‘of what kind’; Anglo-Saxon hwī, Old Saxon hwī, hwiu, Old Icelandic hvī ‘how, for what, why’ (kʷī Instr.).

Old Bulgarian čь-to ‘was’; Instr. kʷī (see above) in Slovenian či ‘if; also question particle’, Czech či ‘whether’, Polish czy ‘whether’, Russian alt či ‘if’, Old Bulgarian či-mь Instr. expanded from this; about Tocharian A kus, B kuse ‘which’ see Pedersen Tocharian 121;

Hittite question and relative pronoun kuiš ‘who, which’, generalized kuiš kuiš etc. (= Latin quisquis) ‘whoever’, indefinite kuiš-ki (= Latin quisque) ‘anyone’, neuter kuit-ki (= Latin quidque); Lycian ti-ke (= Hittite kuiš-ki); see P. Tedesco Lang. 21, 128 ff., A. Hahn Lang. 22, 68 ff.

3. Stem kʷu-:

Sanskrit kū́, Avestan kū ‘where’, Vedic kuv-íd ‘if, perhaps’, Avestan čū ‘how, to what extent’ (č- from čī ‘how’); Sanskrit kúva, kvá ‘where, whither’; Sanskrit kútra, Avestan kuϑra ‘where, whither’; Sanskrit kútaḥ ‘from where’; Sanskrit kúha = gathav. kudā ‘where’ (= Old Bulgarian kъde; Indo-European kʷu-dhe; see below Latin ubi); Avestan kuϑa ‘how’; also related is Aryan ku as a 1st person singular prefix expressing negativity or deficiency (i.e. ‘what kind of...!’), e.g. Sanskrit ku-putra- ‘bad son’, Avestan ku-nāiri ‘prostitute’, compare Boiotian πούλιμος

‘craving’ (πυ-), also Boiotian Πυλιμιάδᾱς, also from the stems $k^{w}o$- and $k^{w}i$-: Sanskrit ka-, kā-, kad-, kim-, e.g. kā-puruṣa- ‘important person’, ka-pūya- ‘malodorous’, kiṃ-puruṣa- ‘goblin, dwarf’ (W. Schulze Kl. Schr. 399 f.).

Cretan ὅ-πυι ‘whither’, Syracusan πῦς (πυι-ς), Rhodian ὅπῡς ‘whither’ (πυι newly formed from ποῖ); Albanian kur ‘as, when’ (see under 1. B regarding r-formations = Lithuanian kuř, Armenian ur), kurrë ‘ever’ (kur-nei), ku ‘where’, ku-sh ‘who’, kü-sh ‘how’ (ü from Indo-European ū);

Latin ubĭ ‘where’ (formed from unde based on ibi: inde), alongside inlaut -cubī in nē-cubi, sī-cubi, ali-cubi, nesciō-cubi, nun-cubi (nē-cunde etc.); it is the $q^{w}$- preserved before the labialization through u becoming qw- and qwu- resulted in wu-, u-, while in nē-qwubi etc. due to syllable separation nēq-wubī the guttural remained; ubĭ is formed in Locative -ī (ei, oi) from ubĕ = Sanskrit kúha, Avestan kudā, Old Bulgarian kъde = Oscan puf ‘ubi’ (Umbrian expanded to pufe ‘ubi’);

According to Pedersen Hittite 50 f., ubi contains rather the Indo-European adverbial ending -bhi (Greek -φι), compare Hittite ku-wa-pi (kwabi) ‘where, when’; corresponding to Latin ut ‘how, so that, that’ (uti-nam, -que) and utī, Old Latin utei (reformed like in ubī) from $k^{w}u$-ti (us-piam, -quam ‘somewhere’ from ut + adv. s = Oscan puz, Umbrian puz-e from $k^{w}ut$-s-), uter, utra, -um ‘which of the two’ from $k^{w}u$-teros (parallel to πότερος etc.), unquam, umquam ‘at any time’ ($k^{w}um$- temporal accusative); whether Umbrian pu-e (-o part.) ‘where’ = Sanskrit kū or $k^{w}ō$ is uncertain;

Middle Welsh cw, cwd (= ð), cwt (= d) ‘where, whither’ ($k^{w}u$-) = Old Irish co ‘how’; Gothic -hun for forming indefinite pronouns: ni ains-hun ‘not anyone’, etc.; Anglo-Saxon hū ‘how’, English how, Old Frisian hū, Middle Dutch wū; Lithuanian kuř ‘where’ (see above 1. B); also Lithuanian dialect kũ ‘what’ from kun, Old Prussian quei ‘where’ from $k^{w}u$-ei and likely the source of the qu- instead of k- in the feminine nominative quai, quoi, etc.;

Ref : WP. I 514 ff., WH. I 313, II 397 f., 404 ff., 408 f., 410 ff., Trautmann 110 f., 120 f., 133, 134, Meillet Slave commun$^{2}$ 442 ff., 469, Schwyzer Gr. Gr. 1, 293 f., 615 ff., Wackernagel-Debrunner 3, 558 ff.

Pages : 644-648

PIET : 2940

1100. $k^{w}$rei-

English : ‘to buy’

German : ‘kaufen’

Grammar: Präs. $k^{w}$ri-nā-mi

Derivative: $k^{w}$ro̯i̯o- ‘purchase price’

Material: Sanskrit krīṇā́ti ‘buys’ (ī from krītá- participle; also Vedic krĭnā́ti according to the meter, as well as Pāli kiṇāti), Infinitive krētum, krayá- ‘purchase, purchase price’; New Persian xarīdan ‘to buy’; Greek πρίαμαι ‘I buy’;

Old Irish cren(a)im ($k^{w}$ri-nə-mi) ‘I buy’, subj. ni-crïa ($k^{w}$ri̯i̯āt), crīth ‘payment, purchase’, crīthid ‘purchase’; Welsh prynu ‘to buy’ (3rd sg. Old Welsh prinit), Cornish prenne, perna, Breton prena ‘to buy’, Welsh prid (= Irish crīth) ‘purchase’; Middle Irish tochra ‘courtship’ (‘bride price’), t-ind-s-cra n. ‘bride price’ (seems $k^{w}$ro̯i̯o- = Sanskrit krayá-), Welsh g(w)o-br ‘price, reward’, Cornish gober, Breton gobr the same, Welsh also go-brwy the same (-wy suffix); verbal accusative Middle Irish creicc (formal from reicc ‘to sell’, see Thurneysen Greek 454), Old Irish fochr(a)icc f. ‘reward’;

Old Lithuanian (Gen.) krieno ‘price for brides’, Latvian kriens, krienis ‘gift to the bride’, also Lithuanian kraĩtis ‘bridal treasure, dowry of the bride’; Old Russian krьnuti, krenuti ‘to buy’, Infinitive kriti, Russian-Church Slavonic once also u-kri-jenъ (u-krьjenъ) ‘bought’ without the present nasal; Tocharian A kuryar ‘trade’, kuryart ‘trader’, B karyor ‘purchase’, kəryorttau ‘merchant’.

Ref : WP. I 523 f., Trautmann 142, Mühlenbach-Endzelin II 284, Kuiper Nasalpräs. 197.

Page : 648

PIET : 1625

1101. $k^{w}$r̥̯mi-

English : ‘worm, grub’

German : ‘Wurm, Made’

Material: Sanskrit kr̥̄mi- ‘worm, maggot’; New Persian kirm ‘worm’; Albanian krimp (krim-bi), Gheg krüm; Old Irish cruim ‘worm’, Proto Irish kʷrimi-, Welsh pryf, Cornish the same ‘worm’, Breton préñv the same; Gaulish River name Primia: New High German Pfrimm, Primantia: New High German Prims; Old Prussian girmis (unless to be read kirmis) ‘maggot’; Lithuanian kirmìs m. f. etc. the same, Latvian cirmins m. the same, Latvian cẽrme f. ‘threadworm’ Mühlenbach-Endzelin I 378 and 386.

Slovenian čr̂m ‘garnet, finger worm’, Polish czerń (for czerḿ cf. Serbo-Croatian cr̂n ‘rust’ for cr̂m) ‘worms in decaying meat’, czermień ‘snake herb’, czermiówka ‘adder herb’; additionally, adjective formation Slavic čьrmьnъ ‘red’, Old Bulgarian črъmьnъ ‘red’, črъmьnovati sę ‘to become fiery red’, etc.; the e-high form appears in Latvian cèrme f. ‘earthworm’, ceŕme ‘worm’; alongside Slavic čьrmь, čьrvь with peculiar vi-suffix: Old Bulgarian črъvь ‘worm’, Russian červь, etc.; cf. Lithuanian skirvis ‘ant’.

Ref : WP. I 523, Trautmann 134, Specht KZ. 65, 212 f., Indo-European Dekl. 45, 181.

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PIET : 518

1102. kʷsep-

English : ‘dark’

German : und einigermaßen anklingende Worte für ‘Dunkel’

Material: Sanskrit kṣáp, kṣapā́ ‘night’, Avestan xšap- ‘darkness’; Greek ψέφας, ψέφος n. ‘darkness’, ψεφαρός, ψεφηνός ‘dark’; κνέφας ‘darkness’; δνόφος ‘gloom’, later γνόφος, Homeric δνοφερός ‘dark’, ἰοδνεφής ‘dark violet’; ζόφος ‘darkness’, ζοφερός ‘dark’. The alternating Greek initial sound is based on taboo notions.

Maybe Kosovo black bird by Andi Zeneli

Ref : WP. I 524 f., WH. I 289, Specht Indo-European Dekl. 11.

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PIET : 642

1103. $k^{w}$þei-

See also : s. richtiger oben S. 487 unter $g^{w}$hðei(ə)-.

Page : 649

PIET : 0

1104. $k^{w}$ās- : $k^{w}$əs-

English : ‘to cough’

German : ‘husten’

Comments : [Nachtrag zu S. 635]

Derivative: Nominal formation with -t- extension

Material: Sanskrit kā́s-, kāsá- ‘cough’, from which kāsate ‘coughs’; Albanian kollë ‘cough’ ($k^{w}$ās-lā); Middle Irish cassacht(ach) m. ‘cough’, Welsh pas the same ($k^{w}$əs-t-), pesychu ‘to cough’ ($k^{w}$əs-t-isk-), Breton pas ‘cough’, Cornish paz the same; Old Icelandic hosti m. ‘cough’, Anglo-Saxon hwosta, Middle Dutch hoste, Old High German huosto, Alemannic wuəšte the same; Lithuanian kósiu (formerly kosmi), kósėti ‘to cough’, Latvian kāsẽju, kãsêt the same, Lithuanian kosulỹs, Latvian kãsulis ‘cough’; Slavic kašъlь in Russian-Church Slavonic kašelь ‘cough’, etc.

Ref : WP. I 506, Trautmann 119.

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PIET : 1608

1105. lā-1 und lē-

English : expr. roots (‘bark, howl’, etc.)

German : Schallwurzeln

Grammar : Präs. lāi̯ō und lēi̯ō

Material: Sanskrit rā́yati ‘barks’ (possibly also related to rē- ‘to cry out’); Ossetian raïn ‘to bark’; Armenian lam ‘to cry’; unclear lor ‘quail’ (see below Greek λάρος); Greek λῆρος m. ‘chatter, nonsense, trifles’ (contains lā- or lē-), ληρέω ‘to chatter’; unclear is the vocalism (onomatopoeic) in λάρος ‘seagull’ (cf. Armenian lor ‘quail’); Albanian leh ‘to bark’;

Latin lāmentum ‘lamentation’, lāmentāri ‘to lament’, lātrō, -āre ‘to bark’; possibly Oscan lamatir ‘shall be cursed’; Old Irish līid (lēi̯eti) ‘accuses’; Welsh edliw (ate-līu̯-) ‘to reproach’; Gothic laílōun ‘they reviled’ (present laian, Indo-European lē-); Old Norse lō f., ‘whimbrel’, plural lør; lōmr ‘loon, a loudly crying bird’, cf. Icelandic lōmur ‘cry, lamentation’; Lithuanian lóju, lóti ‘to bark’, Latvian lāju, lāt ‘to bark, to curse’, lādēt ‘to curse’; Old Church Slavonic lajǫ, lajati ‘to bark, to scold’, etc. (lajati derived from lati following the preterite stem, cf. Lithuanian lójo).

Note by Andi Zeneli:

The term λαός ‘people’ derived from λάλος ‘talkative’

Hesychius

λαοί:

ὄχλοι, δῆμοι. δύνανται δὲ οὕτως εἰρῆσθαι ἄνθρωποι διὰ τὸ εἶναι λάλοι. ἔνθεν καὶ μέροπες, ἀπὸ τοῦ μεμερισμένην ἔχειν τὴν ὄπα, ὅ ἐστι φωνή (A 10 ..)

"Peoples: crowds, communities. For people can thus be called 'crowds' because they are talkative. Hence, they are also referred to as 'meropes' (mortals), deriving from the idea of having a divided voice, which refers to the capacity to produce distinct sounds. This links human identity fundamentally to the ability to speak."

λαός

λᾱός, ὁ, Ion. ληός Hippon. 88, Hdt. 5.42 (v.l. λαόν, which is in all Mss. in 4.148), cj. in Mimn. 14.9; Att. λεώς, which is also used in Hdt. 1.22, 8.136, while the form λαός is sts. used in Trag., and once or twice even in Com. (v. infr. I.3): also in Inscrr. and Pap. (v. infr.) and in late Prose, as Foed.Byz. ap. Plb. 4.52.7 (pl.), Str. 14.4.3 (pl.), Plu. Suav. 2.1096b, etc. (both forms in pr. nn., Λεωβώτης Hdt. 7.204, Λαβώτας X. HG 1.2.18, etc.).

in Il., λαός (λαοί) usu. means men, i.e. soldiers, both of the whole army and smaller divisions, κριτὸς ἔγρετο λ. Ἀχαιῶν 7.434; λαὸν ἀγείρειν 16.129; πολὺν ὤλεσα λαόν 2.115: pl., ἅμα τῷ γε . . ἄριστοι λ. ἕποντ' ib. 578; στίχες ἀσπιστάων λ. 4.91; periphr., στρατὸς λαῶν ib. 76; λαῶν ἔθνος 13.495; mostly including both foot and horse, as 2.809; but sts. λαός denotes foot, as opp. horse, 7.342; also, a land army, opp. a fleet, 4.76, 9.424, 10.14; also, the common men, opp. their leaders, 2.365, 13.108; but

in Od., λαοί, more rarely λαός, almost always means men or people; as subjects of a prince, e.g. 3.214, 305, al. (λαοί is sts. so used in Il., e.g. 17.226, 24.611; λαοὶ ἀγροιῶται country-folk, 11.676; work-people, 17.390); of sailors, Od. 14.248; so after Hom., ναυτικὸς λεώς seafaring folk, A. Pers. 383; πᾶς ὁ χειρῶναξ λεώς S. Fr. 844; ὁ γεωργικὸς λεώς Ar. Pax 920 (lyr.): in sg., slave, τὸν Εὐρυσθέως λεών, of Heracles, Hecat. 23 J.; and so perh. λεὼς αὔτοικος GDI 5533e (Zeleia): more generally, μέροπες λαοί, i.e. mankind, A. Supp. 90 (lyr.); λ. ἐγχώριοι the natives, ib. 517, cf. Od. 6.194; esp. in Egypt, of the fellahin, PRev.Laws 42.11-16 (iii B. C.), PSI 4.380.5 (iii B. C.), etc.; civil population, opp. priests and soldiers, OGI 90.12 (Rosetta, ii B. C.), cf. 225.8 (Milet., iii B. C.), al.

people assembled, as in the theatre, ὁ πολὺς λαῶν ὄχλος Ar. Ra. 676, cf. 219 (both lyr.); esp. in the Ecclesia, αἱ στίχες τῶν λαῶν Id. Eq. 163: hence the phrase ἀκούετε λεώ hear O people! —the usual way of beginning proclamations at Athens, like our Oyez! Sus. 1.1, Ar. Pax 551, Av. 448; τιμῶσιν οἱ πάντες λεώ ib. 1275; δεῦρ' ἴτε, πάντες λεώ Arist. Fr. 384; Ἀττικὸς λεώς A. Eu. 681; ὁ πολὺς λεώς the multitude, Pl. R. 458d, etc.

in LXX, of the people, as opp. priests and Levites, 1 Es. 5.46; in NT, of Jews, opp. Gentiles, Ev.Matt. 2.6, Ev.Luc. 2.10, al., cf. SIG 1247 (Jewish tombstones); of Christians, opp. heathen, Act.Ap. 15.14, al.

a people, i.e. all who are called by one name, first in Pi., Δωριεῖ λαῷ O. 8.30; Λυδῶν δὲ λαὸς καὶ Φρυγῶν A. Pers. 770; ξύμπας Ἀχαιῶν λαός S. Ph. 1243, cf. OT 144, etc.; ἱππόται λαοί, i.e. the Thessalians, Pi. P. 4.153, cf. 9.54, N. 1.17. (The

resemblance between λαός people and λᾶος stone (cf. λᾶας) is implied in Il. 24.611 λαοὺς δὲ λίθους ποίησε Κρονίων (in the story of Niobe); and so Pi. explains the word from the legend of Deucalion, O. 9.46, cf. Epich. 122, Apollod. 1.7.2; but cf. Philoch. 12.) (From λᾱϝ-, as shown by the pr.names Λαϝοπτόλεμος GDI 3151, ϝιόλαϝος ib. 3132 (Corinth): hence prob. λήϊτον.)

Reduplicated lal(l)a-: Sanskrit lalallā ‘babbling’; Greek λάλος ‘talkative’, λαλία ‘chatter’, λαλέω ‘to chatter’, λαλαγή ‘soft murmuring’; Latin lallō, -āre ‘to sing to sleep’, lallus ‘nurse’s lullaby’ (cf. the personal names Lalla, Lallia, Lallō, Lollia); New High German lallen; Lithuanian laluóti ‘to babble’, Russian lála ‘chatterer’, etc.

Note by Andi Zeneli:

Greek noun of the third declension τὸ λάλημᾰ (tò lálēma) ‘talk, prattle’ : Albanian Sicilian, Calabrian (5th BCE Attic) IPA(key): /lá.lɛ:.ma/ (ṅ = i lalema, ṅ = i lalemë, ṅ = i lajmi, i lajm, lajmi ‘gossip, news, messenger’, Armenian lam ‘to cry’ influenced by the Greek synonym, a noun of the first declension ἡ λᾰλᾰγή (hē (i) lalagḗ) ‘prattle’ also plural Greek τᾰ̀ λαλήμᾰτᾰ tà lalḗmata ‘gossip’ : Albanian Sicilian, Calabrian të lalematë ‘gossip’, New Greek (τᾰ̀ λαλήμᾰτᾰ) τα λαλήματ ‘gossip’ : New Albanian plural lajmet ‘gossip’.

Similar formations in New Albanian Plural: të foluritë ‘talking’, të vdekuritë ‘dying’ etj. Identical with Albanian Sicilian të lalematë ‘gossip’.

Similar lel-, lul- ‘to lull, to rock’ in: Sanskrit lṓlati ‘moves back and forth’, lulita- ‘fluttering’, lálati ‘dances, plays’, lēlā́yati ‘sways, rocks’; Latin lolium ‘darnel, a plant causing dizziness’; Middle Dutch lollen, New High German lullen; Lithuanian leliúou, leliúoti ‘to cradle, to rock’, Latvian leluoju, leluot ‘to rock children’; also Lithuanian lélis, lėlỹs m. ‘night raven’; Latvian lēlis, and ‘clumsy person’; Serbian léljati ‘to rock, to sway’, ljûljati ‘to rock’, Russian ljuljú ‘lullaby’, lelja ‘aunt’, etc.; also Russian lelek, Polish and Czech lelek ‘night raven’ (cf. above Lithuanian lélis).

Possibly related with k-extension:

Greek λάσκω (λακ-σκω), aorist ἔλακον, perfect λέληκα, Doric λέλᾱκα ‘to speak loudly, to shout’, ληκέω Doric λᾱκ-) the same, λακερός (Hesychius) ‘talkative’;

according to Jokl (L.-ku. U. 205) related to Albanian laikatis ‘to flatter, to cajole’.

Note by Andi Zeneli:

Albanian laskuriq ‘night raven, bat’, laskura, lëkura ‘hanging skin’ : Lithuanian lė́lis, lėlỹs m. ‘night raven’.

Ref : WP. II 376 f., WH. I 752 f., 754 f., 819, Trautmann 146, 156, J. Loth RC 38, 49 f.

Pages : 650-651

PIET : 2263

1106. lā-2

English : ‘to be concealed, covered’

German : ‘verborgen, versteckt sein’

Comments: also lāi- and lā[i]-dh-

Material: Greek λῆτο, λήϊτο • ἐπελάθετο Hesychius, based on a λᾱ-ϝός 'hidden' perhaps λεωργός, πανοῦργος, 'wicked' (ληϝο-ϝεργός 'doing secretly what must avoid the light');

from the dh-extension (dh-present) λήθω, Doric λᾱ́θω ' to conceal, hide, to be obscure or unknown, lie hidden, to escape notice, to do something without being noticed by someone, to do something without knowing it, to cause to forget something, someone, to forget something, someone ', λήθη 'forgetfulness', Doric λᾱθος n. 'forgetfulness', ἀληθής, Doric ἀλᾱθής 'not concealing, truthful', λανθάνω (λήσω, ἔλαθον, λέληθα) 'be hidden', λαθρός 'secretly', Ionic λάθρη, Attic λάθρᾱ Adv. 'secretly', Homeric λαθι-κηδής 'causing to forget pain';

lāi-dh- in λαίθ-αργος alongside λήθ-αργος;

Latin lateō, -ēre 'to be hidden, to be concealed' (from a participle lə-tó-s);

Old Icelandic lōmr 'betrayal, deceit', Middle High German luo 'ambush'; Old High German luog 'cave, lair', luoga 'lair of wild animals';

Old Bulgarian lajati 'to ambush', Czech (based on a lā-kā = Old High German luoga) lákati 'to lay ambushes, to pursue';

Tocharian A lät-, länt-, B lät-, lant- 'to go out', preterite 3rd singular A läc, B lac (: Greek ἔλαθε), 3rd plural A läntseńc, B laten (Pedersen Hittite 173, 189).

Ref : WP. II 377 f., WH. I 768 f.

Page : 651

PIET : 2301

1107. lab- und labh- , lap(h)-

English : ‘to sip, chaw’, etc.

German : ‘schlürfend, schnalzend, schmatzend lecken’

Comments: sound-mimicking (cf. the similar lak-)

Material: Armenian lap’el ‘to lick’; Greek λαφύσσω ‘to engulf’ (-ph- or labhuk-i̯ō, closer to Slavic lobьz-ati); λάπτω ‘to lick slurpingly’ is secondary alongside the older λάψειν, λάψαι; Albanian lap ‘to lick water’; Latin lambō, -ere ‘to lick’;

Old High German laffan (luof) ‘to lick’, Old High German leffil ‘spoon’, Middle Dutch lepel etc. (: Gothic lapins, from which Old Prussian lapinis is borrowed); Anglo-Saxon lapian ‘to drink, to slurp’, Swedish lapa etc. (lapōn), New Icelandic Norwegian lepja ‘to lick slurpingly like a dog’ = Middle High German leffen ‘to lick, to slurp’, Old High German gilepfen etc.; intensive. Middle High German New High German lappen etc. relates to schlappen as lecken relates to schlecken; alongside New High German dialect labbe ‘lip’, labern ‘to speak slowly, foolishly; to drink while licking’, Serbo-Croatian làbati ‘to drink like dogs or cats’ etc.; possibly related are Russian dialect lopa ‘eater’, lopatь ‘to eat’; Bulgarian lápam ‘to eat, to gulp’, etc.; also Old Bulgarian lobъzati ‘to kiss’ (‘to smack’).

Ref : WP. II 383 f., WH. I 754, Wissmann Nom. postverb. 72 f.

Page : 651

PIET : 2308

1108. labh-

English : ‘to grab, hold’

German : ‘fassen, ergreifen’

Material: Sanskrit lábhatē, lámbhatē, rábhatē (Perf. lalābha) ‘grasps, seizes’, lābha- m. ‘acquisition, gain, benefit’, rábhas- n. ‘violence, force’, rabhasá- ‘wild, violent, mighty’; Greek λάφῡρον ‘booty’, ἀμφι-λαφής ‘comprehensive, large’; Lithuanian lõbis m. ‘goods, possessions, wealth’, lõbti ‘to become wealthy’, ablautend lãbas m. ‘good’, also ‘good’, Latvian, Old Prussian labs ‘good’.

Ref : WP. II 385, Trautmann 148, Kuiper Nasalpräs. 148 f.

Page : 652

PIET : 2310

1109. lăgh-

English : ‘to cut, a cutting instrument’

German : ‘schneiden, schneidendes Gerät (Spaten, Klinge)’

Material: Greek λαχαίνω ‘dig’, λάχανον ‘garden herb, vegetable’; Irish lāige ‘spade’ (lāgjā), lāigen ‘lance’ (lāginā), Welsh llain ‘blade’ (lăgīnā).

Ref : WP. II 381, WH. I 757 f., anders O’Rahilly Ériu 13, 152.

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PIET : 0

1110. lāg$^{w}$h-

German : ‘fassen’

See also : s. unter (s)lāg$^{w}$h-.

Page : 652

PIET : 0

1111. lai-

English : ‘fat’

German : ‘fett’

Comments: Only Greek and Latin

Derivative: laio̯s ‘fat, grease’

Material: Greek λᾱρῑνός ‘fattened, fatty’ (laio̯es-r-īnos); Latin lāridum, lardum ‘fat, cured pork’ (laio̯es-idom); lārgus ‘generous, lavish’ (laies-agos); lae-tus ‘fat, abundant, fruitful, joyful, happy’, laetāre ‘to fertilize’.

Albanian larg ‘distant’, largoj ‘push away the evil’, qoft-largu ‘let (the devil) be away’, Tsakonian Greek αλάργα (alárga) ‘far away’, Greek: Italiot λάργκα (largka) ‘far away’ from Latin ad largus by Andi Zeneli

Ref : WP. II 379, WH. I 750, 764 f.

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PIET : 653

1112. laidh-, lidh-

English : ‘to cut, hurt’

German : ‘schneiden, verletzen’

Material: Greek λίστρον n. ‘hoe, spade; spoon’, λιστρεύω ‘to hoe around’, λιστρόω ‘to level’, λιστρίον n. ‘spoon’; λισγάριον ‘hoe’ (λιδ-σκο-); Latin laedō, -ere ‘to injure, to damage’; Latvian lîdu, lîst ‘to break ground’, Lithuanian lýdymas, lydìmas ‘clearing, new land’.

Ref : WP. II 379, WH. I 749.

Page : 652

PIET : 0

1113. laḭuo-

English : ‘left’

German : ‘links’

Comments: originally 'crooked'

Material: Greek λαιός 'left'; Illyrian personal name Laevicus, Laevonicus, Levonicus, Levo etc.; Latin laevus the same; gloss. laevi boves 'with downward curved horns' points in conjunction with Lithuanian išlaivóti 'to make bends' to 'crooked, bent' perhaps in the sense of 'bent = weak, left' as basic meaning; Old Bulgarian lěvъ 'left' etc.

Ref : WP. II 378 f., WH. I 750 f., Trautmann 148.

Page : 652

PIET : 652

1114. lā[i]p-, ləip-, ləp-

English : ‘to burn, be bright’

German : ‘leuchten, brennen’

Material: Greek λάμπω 'to shine', λαμπάς 'torch', λαμπρός 'shining' (with originally only present-forming nasal);

Old Irish lassaim 'flame', lassair 'flame', Welsh llachar 'shining' (laps-);

Lithuanian lópė 'light', Latvian lāpa 'torch', Old Prussian lopis 'flame';

Hittite lap- 'to glow, to be hot'.

Alongside with i-vowel Sanskrit lip- 'to ignite', Old Icelandic leiptr 'lightning', Lithuanian liepsnà 'flame', lìpst 'burns', Latvian lipt 'to shine, to ignite', New Sorbian lipotaś 'to shimmer'.

Ref : WP. II 383, Trautmann 149, Kuiper Nasalpräs. 152, Mühlenbach-Endzelin II 439, 475.

Pages : 652-653

PIET : 2306

1115. lak-

English : ‘to lick, lap’

German : ‘schnalzend lecken’

Material: Armenian lakem (from kk) 'to lick';

Lithuanian làkti, Latvian lakt 'licking feed';

Church Slavonic loču, lokati 'to lick'.

Similar sound imitation as lab-, lap(h)-.

Ref : WP. II 380.

Page : 653

PIET : 3148

1116. laḱ-

English : ‘to be spotted; salmon’

German : ‘sprenkeln, tupfen’

Derivative: presumably laḱ-so-s 'salmon'

Material: Old High German lahs, Anglo-Saxon leax, Old Icelandic lax m. 'salmon'; Old Prussian lasasso f.; Lithuanian lašišà f., alongside lãšis and Latvian lasis m.; Russian lososь 'salmon'; according to Löwenthal (KZ. 52, 98) as 'the spotted one' related to Lithuanian lãšas 'drop', lašė́ti 'to drip', Latvian lā̃se 'splash, spot', lãsaîns 'dotted, speckled', etc.; Tocharian B laks 'fish'. According to Thieme KZ 69, 209 ff. also Sanskrit lākṣā 'lac' ('salmon-like, red') and lakṣá- 'an immense quantity'.

Ref : WP. II 381, Trautmann 150, Petersson Heterokl. 199 f., Specht Indo-European Dekl. 31, Heine-Geldern Saeculum 2, 247.

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PIET : 651

1117. laku-

English : ‘water basin (ditch, lake, sea)’

German : ‘Wasseransammlung in einer Grube, Lache, See’

Material: Greek λάκκος (λακυος) 'cistern, pond';

Latin lacus, -ūs m. (Old High German lahha 'puddle', Middle Dutch lake 'puddle', Anglo-Saxon lacu f. 'river, brook', etc., are from Latin) 'pit, lake, trough', lacūna 'depression, pit, puddle' (from which lacūnar n. 'ceiling of a field', like laquear the same directly from lacus);

Old Irish loch n. 'lake, pond' (laku), from which Welsh llwch is borrowed, etc.; Old Cornish Breton lagen 'lake, pond'; southeastern French loye likely from Venetic-Illyrian lokṵā; unclear o also in Gaulish Placename Penne-locōs (Gen. -ous);

Anglo-Saxon Old Saxon lagu (lakú-) 'lake' (including the northwestern German river name Leine from Lagina), Old Icelandic lǫgr m. 'lake, water, liquid'; alongside lā, lǣ f. 'strand water, lake' (lahō), Middle High German lā 'well, swamp water';

Old Bulgarian loky f. (lakū), Gen. -ьve 'puddle, cistern', Serbian lȍkva 'puddle, pool', etc.

Ref : WP. II 380 f., WH. I 748, Trautmann 149.

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PIET : 655

1118. lāmā

English : ‘swamp, puddle’

German : ‘Pfütze, Sumpf’

Grammar : f.

Material: Latin lāma f. 'puddle, swamp', likely not genuinely Latin; as a common noun still today in Spain, southern France, northern Italy, frequently in Placename in northern Portugal and Spain, Corsica, northern Italy, and Apulia, thus in the Venetic-Illyrian area; Illyrian river name Λάμητος (Bruttium), today Lamato; Latvian lãma 'puddle, pit', Lithuanian lomà (one expects lóma), Accusative Sg. lõmą, etc.; Bulgarian lam m. 'pit, hole'.

Note by Andi Zeneli:

Albanian llomë, llum ‘baltë’

§ L409.9 Lametinoi: Λαμητῖνοι, πόλις [Ἰταλίας], ἀπὸ Λαμήτου ποταμοῦ πρὸς Κρότωνι. Ἑκαταῖος Εὐρώπῃ "ἐν δὲ Λάμητος ποταμός, ἐν δὲ Λαμητῖνοι". ὁ πολίτης Λαμητῖνος.

"§ L409.9 Lametians: Lametinoi, a city [of Italy], from the Lametou river (potamou) towards Krotoni. Hecataeus (Hekataios) in his work 'Europe' says 'And there is the Lametos river (potamos), and there are the Lametinoi.' The citizen (polites) of Lametinos."

"§ L409.9 Lametia: An ancient city in Italy located near the Lametos river, in the direction of Kroton. The Greek historian Hecataeus mentioned both the river and its inhabitants, the Lametians, in his work on Europe. A person from Lametia would be called a Lametian."

Λαμητικός

Brill-Montanari

Λαμητικός -ά -όν [Λάμητος] pertaining to the river Lametos: κόλπος gulf Aristot. Pol. 1329b 13.

Λαμητικὸς κόλπος

Bailly 2024

Λαμητικὸς κόλπος (ὁ) le golfe Lamètos, Arstt. Pol. 7, 10.

Étym. v. le suiv.

Λαμήτιος

Brill-Montanari

Bailly 2024

Brill-MontanariBailly 2024

Λαμήτιος -α -ον [Λάμητος] pertaining to the river Lametos: δίνη eddy Lyc. 1085.

Λάμητος

Brill-Montanari

Λάμητος -ου, ὁ Lametos, river in Calabria Hec. 80 Sch. Lyc. 1085.

Ref : WP. II 385 f., WH. I 753, 870 f., Trautmann 162, R. Menendez Pidal ZrPh. 59, 202 ff. The relationship to Finnish lampi, Gen. lammen ‘pond’, Estonian lomm ‘puddle, lowland’, etc. is unclear.

Pages : 653-654

PIET : 661

1119. lāp-

English : ‘cow’

German : ‘Kuh’

Material: Albanian lopë 'cow' (lāpā), Latvian luõps 'cattle'; also Swiss loobe, lioba 'cow' (influenced by ‘lieb’ = 'dear').

Illyrian Penelopa ‘the thread of the cow by Andi Zeneli

Ref : WP. II 383.

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PIET : 658

1120. las-

English : ‘willing, active, covetous’

German : ‘gierig, lasziv, mutwillig, ausgelassen sein’

Derivative: las-ni- 'greedy'

Material: Sanskrit laṣati 'desired' (la-ls-ati), lālasa- 'greedy, intense, longing', ullasita- 'exuberant, playful', lasati 'strives, plays, is joyful';

Greek λάω 'to look'

Frisk Etymological English

Grammatical information: v.

Meaning: Meaning unclear, cf. λάε ἐψόφησεν, οἱ δε ἐφθέγγετο, λαήμενάι and λαίειν φθέγγεσθαι, but λάετε σκοπεῖτε, βλέπετε H.

Other forms: only ptc. λάων (τ 229 κύων, h. Merc. 360 αἰετός), ipf. λάε (τ 230 κύων),

Origin: XX [etym. unknown]

Etymology: The old interpreters of τ 229 f. hesitated a. o. between see and bark (βλέπων resp. ὑλάων), in modern times Lobeck proposed grasp and two diff. verbs: 1. seize (τ 229 f., completely isolated), 2. see (h. Merc. 360), the last of which was also seen in ἀλαός (s. v.) and in Skt. lasati (Epic class.) glow (Bechtel, s. Lex. s. ἀλαός, Fick 1, 120). - Notable proposal by Leumann Homeric Wörter 233 ff.: ὀξὺ λάων (h. Merc.) crying loudly innovation after ὀξὺ λεληκώς (κίρκος X 141; in λε-λη-κώς wrongly split; s. λάσκω), then as sharp seeing interpreted, partly connected with a barking dog.

the latter also means 'seems, shines', cf. Greek λάω 'to look', to which ἀ-λαός ' not seeing, blind, the dead, invisible, imperceptible ' also relates; perhaps originally a different group.

ἀλαός

Frisk Etymological English

Grammatical information: adj.

Meaning: blind (Il.).

Other forms: Cf. κ 493 = μ 267 μάντιος (-ηος) ἀλαοῦ, which provides a metrical problem.

Derivatives: Denom. verb ἀλαόω (Od., AP), vgl. Wackernagel Unt. 127.

Origin: XX [etym. unknown]

Etymology: The explanation from λάω see is too abstract-logical (and it should have been barytone). A.B. 1095 says the word was Cypriot, which may mean that it belongs to the Achaean layer in Homer; s. Ruijgh, Élément ach. 160. - The usual word is τυφλός.

Greek λιλαίομαι 'to desire, to long for' (λι-λασι̯ομαι), Perf. λελίημαι (analogy with τετίημαι 'I am saddened'); λάστη • πόρνη Hesychius, λάσθη 'mockery' (etc.), λᾶσθαι (λα[σ]-εσθαι) • παίζειν, λοιδορεῖν Hesychius, ληναί • βάκχαι. Ἀρκάδες Hesychius (λασ-νο-), ληνίς 'Bacchant' (from which Latin lēna 'procuress').

Latin lascīvus 'wanton, exuberant, unrestrained, luxurious, lustful' (derived from an adjective las-ko-s); also Lār, Lăris, Old Latin Larēs 'spirits' (literally 'the greedy, craving ones'), lārua, lārva (lāsou̯ā) 'ghost, larva, mask' (Lār has nominative lengthening);

Note:

Etruscan 𐌋𐌀𐌓 (*lar*), 𐌋𐌀𐌓𐌔 (*lars*), or 𐌋𐌀𐌓𐌘 (*larθ*, "lord") : Illyrian Greek λάσθη 'mockery' by Andi Zeneli.

Old Irish lainn 'greedy' (las-ni-s);

Gothic lustus, Old High German, Old Saxon, Anglo-Saxon lust 'desire', Old Icelandic losti m. 'joy, desire, longing' (reduction stage); lyst f. of the same from Middle Dutch lust.

Lithuanian lokšnùs ‘tender’ (lāsknus); Serbian làska ‘flattery’, Czech láska ‘love’; compare Russian lásyj ‘greedy, gluttonous’, lasovatь ‘to nibble’, etc.; lasko-sérdyj ‘lascivious, greedy’, lásitь ‘to flatter’, lástitь likewise, etc.

Ref : WP. II 386 f., WH. I 762 f., 766 f., Trautmann 150.

Page : 654

PIET : 2311

1121. lat-

English : ‘wet, damp; swamp’

German : ‘feucht, naß; Sumpf, Lache’

Material: Greek λάταξ, -αγος ‘drop, wine residue’ (compare loanword Latin latex, -icis), λαταγέω ‘to fling the wine dregs with a splash’, λατάσσω likewise; Middle

Irish laith ‘beer, liquid; swamp’ = Gaulish Are-late city ‘east of the swamp’, Cornish lad ‘liquor’, Old Welsh llat likewise, Welsh llaid (lat̥o-) ‘mud’, Middle Irish lathach likewise; Old Icelandic leþja (laþjōn-) ‘clay, dirt’, Old High German letto ‘clay, loam’, New High German Letten (its e, although open in Bavarian-Alemannic dialects, is umlaut e-); Lithuanian River name Lãt-upė, Latuvà, Latvian River name Late (Mühlenbach-Endzelin II 425).

Maybe Latinium by Andi Zeneli

Ref : WP. II 381 f., WH. I 770.

Pages : 654-655

PIET : 656

1122. lāu-

English : ‘to acquire, to make use of smth.’

German : ‘erbeuten, genießen’

Material: Sanskrit lṓtam, lṓtram n. ‘booty, plundered goods’ (unattested); Greek ἀπολαύω ‘to enjoy’, Doric λᾱ́ᾱ, Ionic λῆΐη and λῆΐς, Attic λείᾱ ‘booty’ (lāu̯i̯ā), λῆΐζομαι ‘to seize’, λῆΐστωρ, λῃϊστήρ, λῃστής, Doric λᾳστάς ‘robber’; probably also λήϊον ‘seed, crops’, Doric λαῖον, λᾷον ‘grain field’ as ‘gain, yield’; Homeric ἀλήϊος ‘poor’, πολυλήϊος ‘wealthy’ (originally related to arable land); λᾱρός ‘delicious’ (ləu̯eros); Latin lucrum n. ‘gain, advantage’ (lu-tlo-m);

Old Irish lōg, lūag, lūach ‘reward, price’ (with g- or gh-formant), folad (foluth) ‘substance’ = Welsh golud ‘wealth’, Old Cornish wuludoc ‘rich’ (upo-lau-to-m); Welsh llawen ‘joyful’ (‘enjoying’); also Welsh llawer ‘much’, Old Irish lour ‘enough’ as original noun ‘number, large quantity’ from ləu̯eros = Greek λᾱρός; Gothic laun n., Old High German lōn (n., m.) ‘reward, recompense’, Old Norse laun n. pl., Anglo-Saxon lean likewise; Old Church Slavonic lovъ ‘catch, hunt’, loviti ‘to catch, hunt’; Lithuanian lãvinti ‘to train’ etc. is Russian loanword

Ref : WP. II 379 f., WH. I 826, Trautmann 153.

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PIET : 2303

1123. lauk(o)- (ləuk-)

English : ‘throat, jaw’

German : ‘Kehle, Schlund’, ‘schlucken, schlingen’

Material: Homeric λαυκανίη ‘throat, gullet’, Lithuanian pa-laũkis ‘the dewlap of the cow’, West Russian łkać (lъkati), Iterative łýkać ‘to swallow, drink’ etc. (Little Russian łýhati ‘to swallow’ with h from original g, compare the probably related root (s)leug- ‘to swallow’).

Ref : WP. II 380.

Page : 655

PIET : 0

1124. lē-

See also : s. lā-1.

Page : 655

PIET : 0

1125. lĕb-, lŏb-, lāb-, l$_e$b-

English : ‘to hang down loosely; lip’

German : ‘schlaff herabhängen’, auch ‘Lippe’

Comments: partly with initial s-; alongside, but less frequently (see also lep- ‘to peel’ at the end) forms with -p-; nasalized (s)lemb(h)-. Many expressive formations.

Material: Greek λοβός ‘pod, seed capsule; earlobe’, ἔλλοβος ‘pod-bearing’, λεβηρίς ‘snake skin, bean pod’ Hesychius, λέβινθοι ‘peas’;

Latin only with ă̆: labō, -āre ‘to sway, to stagger’, lābor, -ī, lapsus ‘to glide, to sink, to err’; lābēs, -is ‘sinking, fall, landslide; downfall, ruin’ and ‘stain, blemish’; perhaps labor, -ōris ‘effort, burden; exertion; then: work’, labōrāre ‘to toil, to be troubled’ (literally ‘the weary swaying under a burden’); probably labium (labeum), labrum n. (mostly pl. labia, labra) ‘lip, edge’;

Richly developed in Germanic:

1. Icelandic Norwegian lapa ‘to hang slack’, Icelandic lapi ‘careless man’, Middle High German erlaffen ‘to become slack’, New High German laff ‘slack, dull’; related: Old Icelandic leppr m. (lappja-) ‘flap, curl’, Old Saxon lappo ‘tip, flap’, Middle Dutch lappe ‘piece, flap, dewlap’, Anglo-Saxon læppa, lappa m. ‘tip, flap’ (English lap ‘lap’), Anglo-Saxon ēar-liprica, New High German (New Dutch) Ohrläppchen (with simple p Middle Dutch ōr-lepel likewise, Middle High German leffel ‘ear of the hare’, New High German die Löffel); Low German laps, schlaps, lapp ‘foolish, stupid person’, New High German Laffe (lapan-); alongside with Indo-European -p: Dutch laffaard ‘fool’ - initially from Dutch laf ‘slack, dull, silly’ - and with Germanic bb Middle High German lappe - also lape - and New High German Lapp, läppisch, finally with lengthening Middle High German luof ‘fool’.

From the root form with Indo-European p: Old Icelandic lafa ‘to dangle, hang’, Middle High German participle erlaben ‘to become slack’, Swiss labe ‘horse with drooping ears, ox with turned-down horns’; Swedish dialect labba ‘to hang’, Low German labbe ‘(hanging) lip’, Old High German (from Low German) lappa f., Middle High German lappe f. m. ‘hanging piece of cloth, rag’;

2. with the meaning ‘lip’ as ‘the hanging one’ (like Latin labium): Middle Dutch lippe f., New High German Lippe, Old Frisian Anglo-Saxon lippa m. ‘lip’ (lepi̯-an-), Norwegian lepe (lep-an-), Old High German leffur, Old Saxon lepur likewise, Old High German lefs ‘lip’ (lep-s);

3. with initial s-: Gothic slēpan, saizlēp, Old Saxon slāpan, Old High German slāfan, Anglo-Saxon slæpan ‘to sleep’, Gothic slēps etc. ‘sleep’, Old Icelandic slāpr ‘lazy person’, Dutch slaap, Old High German slāf m., New High German ‘temple’; Middle Dutch slap ‘slack’, Old High German slaf (-ff-), New High German schlaff, Icelandic Norwegian slapa (= lapa) ‘to hang slack’; related Old Icelandic slappi ‘tall, lanky person’, Swedish slapp ‘weak, idle’;

with Indo-European -p-: Old Icelandic slafask 'to become limp' and - based on the idea of hanging slime - likely also Icelandic slafra 'to drool', Middle English slaveren, English slaver the same, Icelandic slevja f. 'drool', Norwegian slevjen 'slimy, muddy'; Norwegian slabbe, Swedish slabba 'to slop', Middle Dutch slabben 'to besmirch, to slurp', New High German schlappen (also 'to drool'), Middle English slabben 'to roll in mud', New High German (ndd.) schlappern, schlabbern, Swedish dialect slabb 'muddy water', English dialect slab 'slimy, slippery', noun 'mud puddle';

Lithuanian slobstù, slõbti 'to become weak', Lithuanian Žemaitian slãbnas, East Lithuanian slõbnas 'weak', Latvian slābêt 'to collapse' (from a tumor); Old Church Slavonic slabъ etc. 'weak'.

Nasalized lemb(h)-: Sanskrit rámbate, lambate 'hangs down, is suspended', lambana- 'hanging down', n. 'hanging ornament, phlegm'; Latin limbus 'edge of a garment, hem'; via Greek λέμφος see below;

Anglo-Saxon (ge)limpan 'to proceed, to succeed', Old High German limphan, limfan, Middle High German limpfen 'to be fitting', Anglo-Saxon gelimp n. 'event, chance', Middle High German g(e)limpf 'fittingness, gentle news; behavior', ablaut form andd. gelumplīk 'suitable', Middle High German limpfen 'to limp', English to limp 'to limp', limp 'drooping, slack', Low German lumpen 'to limp', also New High German (ndd.) Lumpen 'rags'; cf. from a Germanic secondary root lemb- (would be Indo-European lembh-): Middle High German lampen (and slampen), Low German lempen 'to hang down wilted', Swiss lampe 'flap, drooping piece'; Anglo-Saxon lemp(i)healt 'limping';

with initial s-: Norwegian dialect slampa 'to walk carelessly', English dialect slamp 'to limp', Norwegian dialect slamsa 'to hang loosely, dangle'; Norwegian (Middle Dutch) slump 'chance', English slump 'mire, wet spot', to slamp, slump 'to plump, splash', Middle High German slampen 'to hang down slack', New High German dialect schlampen 'to hang down slack, to be careless', Schlumpe, Schlampe 'untidy woman' (likely with Low German influence);

Old Icelandic sleppa, slapp 'to fall away, to slip' (slemp-), causative sleppa (slampian) 'to let go', English dialect slemp 'to evade, to sneak away, to sink down'; from a root with Germanic b (cf. Greek λέμφος 'slime, mucus'); Middle Dutch Middle High German slam (-mm-), New High German Schlamm (slamba-), late Middle High German slemmen 'to slop', Norwegian slemba f. 'slut', slemba 'to splash', Icelandic 'to dangle'; furthermore perhaps the group of Middle High

German slimp (-mb-), slim (-mm-) 'crooked, slanted', etc.; perhaps related to Latvian slīps from slimpas 'slanted, steep', Lithuanian nu-sliḿpa 'to slip away'.

Ref : WP. II 431 ff., WH. I 738 ff., 802 f., Trautmann 270.

Pages : 655-657

PIET : 691

1126. leg-1

English : ‘to drip, ooze, flow out’

German : ‘tröpfeln, sickern, zergehen’

Material: Armenian lič 'swamp' (lēgi̯ā); Old Irish legaim 'to dissolve, to melt', fo-llega 'the ink runs out', dī-leg- (3rd sg. do-lega) 'to destroy, to annihilate', dīlgend 'destruction', Middle Welsh dílein (dē-leg-ni-) etc., dileith etc., Welsh llaith, Breton leiz (lekto-) 'moist', Welsh dad-leithio 'to melt', Old Irish lecht 'death', Welsh llaith 'slaughter, killing' as 'dissolution', lleas 'death' (leg-astu-); perhaps also as causative Old Irish do-luigim (logei̯ō) 'to let go, to forgive', dílgud 'forgiveness';

Old Icelandic lekr 'leak', leki m. 'leak', Anglo-Saxon hlec (with erroneous h) 'leak', New High German (actually Low German) Leck, adj. lech and (ndd.) leck, Middle Dutch lak, Old Icelandic leka strong. v. 'to let water through', Middle Dutch leken etc., Old High German ze(r)lechen 'leaked, leaky', Middle High German lechen 'to let fluid through, to develop cracks from dryness, to wither' (lechezen 'to dry out', literally 'to leak out', New High German lechzen); causative lakjan in Anglo-Saxon leccan 'to moisten', Middle Dutch lecken 'to sieve', Middle High German lecken 'to moisten'; Middle Dutch lak m. n. 'defect, flaw, shortcoming', Middle English lac, New English lack etc., Old Frisian lec 'damage'; lengthened form Old Icelandic lǿkr m. 'brook', Norwegian also 'puddle'.

Ref : WP. II 422 f.

Page : 657

PIET : 2357

1127. leg-2

English : ‘to take care about smth.’

German : ‘sich worum kümmern’

Material: Greek ἀλέγω ‘I care about something’, ἀλεγίζω likewise, ἀλεγύνω ‘I provide’ (ἀ- = the prep. n̥- ‘in’); Homeric δυσ-ηλεγής, epithet of death, as ‘bad for the human caring’, as well as the presumably applicable ἀν-ηλεγής for ταν-ηλεγής, also epithet of death, best understood as ‘reckless’; according to W. Schulze Kl. Schr. 538, however, related to λέγω ‘I count’; Albanian plok, plogu, plogë, plogëtë ‘negligent, lazy’ from pa- (‘without’) + log- from Indo-European lēg- ‘nec-legens’ shows Indo-European g for our kin.

Ref : WP. II 423 f., WH. I 351 ff.; Leumann Homeric Wörter 55.

Page : 658

PIET : 2358

1128. leĝ-

English : ‘to gather’

German : ‘zusammenlesen, sammeln’

Material: Greek λέγω ‘I gather, I read together, I count, I speak, I say’, καταλέγω ‘I list’, συλλογή ‘collection’, ἐκλογή ‘selection’, λόγος, λέξις ‘speech’, λογίζομαι ‘I calculate, I consider’ (also ἀλέγω ἐν ‘I count, I calculate among something’ with ἀ- ‘ἐν-’), λώγη • συναγωγὴ σίτου Hesychius, Doric ἐλώγη • ἔλεγεν Hesychius;

Latin legō, -ere ‘to gather, to pick up; to choose; to read’, legiō ‘drafted troop, legion’ = Oscan leginum ‘legion’, legulus ‘gatherer’, ēlegāns ‘choosy, tasteful’; likely related also lignum as ‘reading wood’; further dīligere (dis-leg-) ‘to esteem highly’, intellegere (inter-leg-) ‘to perceive’, neglegere ‘to neglect’, religiō ‘concern, religious scruple’; pälign. lexe ‘you read’.

Palatal shows Albanian mb-leth ‘to gather, to harvest, to assemble’, pret. mblodha (: Latin lēgī), pass. mblidhem; to legō presumably also as ‘collection of regulations’ Latin lēx f. ‘law’, lēgāre, lēgātus, Oscan ligud ‘lēge’, ligatúís ‘legates’ and legūmen ‘pod, vegetable’; Germanic lēkja- ‘speaker, physician’ in Gothic lēkeis, Old Icelandic lǣknir, Anglo-Saxon lǣce, Old High German lāchi; along with Old High German lāchin n. ‘healing’, Middle High German lāchenīe f. ‘to discuss, to bewitch’; Church Slavonic lěkъ ‘remedy’ from the Germanic; about Old Irish liaig see under lep-1.

Ref : WP. II 422, WH. 351 ff., 779 f., 789 f.

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PIET : 683

1129. legh-

English : ‘to put down; to lie down’

German : ursprüngl. nur punktuell aoristisch ‘(sich) legen’, später durativ ‘liegen’

Derivative: logho-s m. ‘camp’, legh-tro-, loghi̯o- likewise.

Material: Greek λέχεται • κοιμᾶται Hesychius, λέξομαι, λέκτο, ἐλέξατο ‘to lie down (to sleep)’, ἔλεξα ‘lull’, λελουχυῖα • λεχὼ γενομένη Hesychius, λέχος n. ‘bed, wedding bed, death bed’, λέκτρον ‘camp’ (= Old High German lehtar), ‘womb, afterbirth’, λεχώ ‘woman in childbirth’, λέσχη rhod. ‘resting place = grave’, Attic ‘place of rest for idlers, then chat and the like’ (leghskā, cf. below Old Irish lesc, Old High German irlëskan), λόχος ‘ambush (from this: armed band); childbirth’, ἡ λοχός ‘midwife’, ἄ-λοχος ‘bedmate, wife’ (: Slavic sǫ-logъ), λόχμη ‘wild camp; thicket’;

Albanian lagje f. ‘band, district’ etc. (older lag = λόχος);

Latin lectus, -ī ‘sleeping place, bed’ (from legh-to-), lectīca ‘litter’;

Old Irish lige ‘bed, grave’ (leghi̯om), Welsh lle, Cornish le ‘place’ (legho-), Welsh gwe-ly, Breton gwele, Cornish gueli ‘bed’ (upo-leghio-);

Welsh gwal 'bed' = Old Irish mucc-foil 'pig's knuckle' u(p)o-legh-s; Gaulish legasit 'placed, laid'; Middle Irish laigid 'lies down' (from a to e see Thurneysen, KZ. 59, 9), perfect dellig 'has lain down', l(a)ige 'coitus', Middle Breton lech, New Breton leac'h 'place' (leghs-o-); Old Irish luigim (causal logheı̯ō) in fo-álgim (fo-ad-log-) 'knock down', fu-llugaimm 'hide';

Old Irish fo-lach n. 'hiding place', Welsh Breton go-lo n., Gaulish logan accusative singular 'grave'; nasalized and in relation to Slavic lęgǫ, probably Old Irish im-fo-lngai 'causes', in-loing 'unites' = Middle Welsh ellwng, New Welsh gollwng 'to let go, to drop'; regarding Old Irish lesc see below; elongated stage Gaulish-Roman līga (lēghā) 'deposit';

Here very likely Old Irish lesc 'piger', Welsh llesg 'infirm, weak', base legzgho- from legh-sko-; probably as 'to lie down': Old High German lëscan, irlëscan, Old Saxon leskan 'to extinguish, to erase' (the transitive meaning must then be secondary);

Gothic ligan 'to lie' (neologism); old i̯-present Anglo-Saxon licgan, Old Frisian lidza, Old Saxon liggian, Anglo-Saxon licgan, Old High German ligen, licken, 'to lie' (liggiu = Old Bulgarian ležǫ), causal Gothic lagjan 'to lay down' (= Old Bulgarian ložiti), Old High German leg(g)en, Old Saxon leggian, Old Frisian ledza, Anglo-Saxon lecgan, Old Icelandic leggja n.; Gothic ligrs 'camp', Old High German, Old Saxon legar n. likewise; Old Icelandic lag n. 'position, situation', pl. lǫg 'law, state community'; Anglo-Saxon ge-læg 'area'; from Proto-Norse, Anglo-Saxon lagu, English law, Middle Dutch lach 'camp';

Old Saxon aldar-lagu pl. n. 'the determined lifespan', gi-lagu n. pl. 'fate, destiny, lot' (: Greek λόχος); postverbal are ørlǫg n. pl. 'fate', Old Saxon orlag, orleg 'same', Anglo-Saxon orlaeg n., Old High German urlag m. 'same'; Middle High German urlage 'fate, war' (the latter meaning likely derived from Old High German urliugi, Middle Dutch orloge, stemming from leugh-); Old High German lehter 'womb, afterbirth' (: Greek λέκτρον), Old Icelandic lātr (logh-tro-) n. 'camping place for animals'; elongated stage Aisl lāg Old High German lāga 'position' (: Lithuanian pa-lėgỹs), with relation Anglo-Saxon Old Frisian lōg n. 'place', lōgian 'to arrange, to dispose', Old High German luog 'cave, camp', Old Icelandic lǿgi 'rest';

Regarding Old High German lescan see above; Lithuanian pa-lėgỹs 'bedridden'; Old Bulgarian ležǫ (= Old High German liggiu), ležati (legēti) 'to lie down', nasalized lęgǫ, lešti 'to lie down', causal ložiti (= Gothic lagjan) 'to lay down', iterative lěgati 'to lie down', iterative vъ lagati 'to place in' etc.; lože 'camp, womb',

sǫ-logъ (Serbo-Croatian Church Slavonic sulogъ) 'spouse', za-logъ 'pledge, agreement' (etc.); Tocharian A lake, B leke 'camp'; A läk- 'to lie', B lyśalyñe 'the lying'; Hittite la-a-ki (lagi) 'brings to fall', la-ga-a-ri (lagari) 'lies down'.

Ref : WP. II 424 f., WH. I 777 ff., Specht KZ. 62, 40 ff., Trautmann 158.

Pages : 658-659

PIET : 2359

1130. lēĝ(h)-1 : ləĝ(h)-

English : ‘twig’

German : ‘Zweig’, ursprüngl. ‘Haselstrauch’

Material: Albanian lethī́, laithī́ (ləĝ-) 'hazel shrub'; Lithuanian laz-d-à 'stick, hazel bush', Latvian lazda 'hazel bush', lagzda likewise (laz-g-da), secondary lę(g)zda likewise, Old Prussian laxde f. likewise, kel-laxde 'spear shaft'; Slavic lěs-k-a f. in Serbian lijèska 'hazel shrub', Polish las-k-a 'stick'; uncertain whether Old Church Slavonic loza 'vine, shoot', Serbian lòza likewise, etc. (ləĝā); see also under loĝ- 'rod, switch'.

Ref : WP. II 378, 442, WH. I 766, Trautmann 153, Jokl L.-k. U. 203 ff., Machek Recherches 25 ff.

Page : 660

PIET : 662

1131. lēĝh-2 : ləĝh-

English : ‘to crawl on the ground; low’

German : ‘am Boden kriechen, niedrig’

Material: Old Icelandic lāgr 'low' (from which English low), Middle High German læge 'flat', North German lāge 'low'; Latvian lęzns 'flat', lēzêt, lēžât 'to slide',

Lithuanian lẽkštas 'flat', lúožas 'to bend down the grain', younger ložẽ likewise; Old Prussian līse 'crawls'; Slavic (Old Bulgarian etc.) lězǫ, lěsti 'to crawl, to walk, to rise', related to Russian lazína 'to graze', Serbo-Croatian läz 'slope' etc. Is lēĝh- a variant of legh- 'to lie'?

Ref : WP. II 425 f., Trautmann 161.

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PIET : 3151

1132. leg$^{w}$h-

English : ‘light (adj.)’

German : ‘leicht in Bewegung und Gewicht’, verbal ‘sich leicht, flink bewegen’

Comments: nasalized leng$^{w}$h-

Derivative: leng$^{w}$ho- ‘light, nimble’; lṇg$^{w}$h-ro- the same

Material: 1. Sanskrit laghú-, Vedic raghú- ‘swift, light, small’, comparative lághīyaṁs-, superlative lághiṣṭha-; Avestan ragu-, f. rəvī ‘nimble’; comparative rənjyō, superlative rənjišta- (from the root leng$^{w}$h-);

zero grade Sanskrit ṛhánt- ‘weak, small’ (‘light’); Avestan rənjaiti, rənjayeiti ‘makes light, nimble, allows to be moved’, Sanskrit ráṁhatē, ráṇghati, láṇghati ‘flows, hastens, leaps up, jumps over’;

Greek ἐλαχύς ‘small’, comparative ἐλάσσων, Attic ἐλάττων (with secondary ᾱ, see Schwyzer Greek Grammar 1, 538 and note 4), superlative ἐλάχιστος (ἐλαχύς from Indo-European leg$^{w}$hú-, like Slavic lьgъkъ and Celtic lag-; Sanskrit laghú- perhaps similarly or at a higher level like Latin levis); ἐλαφρός ‘light, nimble’ (probably from lṇg$^{w}$hrós = Old High German lungar); according to Schwyzer Greek Grammar 1, 302 however contaminated from ἐλαχρός (= Old High German lungar) and ἐλαφός (from -χϝος = Lithuanian leñgvas); perhaps Ionian λωφᾶν ‘to recover, rest, diminish, transitive lighten, release, free’;

Illyrian lembus (leng$^{w}$ho-s) ‘light vehicle’, from this Greek λέμβος, Latin lembus; Upper Italian place name Lambrus (: ἐλαφρός), Krahe, Gymnasium 59 (1952), 79;

Illyrian Albanian -ng$^{w}$- : -mb- phonetic mutation by Andi Zeneli

Latin levis ‘light, quick, quiet’ (based on the fem. leg$^{w}$hu̯ī to the masc. leg$^{w}$hú-s);

Old Irish comparative laigiu (and laugu) ‘smaller, worse’ = Middle Welsh llei, New Welsh llai ‘minor’, Cornish le; Breton -lei in Old Breton nahu-lei ‘nevertheless’ (Old Celtic lag-i̯ōs, Indo-European leg$^{w}$h-, see above), superlative Old Irish lugimem and lugam, Middle Welsh lleiaf, Old Breton lau, Middle Welsh llaw ‘small’ (from this Middle Irish lau, lū); Old Irish lagat ‘smallness’; Old Irish lingim ‘I leap’ (preterite leblaing with analogical imitation of the p : b reduplication), Old Irish lēimm, Welsh etc. llam ‘leap’ (lṇg-smen-);

Gothic leihts, Anglo-Saxon léoht, Old Icelandic lēttr, Old High German līht(i) 'light', Dutch licht n. 'afterbirth' (linχta-, Indo-European leng$^{w}$h-to-); Old Saxon lungor, Old High German lungar 'quick', Anglo-Saxon lungre Adv. 'quickly, soon' (lṇg$^{w}$hro-, see above); Old High German gilingan 'to proceed, to succeed', Middle High German lingen 'to advance';

Albanian (leng$^{w}$h-to-) lehtë by Andi Zeneli

Lithuanian leñgvas, lengvùs, Latvian liêgs 'light';

Old Church Slavonic lьgъkъ (leg$^{w}$hu-, see above) 'light', lьgota 'lightness', Old Church Slavonic (je) lьzě 'it is allowed' (Dative Singular of lьga), po-lьdza, po-lьza 'benefit', Russian lьzja, old lьzě 'it is possible, one may', alongside lьga, etc.

2. Also, names for the lung (lighter than the other meat parts, floats on water): Old High German lungūn Pl., Anglo-Saxon lungen, Old Norse lunga n. 'lung', English lights 'animal lungs', Russian lëgkoje 'lung'; hence also Armenian lanjkʿ 'chest' (older 'lung'; lṇg$^{w}$hi̯o-).

Note: Andi Zeneli

Lembe Ilire:

λέμβος:

τὸ μικρὸν πλοιάριον nps(g), τὸ ἐφόλκιον. καὶ οἱ ἐφολκίοις πλέοντες : λέμβαρχοι

Lembos: the small boat, the skiff. And those who sail in skiffs: skippers.

λέμβαρχοι:

λιπόδερμοι. (: καὶ οἱ ἐφολκίοις πλέοντες), Hsch. (cf. λέπανος).

Skippers: skin-covered. (And those who sail in skiffs), Hesychius. (cf. lepanos).

Λέπανος:

ἢ λέπανθος λιπόδερμος (Tarent.), Hsch.

Lepanos: or lepanthos, skin-covered (Tarentum), Hesychius.

Λιπόδερμος:

English (LSJ)

λιπόδερμον, without a skin, of ulcers, ibid.; without a foreskin, Sor.1.103; circumcised, Dsc.2.82, Crito ap. Gal. 12.449, Gal.19.445, Paul.Aeg.6.53.

λέμμα:

φλοιός. [λέπισμα (Plat. Tim. 76a) r. AS

Lemma: bark. [Lepisma (Plato, Timaeus 76a) r. AS]

λέμμα

-ατος, τό, (λέπω)
A that which is peeled off, rind, husk, peel, Hp.*Mul.* 2.117, Ar.*Av.*674, Alex.266.3; τῆς… σαρκοειδοῦς φύσεως λ. Pl.*Ti.* 76a.

2 ἰχθύων λέμματα scales, Poll.6.51.
3 metaph., a mere husk, of one who has been swindled, Anaxil.33.5.

λεμός:

λάρυξ. φάρυξ

Lemos: larynx. pharynx.

Λέμφοι Plural of λέμφος by Andi Zeneli:

αἱ πεπηγμέναι μύξαι

Lemphoi: the congealed mucus.

λέμφος:

ὁ μυξώδης gn καὶ μάταιος. [δηλοῖ δὲ τὸν ἀνόητον ASn, καὶ ἀπόπληκτον

Lemphos: the slimy and futile. [It denotes the foolish and bewildered.]

Λέμφος:

ὁ (Hsch., pl.) or τό (Tz.*H.*6.331),
A = κόρυζα, μύξα, Lib. *Decl.*33.29, cf. Moer.p.251 P., Hsch.
2 λ., οἱ, putrescent carcasses, Phot., Eust.1761.18.
II Adj. snotty, drivelling, Men.493, *Epit.* 344.

## Frisk Etymological English

Grammatical information: m. (n.)
Meaning: mucous discharge from the nostrils (Lib., Moer., H., Tz.); pl. also putrescent carcasses (Phot., Eust.), meton. simple man (Men.);

Other forms: κόρυζα, μύξα'.
Derivatives: λεμφώδης drivelling (sch.).
Origin: PG [a word of Pre-Greek origin]
Etymology: Unexplained. Acc. to Prellwitz to MHG slam m., NHG Schlamm, which could be from PGm. slamba- (= IE slombho-) - Fur. 160 saw that it is the same word as λά(μ)πη, which shows chracteristic Pre-Greek variations.

Ref : WP. II 426 f., WH. I 788 f., Trautmann 158 f., Kuiper Nasalpräs. 143.

Pages : 660-661

PIET : 684

1133. lĕi-1, lek-

German : ‘biegen’

See also : s. oben S. 307 ff. unter elei-.

Page : 661

PIET : 0

1134. lei-2

English : ‘to eliminate, dissipate, disappear; weak, thin’

German : ‘eingehen, abnehmen, schwinden; mager, schlank’

Comments: (from el-ei-)

Derivative: leibho- 'weak', lei-no- 'dim', lei-no- 'dim', lei-ro- 'slender', loi-si-s 'less'

Material: a. Greek λίναμαι • τρέπομαι Hesychius, λιάζομαι 'to soften, to sink down', λειρός (manuscript λειρώς) • ὀϊσχνός καὶ ὠχρός Hesychius (= Lithuanian leĩlas), λῑμός m. 'hunger', λοιμός 'plague, pest'; λινό-σαρκος 'of tender flesh';

Middle Irish lían (lei-no-) 'gentle'; léine f. 'shirt' ('soft undergarment');

Middle High German lĭn 'soft, dim', Old High German Lino personal name, Dutch lenig 'flexible', Old Icelandic linr 'tender, soft, weak'; lina 'to alleviate, to diminish';"

Gothic af-linnan 'to cease, to go away', Old Icelandic linna 'to let cease, to restrain', Anglo-Saxon linnan 'to cease', Old High German bi-linnan 'to yield, to cease', with -nn- from -nu̯-;

Old Icelandic lǣ n. (laiwa-) 'damage, misfortune, deceit', Old High German genitive lēwes 'alas', Anglo-Saxon lǣw 'mutilation'; Anglo-Saxon Old Saxon lēf 'weak' (lēi-bho-);

From the coexistence of Gothic-Nordic lit- (in Gothic leitils 'small, little', Old Icelandic lítill likewise, Old Frisian lītik, Bavarian dünn-leizig, Old Icelandic adverb lítt 'little, poorly') and West Germanic lut- (in Old Saxon luttil, Old High German luzzil, liuzil 'small', Anglo-Saxon lȳtel likewise), it follows that lei- must have originated from el-ei-, while leu- must have arisen from el-eu-;

Lithuanian leĩlas ‘thin, slender’ (from leĩras, related to Greek λειρός), Latvian liẽls ‘large’ (‘slender’), with other suffixes Lithuanian leĩnas, leĩtas ‘slender’, ablautend láinas the same; líebas ‘lean, thin’, ablautend láibas ‘tender, thin, slender’; Church Slavonic libĕvъ, libavъ, libivъ ‘lean’, Serbian linjati ‘to diminish’, linjati se ‘to molt’, derived from lein- (: Lithuanian leĩnas), Slovene liliti ‘to skin’ (: Lithuanian leiléti ‘to become lean’), leviti se ‘to molt’ (: Lithuanian láibinti ‘to make thinner’); Tocharian A lalaṃsk-, B lalaṃske ‘tender’.

b. s-extension leis-, lois- in: Greek λιαρός ‘mild, gentle’ (lisero-s), λοῖσθος ‘the remaining, last’, λοίσθιος the same, perhaps from λοιθιστος, superlative to λοιθις = Germanic laisiz ‘less, minor’, Anglo-Saxon lǣs, New English less, Old Saxon lēs the same, comparative Anglo-Saxon lǣssa (laisiza), Old Frisian lessa, superlative Anglo-Saxon lǣst and lǣrest, English least, Old Frisian lērest and lēst, related to Crimean Gothic lista ‘little’; Old High German līso Adv. ‘gently’, Middle High German Adj. and Adv. līse, New High German leise; Anglo-Saxon ge-līsian ‘to slip, glide’; Lithuanian líesas, Latvian líess ‘lean’; Lithuanian líesti and lýsti ‘to become lean’, Latvian líest the same

Ref : WP. II 387 ff., WH. I 807 f., Trautmann 154, Specht Indo-European Dekl. 125, Machek Recherches 75 ff. Wohl hierher 1. leig- und leik-, s. unten S. 676.

Pages : 661-662

PIET : 2313

1135. lei-3

English : ‘slimy; to glide’

German : ‘schleimig, durch Nässe glitschiger Boden, ausgleiten, worüber hinschleifen oder -streichen, auch glättend worüber fahren; andrerseits schleimig = klebrig’

Comments: often also slei-

Derivative: leiu̯o- ‘smooth’, loi-mo- ‘moist earth’, loisā ‘clay’, lei-m-āk- ‘snail’

Material: 1. Sanskrit linā́ti (grammar), láyatē, līyatē, līyati ‘clings, lies close, gets stuck, hides, disappears’; līna- ‘clinging, adjacent’; Greek ἀλῑ́νω (-ῑν- from -ῐνι̯-) ‘to smear, to anoint’; see below for līmus; Latin linō, -ere, lēvī (leiuai; seems derived from dē-lēvī, which may have originated from dēleō), lĭtum ‘to smear, to coat’, liniō, -īre the same

Old Irish lenaid, Perf. rolil ‘to follow’ (literally ‘sticks to’; Welsh can-lyn ‘to follow’ is better related to glynu, Irish glenaid ‘to get stuck, adhere’), Old Irish lenomnaib ‘to smear’, Old Breton linom ‘smear’, Old Irish as-lenaim ‘to soil, to besmirch’; Latin līmus ‘mud, dung, filth’ (loimos) = Old High German leim ‘clay’, New High German Lehm, Anglo-Saxon lām ‘clay, humus’, Old High German leime ‘clay’, New High German Leimen, ablautend Old High German, Anglo-Saxon, Old Icelandic līm ‘glue, lime’ (‘earth mass for sticking’); based on an es-stem loi̯es- is Old Icelandic leir n. ‘clay’ (lajiz-), leira (laizōn) weak. Fem. ‘muddy shore’ and Old Prussian layso f. (laisā) ‘clay, soil’;

in the same sense from a d-extension Old Prussian laydis ‘clay’ and Albanian leth, ledh ‘moist clay’.

Albanian ledha, ledhë ‘stroking’, ledhatoj ‘to stroke, to smooth’ Greek Albanian -d- : -dh- phonetic mutation by Andi Zeneli

Lithuanian laistaũ, -ýti ‘to glue, smear with clay or lime’, compare also Sanskrit lindu- ‘slimy, slippery’;

2. as a designation for slimy fish: Greek λινεύς ‘slime fish’, Old High German slīo, Anglo-Saxon slīw, slēo ‘roach’, Lithuanian lýnas, Latvian lîinis, Old Prussian linis ‘roach’, Russian linь, etc.;

3. as a designation for ‘(slimy) smooth’: Greek λεῖος ‘smooth’; Latin lēvis (leiu̯is) ‘smooth’, Greek λῑτός ‘smooth, plain’, λῑτός and λῑ̃ς, -τός ‘smooth cloth’, λισσὴ πέτρα ‘smooth rock’; λίσπος, Attic λίσφος ‘smooth, rubbed’ are unclear; Latin līma ‘file’ likely from (s)lī-mā or (s)lei-mā (compare Old High German slīm ‘slime’, slīmen ‘to make smooth, to grind smooth’, also Greek λείμαξ ‘snail’).

4. with initial sl-:

Celtic sli-m-no- ‘slippery’ in Old Irish slemun ‘smooth, slippery’, Welsh llyfn ‘smooth, even’, Old Welsh limnint ‘to smooth’, Old Breton gur-limun ‘to smooth’, Middle Breton di-leffn ‘hard’;

Anglo-Saxon, Old Icelandic, North Frisian, Middle Dutch, Middle High German slīm ‘slime’ (Old High German slīmen ‘to smooth’); compare Old Icelandic slȳ n. ‘slimy water plants’;

Latvian sliẽnas f. pl. ‘saliva’ (slēinās), Old Church Slavonic sliny, Serbian sl̏ine ‘snot’, Russian slína ‘saliva’.

5. with k-suffix:

Greek λείμαξ ‘naked snail’ (from which Latin līmāx) = Russian slimák ‘snail’; compare Old Prussian slayx m., Lithuanian sliẽkas m., Latvian sliêka f. ‘earthworm’ and Latvian sliẽkas f. pl. ‘saliva’; perhaps also Lithuanian séilės, Latvian seilas f. pl. ‘saliva’ (from slēilās).

6. Extensions:

(s)leib- ‘slimy, slippery, to glide, to stroke over, to smooth’.

Greek ὀλιβρός ‘slippery, smooth’ (Hesychius), ὀλιβάξαι • ὀλισπεῖν (Hesychius);

perhaps Welsh llym ‘sharp’, Breton lemm ‘sharp; edge of a knife’ (as slibsmós).

Old High German slīfan ‘to glide, to slip; to smooth and sharpen’, New High German schleifen, Middle Dutch slīpen ‘to grind, to smooth; intransitive to sneak’, Anglo-Saxon tōslīpan ‘to dissolve’; Old Icelandic slīpari ‘grinder’, sleipr ‘slippery,

smooth’ = Middle High German sleif, Anglo-Saxon slipor, Old High German sleffar of the same meaning, Norwegian slipra ‘to glide’, causative Middle Dutch slēpen ‘to drag, to grind’ (which gives rise to New High German schleppen), Old High German and Middle High German sleifen of the same meaning, Middle High German eine burc sleifen ‘to make it level with the ground’, intensive Old High German slipfen ‘to glide out, to slip out’, Middle High German slipfec, slipferic ‘slippery’;

alongside with Germanic -bb-: Dutch slib, slibbe ‘sludge, mud’, slibberen ‘to glide’, Middle Dutch slibber, -ich ‘slippery’.

(s)leidh- ‘slippery, to glide’, see under its own entry.

sleig- ‘slimy, to glide, to smooth’:

Greek λίγδην ‘gliding over the surface’, λίγδος, λίγδα ‘rubbing stone, mortar’;

Old Irish sligim, fo-sligim ‘to smear’, adslig ‘to attract’ (Welsh llith ‘bait’, llithio ‘to lure’: slig-t-), perhaps also meaning ‘to stroke = to hit’ = Old Irish sligim ‘I strike’, and slige ‘way’; Old Irish sliachtad ‘the smoothing, leveling’; Old Irish slige ‘comb’.

Old Icelandic slīkr ‘smooth’, slīkisteinn ‘grinding stone’, Old High German slīhhan ‘to creep’ (= ‘to glide’), sleihha ‘loop, sled’, Middle Dutch slīk, slick, Middle High German slich ‘sludge, mud’; participle slihta- ‘smoothed’ in Gothic slaíhts ‘smooth, even’, Old Icelandic slēttr ‘smooth, even, straight’, Old High German slëht ‘straight, even, bad’, New High German schlicht and schlecht, Anglo-Saxon sliht, Middle English slight, sleght ‘smooth, even’;

Old Bulgarian slьzъkъ ‘to slide’, Russian slízkij ‘slippery’, slizь ‘slime’, slízy pl. ‘a type of slime’.

leip- 'to smear with fat', see under its own entry (leip-).

lei-t- 'to stroke over, to touch gently, to caress':

probably related to λιτή 'request', λίσσομαι, λίτομαι 'to ask, to implore', λίτανος 'imploring', λιτανεύω 'to beg'; Latin litāre 'to sacrifice under favorable signs; to atone, to reconcile' (based on litā from λιτή); Lithuanian lytė́ti 'to touch', Latvian làitît 'to stroke, to caress', Lithuanian liečiù, liẽsti 'to touch, to concern'."

Note by Andi Zeneli:

The meaning implore derived from the prayer for the dead whose chariot was covered with a smooth linen cloth, hence the word linen is linked to the word smooth linen cloth worn as a sign of mourning for the dead. In Albanian and Tsakonian there was the shift i : y, u as in mia ‘fly’ Albanian miza ‘fly, Tsakonian myza, muza ‘fly’.

Greek

λῑτός, ή, όν [v. λίς 2]

1. smooth, plain: of style, simple, unadorned, Arist.: of persons, simple, frugal, Polyb.: adv. λιτῶς, Anth.

2. paltry, petty, Anth.

λῐτός, ή, όν λίτομαι

suppliant, supplicatory, Pind.

λῖτα

λῑτί, case forms of a noun of which no nom. sg. is found (unless σινδὼν λίς is right in Michel 832.19 (Samos, iv B. C.)), linen cloth, ἐανῷ λιτὶ κάλυψαν they covered [the corpse] with a fine linen cloth, Il.18.352, 23.254; λῖτα may be acc. sg. or acc. pl., αὐτὴν δ' ἐς θρόνον εἶσεν ἄγων, ὑπὸ λῖτα πετάσσας, καλὸν δαιδάλεον Od.1.130; ἔβαλλε θρόνοις ἔνι ῥήγεα καλά, πορφύρεα καθύπερθ', ὑπένερθε δὲ λῖθ' ὑπέβαλλεν 10.353: understood as pl. by Ath.2.48c; used for covering a chariot, Il.8.441: in AP6.332 (Hadr.) λίτα [ῐ] poludai/dala is prob. f.l. (Perh. akin to λίνον.)

λίς

(2) (λισσός): smooth, sheer, πέτρη, Od. 12.64 and 79.

(3), dat. λῖτί, acc. λῖτα: linen cloth, used as cover for a seat, Od. 10.353; or for a chariot when not in use, Il. 8.441; also as shroud for the dead, Il. 18.352; and to cover a cinerary urn, Il. 23.254.

Frisk Etymological English

2

Grammatical information: adj.

Meaning: adjunct of πέτρη (μ 64, 79), of σινδών (SGDI 5702, 19; Samos IVa) smooth.

Dialectal forms: Myc. rita (pawea = φάρϜεα mantels, clothes)

Derivatives: Beside it 1. acc. sg. (also taken as pl.) λῖτ--α, dat. λιτ-ί smooth (simple) linen (Homeric). 2. λιτός simple (IVa), λίτως (Alc. F 7, 2; connection unknown) with λιτότης f. simpleness (Democr. 274, Thphr.). - 3. λισσός (Crete IIIa, also GN), f. λισσή (Od.), λισσάς, Boeot. λιττάς (Corinn., A., E., Theoc., A. R.) smooth, callow, also metaph. naked, insolvent (Crete); from here λισσόομαι in [λισ]σωθέντων ptc. becoming insolvent (Crete IIIa) and in λίσσωμα bald spot on the skull, λίσσωσις becoming bald, baldheadedness (Arist.); cf. λισσούς δεομένους. καὶ τοὺς ἡσυχῆ φαλακρούς H.

Origin: XX [etym. unknown]

Etymology: On λισσάνιος s. v. These words must be explained as follows acc. to Fraenkel Nom. ag. 1, 88ff.. The basis was the τ-stem λι-τ- in λί-ς and in the substantives λῖτ-α, λιτ-ί. Thematic enlargement gave λιτ-ό-ς; beside it a ια-deriv. in fem. λῖσσα (from λῖτ-ι̯α), with (through the orig. ablauting gen. λισσῆς) a new nom. λισσή with masc. λισσός. With λίς: λῖσσα cf. e.g. θής: θῆσσα, Κρής: Κρῆσσα. - From λίς the form λεῖος can hardly be separated; so λι-τ- zero grade to a lengthened grade lēi- (Fraenkel l.c.) or because of its monosyllabicity from λι-τ- lengthned to lei- (cf. Schwyzer 350) - There is no reason to postulate a separate word λῖτ-α, λιτ-ί linnen (s. Bq s. λίνον); s. also Bechtel Lex. s. λίς, λισσός. Uncertain suppositions.

Illyrian Lissos, Albanian city Lezhë by Andi Zeneli.

Albanian lus, lut ‘implore’ from Albanian medio passive lutem ‘to pray, beseech’ : Greek medio passive λίσσομαι ‘to pray, beseech’ by Dhimiter Camarda and Andi Zeneli (Tsakonian Albanian (i : y, u vowel shift).

Albanian laskuriq ‘naked’, laskura, lëkura ‘smooth skin’ by Andi Zeneli.

Hesychius:

λίσσαι:

[λιάσσαι]. ὁρμῆσαι. βρῖσαι

λισσάνιος:

ἀγαθός. Λάκωνες

λίσσεο:

λιτάνευσον (Ω 467) (s)

λίσσεσθαι:

λιτανεύειν, ἱκετεύειν, παρακαλεῖν (I 520)

λισσή:

λεία (γ 293) (p)

λίσσωμεν:

ἐάσωμεν

λισσομένη:

παρακαλοῦσα r, δεομένη (A 502) (b)

λισσόν:

ἄναντες. ἀπότομον. ὑψηλόν. ἔλασσον. ἄθλιον

λισσούς:

[δεομένους. καὶ] τοὺς ἡσυχῇ φαλακρούς

λίσσου:

παρακάλει An

λίστριον:

τὸ ὑφ' ἡμῶν λεγόμενον τηγανόστροφον. οἱ δὲ μέτρον τι, μεθ' οὗ ἐπὶ τὸ τήγανον ἄλευρον ἐπιχέουσιν

λίστρον:

ξυστήρ. σκαφίον. πτύον σιδηροῦν. ὁμάλιστρον. ἔνιοι ἐδαφιστήριον

λιστρεύοντα:

ξύοντα. περισκάπτοντα (ω 227)

λιστρωτόν:

[λιθόστρωτον] ὁμαλόν S

λισφώσασθαι:

ἐλαττώσασθαι

λίσχροι:

τὰ στροφικὰ τῶν σπερμάτων

:λισχρῶς:

φειδωλῶς. σκνιφῶς AS

λῖτα:

ἁπαλά. ποικίλα. λευκά, καθαρά (α 130)

λιτάζομαι:

παρακαλῶ, δέομαι ASvg. εὔχομαι, [ικετεύω s, ἀσπάζομαι, [λιτανεύω (Greg. Naz. Epic 192,1) vs

λίταινον:

ἐκήρυσσον (r)

λιταῖς:

παρακλήσεσιν (Eur. Phoen. 680 ..) ASvgn

λιτανεῦσαι:

παρακαλέσαι. καὶ τὰ ὅμοια

λιταργίζειν:

τροχάζειν (S)

λιταργιοῦμεν:

ὀξυνοῦμεν. ταχυνοῦμεν (Ar. pac. 562)

λιτῆρας:

τοὺς ἱερεῖς (r)

λιτέσθαι:

παρακαλεῖν (Π 47) r. A

λιτή:

λιτανευτή

λιτῆρα θαλλόν:

τὸν ἱκέσιον (trag. ad. 234)

λιτὴ χθών:

ἀπὸ τοῦ προσκυνεῖσθαι, καὶ λιτανεύεσθαι

Ref : WP. II 389 ff., WH. I 789, 801, 802, 807 f., Trautmann 148, 162, 269, 270; anders über 3. und 4. lei- EM$^2$ 553 f.

Pages : 662-664

PIET : 663

1136. lĕi-4

English : ‘to pour’

German : ‘gießen, fließen, tröpfeln’

Comments: perhaps identical to lei-3.

Materials: Sanskrit perhaps pra-līna- 'dissolved, exhausted', vi-lināti 'disperses, dissolves' ('melts away');

Greek ἄλεισον n. 'wine vessel' (lei-tu̯-om);

doubtful Albanian lumë, lymë 'river', lisë, lysë, lusë 'stream';

Latin līt̬us, -oris n. 'shore, coast' ('flood area') from leitos;"

Welsh lli m. 'flood, sea' (līi̯ant-s = Old Irish lië the same), Pl. lliant 'floods, sea' (līi̯antes); llif m. 'flood, inundation' (lī-mo-), Cornish lyf the same, Middle Breton livat 'inundation', Breton liñva 'to inundate'; Welsh llyr- m. 'sea, sea god' (English personal name Lear), Old Irish ler the same (li-ro-); Welsh llin, Cornish lyn, Breton lin 'pus' (lī-no-); Middle Welsh dy-llyð 'to pour out' (-lii̯o-), di-llyð 'pours out'; Old Irish do-lin 'flows' (-li-nu-t), tu(i)le n. 'flood' (to-liu̯o-), tōlae n. the same (to-uks-liu̯o-); see above for lië.

Gothic leiþu n. accusative 'fruit wine', Old Icelandic līð n. 'beer', Old High German līth, Old Saxon līð m. n. 'fruit wine';

Lithuanian líeju, líeti 'to pour' (also lḗju, Indo-European lēi̯ō), lįja lýti 'to rain, to flow', lýdau, lýditi 'to let rain, to melt fat'; lytùs m. 'rain', lytìs f. 'form, shape' ('casting mold'), āt-lajis m. 'drainage'; Latvian liêt 'to pour', lît 'to rain', liêtus m. 'rain'; líetas and Latvian liêts 'spilled', Old Prussian pra-lieiton, pra-leiton and pra-liten the same; is-liuns the same

Perhaps related is Lithuanian Lietuvà 'Lithuania' ('coastal land'), Latvian Leĩtis 'Lithuanian';

Old Church Slavonic lějǫ lijati and lijǫ liti 'to pour'; ablautend Slavic loj 'fat' (Lithuanian ãt-lajis 'drainage') in Church Slavonic loj, etc.; Slovene pre-lit 'spilled', Czech litý 'poured'; Slavic present lьjǫ is a neologism.

Ref : WP. II 392, WH. 794 f., 815, Trautmann 156, J. Loth RC 46, 66 ff., 50, 143 ff.

Pages : 664-665

PIET : 664

1137. lē[i]-1 : ləi-

English : ‘to wish’

German : ‘wollen’

Material: Greek (Doric) λῆν 'to wish', El. λεοίτᾱν 'to will', Gortynian λείοι, λείοντι, etc., Ionic λῆμα n. 'will', λώς 'desire, choice' (related to λῆν, as ζώς to ζῆν), with the comparative λώϊον 'better' (Homeric only λώϊον, λωΐτερον), superlative λώϊστος, λῷστος; λαιδρός 'bold, daring', λαιμός 'wild, exuberant', also λῑρός 'impudent, lustful'; questionable λίᾱν, Ionic λίην 'very, excessively', λῖ (Epicharmus) similarly, λην· λίαν Hesychius, an intensifying particle λαι-(σποδίας), λι-(πόνηρος), λᾱ-(κατάρᾱτος; rhythmic lengthening for λᾰ-), as well as λέως (ληϝος), Ionic λείως Adv. 'entirely, completely'; whether 'according to desire, to the desired extent' - 'very, too much'."

Perhaps related is Old Irish air-le f. 'consultation' (ari-la̯i̯ā), irlithe 'obedience';

Germanic la-þō f. 'invitation' in Old Icelandic lǫð 'the inviting', runic laþu, Gothic laþaleikō Adv. 'willing', nominative Gothic laþōn 'to invite, to call', Old Icelandic laða, Anglo-Saxon laðian, Old High German ladōn 'to load, to call'; in addition, ablautend Middle High German luoder 'delicacy, indulgence' (from which French leurre), New High German Luder.

Ref : WP. II 394 f., Schwyzer Gr. Gr. I 539, M. Leumann Mus. Helv. 2, 7 f.

Page : 665

PIET : 0

1138. lē(i)-2

English : ‘to grant; possession; to acquire, possess’

German : ‘gewähren, Besitz’; med. ‘erwerben, gewinnen’

Comments: originally 'to leave' and equivalent to lē(i)-3 'to let.'

Material: Sanskrit rātí- 'willing to give, generous; f. grant, favor,' rā́ti 'grants, bestows';

Greek λάτρον n. 'wage, pay', λατρεύς, λάτρις 'wage worker', λατρέυω 'to serve for pay'; Latin latrō is derived from Greek.

Old Icelandic lāð, Anglo-Saxon lǣð n. 'land ownership', Gothic unlēþs 'arm' = Anglo-Saxon unlǣd(e) 'miserable', with a variation Old Icelandic lōð f., n. 'yield of the land';

with the s-suffix, likely related are also Old High German -lāri (e.g., in gōz-lāri 'Goslar'), Old High German ga-lāeswes 'borderer', Anglo-Saxon lǣs, and g. lǣswe f. 'pasture land' (lēsu̯ā), the Swedish-Danish place name ending -lös, -löse and Old Bulgarian lěsъ 'forest';

Old Bulgarian lětь, lětijǫ jestъ 'it is permitted'; in Baltic only diphthong forms: Lithuanian líeta 'thing, matter', derived from Latvian lìeta 'thing, accessory', and likely also Lithuanian láima 'luck', laimùs 'fortunate', laiméti 'to win'.

Ref : WP. II 394, WH. I 471, Trautmann 157.

Page : 665

PIET : 0

1139. lē(i)-3

English : ‘to weaken; feeble’

German : ‘nachlassen’

Comments: (= lē(i)- 'to grant', see there)

Derivative: lē-no- 'dull, soft'

Material: a. Probably in Greek ἐλῑ-νύ-ω 'I am idle, rest'; Latin lētum 'death, destruction' ('to sink down slack', cf. 'to give up life'); lēnis 'soft, mild' (perhaps derived from lēnos =) Lithuanian lė́nas 'calm, tame, slow'; Latvian lę̃ns the same, Old Bulgarian lěnъ 'lazy'; with different suffixes, Latvian lē-lis 'slack person'; lēts 'light, inexpensive', Lithuanian lẽtas 'stupid, simple' (originally 'slack'); Latvian laita 'the lazy one'.

b. Root expansion lē[i]d- : ləd-:

Greek ληδεῖν 'to be sluggish, tired';

Albanian loth 'makes tired', lodhem 'I become tired' (lēd-), Geg. lą, Tosk. lë 'I let' (ləd-nō), participle Geg. lanë, Tosk. lënë 'let be' (lədno-);

Latin lassus 'loose, weak, tired, exhausted' (ləd-to-);"

Gothic lētan (laílōt), Old Icelandic lāta, Old High German lāzan, Old Saxon lātan, Anglo-Saxon lætan 'to let, to leave', with a weak form Gothic lais 'sluggish', Old Icelandic latr the same, Old High German laz 'loose, sluggish, weak, late' (superlative lazzōst, lezzist, New High German - derived from Low German - letzter), Old Saxon lat 'sluggish, late' (superlative letisto, lazto 'last', Anglo-Saxon læt (superlative lætost, English last) the same; causative latjan 'to cause to let, to hinder' in Gothic latjan 'to make sluggish, to delay', Old High German lezzen 'to hinder, to delay, to damage, to injure', reflexive 'to let oneself be delayed' (i.e., to occupy oneself), Anglo-Saxon lettan, modern English to let 'to hinder'; Old Icelandic lǫskr 'soft, slack', Middle Dutch lasch, West Frisian lask 'light, thin' (Germanic latskwa-).

lēid- in Lithuanian léidžiu, léidmi, léisti 'to let', ablautend paláidas 'to lose', paláida 'licentiousness, prostitution', lydéti 'to escort', laidoti 'to bury'; Latvian laîst 'to let', shortened imperative laî, permissive particle (also in Lithuanian dialect laĩ, Old Prussian -lai in boū-lai 'would be').

Ref : WP. II 394 f., WH. I 767 f., 782 f., 787, Trautmann 154, Endzelin Latvian Gr. p. 694.

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PIET : 666

1140. leibh-

German : ‘leben’

See also : s. unter leip-1 ‘beschmieren’.

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PIET : 0

1141. leid-

English : ‘to play, joke’

German : ‘spielen, scherzen, necken’

Material: Greek λίζει · παίζει, λίζουσι· παίζουσι (Hesychius; from λινδι̯ω, cf. λινδέσθαι · ἁμιλλᾶσθαι, also from Hesychius); λοίδορος 'abusive', λοιδορέω 'to revile, to scold' (cf. Middle High German schimpf 'joke, amusement': New High German Schimpf);

Latin lūdō, -ere, lūsī, -sum 'to play, to entertain', lūdus (also loidos) 'game';

possibly Middle Irish laídid (loid-) 'drives on, sings'."

Ref : WP. II 402, WH. I 829 f.

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PIET : 2332

1142. leig-1 und leik- besser oleig-/k-

English : ‘poor, miserable’

German : ‘dürftig, elend; Krankheit, schlechtes Ergehen’

Material: 1. Greek λοιγός 'ruin, calamity, downfall, death', λοίγιος 'pernicious, deadly'; ὀλίγος 'small';

Albanian lig 'evil, lean', ligë 'malice, harm';

Lithuanian ligà 'disease', Latvian liga 'serious illness, plague', ablautend Lithuanian pãliegis m. the same;

2. Armenian ałkʿat 'poor, meager, little, scarce'; Noun 'poor beggar', ałkʿat- anam 'become poor; decline, become weak' (alikʿ- from Indo-European oliko-; thus, the ȯ- in Greek ὀλίγος is likely ancient, making the root as (o)leig-/k-); Old Irish līach 'wretched, unhappy'; Old Prussian licuts 'small'.

Ref : WP. II 398, Trautmann 161;

See also : wohl zu lei-2.

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PIET : 668

1143. (lĕig-2), līg-

English : ‘appearance; body; similar’

German : ‘Gestalt; von der Gestalt jemandes, ähnlich oder gleich’

Material: Gothic leik n. 'body, flesh, corpse'; Old Icelandic līk 'body, corpse'; Anglo-Saxon līc the same; Old Saxon lík; Old High German līh (Gen. līhhi, fem.) 'body shape, appearance, body, corpse'; Gothic galeiks 'equal'; Old Icelandic glīkr, līkr 'equal, equally good'; Anglo-Saxon gelīc; Old Saxon gilīk; Old High German gilīh; New High German gleich ('having the same shape'); Gothic ƕileiks 'of what kind, which', etc.; Gothic leikan, galeikan 'to please'; Old Icelandic līka the same; Anglo-Saxon līcian (English like 'to take pleasure in'); Old Saxon līkōn the same; Old High German līchēn 'to be like, to be fitting'; Old Icelandic līkr 'suitable'; līkna 'to forgive' ('to compare oneself').

Lithuanian lýg, lýgus 'equal', lýgti 'to equal'; Latvian līgt 'to agree', līdzis 'equal'; Old Prussian polīgu Adv. 'equally'; līgint 'to arrange' (legally) = Old Lithuanian liginti 'to hold a court'; Lithuanian lýginti 'to compare, to make equal (legally)'.

Ref : WP. II 398 f., Endzelin Latvian Greek 508 f.

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PIET : 670

1144. leig-3, loig-

English : ‘to jump; to tremble’

German : ‘hüpfen, beben; beben machen’

Material: Sanskrit rḗjati 'makes leap, causes to tremble', rḗjatē 'leaps, trembles', rējáyati 'causes to shake, tremble';

New Persian ālēχtan 'to jump, to rear (from a horse)', Kurdish be-lezium 'to dance', līzim 'to play';

Greek ἐλελίζω, ἐλέλιξα 'to make tremble, to swing', ἐλελί[γ]-χθων 'earth shaker' (also possibly related to λιγ- 'to rush forth' in λιγαίνει 'to rush, to storm', λίγα· ταχέως 'quickly')."

Old Irish loíg m. 'puppy'; Breton dialect lu-é the same, lu 'fool, ridiculous'; Welsh Pl. llai 'calves' (Sg. llo) is Irish Lw;

Gothic laikan (laílaik) 'to hop, to spring', bi-laikan 'to mock', laiks 'dance'; Old Norse leika (lēk) 'to play, to flicker (flame), to fight, to join in with someone', leikr 'play, mockery'; Anglo-Saxon lācan 'to move quickly, to play, to fight', lāc 'game, battle, prey, gift'; Middle High German leichen 'to hop, to tease', Old High German leih, leich 'play, melody, song, leich'; New High German dialect laich 'sexual play', Middle Dutch lēk 'the spawning, spawn', New High German Laich (from the Germanic, related to Old Bulgarian likъ 'dance');

Lithuanian láigyti 'to run wild', verbal noun láigymas."

Ref : WP. II 399, Trautmann 148.

Pages : 667-668

PIET : 1718

1145. leig-4, leiĝ-

English : ‘to bind’

German : ‘binden’

Material: Albanian lith, passive lidhem 'to bind, to connect, to gird'; lidhë, lidhe 'band, fetter; sheaf band, break band';

Note:

Common Sanskrit -ĝh : -ḍh, Albanian -dh sound shift by Andi Zeneli

Albanian lidhje gjaku, lidhje vllazërie ‘blood relationship’ : Illyrian λοιγωντίαν · φρατρίαν Hesychius.

Latin ligō, -āre 'to bind, to tie together', obligātiō 'obligation'; līctor 'bearer of the fasces';

Middle Dutch līk 'band', from which Old Icelandic līk 'seam rope', likely related to Middle High German geleich 'joint, connection';

With g: Little Russian polýhaty śa 'to connect', zalyháty 'to bind, to fasten, to tie up', nalýhaty 'to put a bridle or loop, to bind'; potentially related to Lithuanian laigõnas 'brother-in-law', to which Hesychius refers with λοιγωντίαν · φρατρίαν;

Hittite li-in-ga-in Accusative 'oath', li-ik-zi (lenkzi) 'to swear', 3 Pl. li-in-kán-zi."

Albanian Ukranian zallahit ‘swear, talk’ by Andi Zeneli

Ref : WP. II 400, WH. I 800.

Page : 668

PIET : 2723

1146. leiĝh-, sleiĝh-

English : ‘to lick’

German : ‘lecken’

Grammar : Präsens leiĝh-mi

Material: Sanskrit lḗḍhi, rḗḍhi, lihati 'licks', lēhá- m. 'tasty'; Avestan 3 Pl. raēzaite 'they lick'; New Persian lištan 'to lick';

Note:

Common Sanskrit -ĝh : -ḍh, Albanian -dh sound shift by Andi Zeneli

Armenian lizum, lizem, lizanem 'to lick';

Greek λείχω 'to lick', λειχήν 'lichen, rash', λίχνος 'tasty, fond of eating', λιχνεύω 'to lick off', λιχανός 'forefinger' ('tasty');

Liguria Illyrian land by Andi Zeneli

Latin lingō, -ere, linxī 'to lick', ligurrio, ligūrio 'lick' (cf. the formal Old Irish ligur, Corm. 'tongue'); ligula (ligh-lā) 'spoon', as well as Middle Irish liag, Welsh llwy, Breton loa, Cornish lo 'spoon' (leighā); Old Irish ligim 'to lick', Welsh llyfu, llyw 'to lick' (the f is a hiatus insertion, Pedersen KG. I 100), Middle Breton leat 'to lick'; Old Irish ligur 'tongue'.

Gothic bilaigōn 'to lick'; ablauting and geminated Anglo-Saxon liccian, Old High German lecchōn, Old Saxon likkon 'to lick';

Alongside this, with an initial s-: Old Icelandic sleikja 'to lick', Middle High German slecken 'to lick, to nibble'; the s- may be related to the varying sound representation of licking, similar to Westphalian slappern next to the otherwise lab- 'to lick';

Lithuanian lëžiù, liẽszti 'to lick', iterative laižaũ, -ýti, as well as ìsz-ližos f. pl. 'space between the teeth'; Latvian laischa 'gourmand';

Old Bulgarian ližą, lizati 'to lick', Serbo-Croatian làznēm (lьznǫ) and its variants."

Ref : WP. II 400 f., WH. I 800 f., Wissmann, Nom. postverb. 183 f., Trautmann 155 f.

Page : 668

PIET : 671

1147. leik-1

English : ‘to prepare for sale’

German : ‘feilbieten, feilschen, handeln’

Material: Latin liceō, -ēre 'to be for sale, to be offered for sale, to be valued at such and such price', licet 'it is allowed', liceor, -ērī 'to bid on something', pollicērī '(to offer, to make a promise) to promise', Oscan líkítud, licitud 'licētō';

Latvian līkstu, līku, līkt 'to engage in trade', salīkt 'to conclude a trade', nuolīkums 'contract'.

Ref : WP. II 395, WH. I 797.

Page : 669

PIET : 2326

1148. leik-2

English : ‘to bend’

German : ‘biegen’

Material: See above, p. 309 E (el-8, elĕi-, lĕi-), to which also corresponds the Celtic river name Licus 'Lech' (Bavaria), the Lithuanian river names Liẽkė and Leikà, Lithuanian líekna 'marshy meadow', Latvian liẽkna of the same meaning; compare with the Illyrian Epi-licus port, River name Pacco-licus (Bruttium), and modern River name Lika (Croatia)."

Page : 669

PIET : 818

1149. leik$^{w}$-

English : ‘to leave’

German : ‘lassen, zurück-, übriglassen’

Grammar: Imperfective leik$^{w}$ō, perfective li-n-k$^{w}$ō (originally athematic); Aorist 3rd person singular e-lik$^{w}$-e, Perfect le-loik$^{w}$-e; Perfect Participle lik$^{w}$tó-s.

Derivatives: loik$^{w}$o-s 'remaining'; eti-loik$^{w}$o-s 'remnant'; loik$^{w}$-no-s 'relinquishment'."

Material: Sanskrit riṇákti (3rd person plural riñcanti) 'lets, releases, clears', riktá- 'empty, free from something', rícyātē 'is freed from something, becomes lost', rḗku- 'unproductive', atirḗka- m. 'remnant', rḗkṇas- n. 'inheritance, property' = Avestan raexnah- 'goods, treasure, inheritance', -irinaxti 'clears, makes free', New Persian rēxtan 'to pour out', gurēxten 'to be deprived of'."

Armenian lkʿanem 'to leave', Aorist elikʿ = ἔλιπε, lkʿanim 'will be left, will fade';

Greek λείπω 'to leave, abandon', λοιπός 'remaining', λιμπάνω 'to leave', λισσωμεν · ἐάσωμεν according to Hesychius (probably with ī, from link$^{w}$-i̯ō); λεῖμμα n. 'remnant', λείψανον of the same meaning;

Latin linquō, -ere, līquī (loik$^{w}$ai, similar to Sanskrit rirḗca, Greek λέλοιπα, and notably Gothic laihυ), relictus 'to leave behind', relicuos 'remaining';

Old Irish lēicid 'leaves, lets go', according to Strachan (BB. 20, 31) from link$^{w}$-, with the vowel pattern of the Future and Aorist leik$^{w}$-s-.

Gothic leihυan, Old Icelandic ljā, Old High German līhan, Anglo-Saxon lēon 'to lend' (leik$^{w}$ō), Participles from Old Saxon and Old High German farliwan 'to have lent', Old Icelandic leiga 'to rent', Old Icelandic lān, Anglo-Saxon lǣn, Old High German lēhan 'borrowed property, fief' (laihna- = Sanskrit rḗkṇas-, and for the n-form also compare Czech liknavý).

Lithuanian liekù, also alt liekmì (formed from link-mi), Infinitive lìkti 'to leave' and 'to remain', lìktas 'remaining', liẽkas 'left over', alt 'eleventh', pãlaikas 'remains', laĩkas 'certain time, deadline' (Latvian laiks 'time'), laikaũ, -ýti 'to keep (to retain)', lỹkius 'rest', ãtlykis 'break from work'; Latvian lìeks (= lìekas) 'surplus, unnecessary; false; odd'; Old Prussian polīnka 'he remains', also Old Lithuanian palinkt of the same meaning.

Old Bulgarian otъlěkъ 'remnant' (: Sanskrit atiréka-), Czech liknovati se 'to refuse, shy away, hesitate, flee', liknavý 'careless' (see above), with the s-form Old Bulgarian lichъ 'περισσός, redundant, evil', etc. (lik-chъ, Indo-European leiq$^{w}$so-); lišiti 'to rob'.

here also Lithuanian vienuó-, dvý-lika etc. ‘11, 12’ etc. (up to 19), Old Lithuanian liekas ‘eleventh’ (‘what remains over and above ten, surplus’);

but Gothic ain-, twa-lif, Old High German ein-, zwe-lif ‘11, 12’, Old Icelandic ellifu, Old Norwegian ællugu ‘11’, øllykti ‘the 11th’ etc. are either to be placed in leip-1 or, according to Marstrander (Ériu 5, 206), borrowed from Celtic lipi- (lik$^{w}$i-).

Ref : WP. II 396 f., WH. I 808 f., Trautmann 154 f., Kuiper Nasalpräs. 123 f., 179, Speeht KZ. 62, 89, 114.

Pages : 669-670

PIET : 2327

1150. leip-1

English : ‘to smear, stick’

German : ‘mit Fett beschmieren, kleben’ (daraus auch ‘sich anheftend hinaufklettern, klettern’)

Comments: probably an extension of lei- 'slimy'.

Material: Sanskrit lip- (limpáti-, lipyátē) 'to smear', liptá- 'sticky, adhering to something', lēpayati 'smeared' (= Slavic lěpiti), rip- 'to smear, to stick, to deceive'; ríp- f. 'deception; contamination' (= Greek λίπα accusative), lēpa- m. 'the

spreading, the spread substance, dirt', rḗpas- n. 'stain, dirt', riprá- n. 'dirt' (similar to Greek λιπαρός, Albanian laparós), ripú 'treacherous, deceiver';

New Persian fi-rēftan 'to deceive', rēw 'deception', Ossetic fä-lēwun, -līwyn 'to deceive'; Greek λίπος n. 'fat', λιπαρός 'fat, oily', with a phonetic shift ἀλείφω 'to anoint', ἄλειφαρ, ἀλοιφή 'ointment'; with the meaning 'to climb' (like Lithuanian lipù, lìpti) Greek αἰγίλιψ 'climbable only by goats', ἄλιψ • πέτρα Hesychius, literally 'not climbable', λίψ • πέτρα, ἀφ’ ἧς ὕδωρ στάζει Hesychius; Albanian laparós 'dirty, stinky', lapërdhḗ 'dirty talk', gëlepë, shklepë f., glep 'eye discharge' (prefix kë- + loipos or loipā); Latin lippus 'watery-eyed, dripping' (with expressive consonant strengthening);

Gothic bileiban, Old High German bilīban 'to remain', Anglo-Saxon belīfan 'to remain, to be left over' (related to ī see Meillet MSL. 14, 351), Causative Gothic bilaibjan; Old Icelandic leifa, Old High German leiben, Anglo-Saxon lǣfan 'to leave behind'; Gothic laiba f., Old Icelandic leif, Old High German leipa, Anglo-Saxon lāf 'remnant'; Gothic aflifnan, Old Icelandic lifna 'to remain', Old Icelandic lifa 'to be left';

the German līb- '(to stick) to remain' also has the meaning 'to be left over', having absorbed from līhu (leik$^{w}$- 'to leave') and thus continues to exist in the meaning 'to leave behind, to lend';

[a different root, also present in Latin cae-lebs derived from caivi-lib- (see kai- 'alone'), containing the root leibh- 'to live': Gothic liban (3rd sg. libaiþ), Old High German lebēn, Old Saxon libbian, leƀōn, Anglo-Saxon libban, Old Icelandic lifa 'to live', lifna 'to become alive'; Old Icelandic līf n., Anglo-Saxon līf, Old Saxon līf, līb n. 'life', Old High German līb, līp, Middle High German līp, lībes m. n. 'life; body, person'];

Lithuanian limpù, lìpti 'to stick (to remain)' (and lipù, lìpti 'to climb', see above), lipnùs 'sticky', lipùs 'the same, adhesive'; Latvian lípu, lipt 'to cling', lipigs 'sticky', lipns, laipns 'mild, sociable, friendly';

Slavic lьnǫ, lьnoti in Old Church Slavonic pri-lьnǫti 'to adhere' and Slavic lьpěti in Old Church Slavonic pri-lьpljǫ, pri-lьpěti 'to adhere', alongside Causative Old Church Slavonic pri-lěpiti sę 'to adhere', etc., and Old Church Slavonic lěpъ m. 'glue' (= Sanskrit lēpa-), also Old Bulgarian lěpъ 'suitable, beautiful' (originally 'adhesive');

Tocharian A lip- 'to remain'; lyipär 'remnant';

Hittite lip- 'to smear'.

Ref : WP. II 403 f., WH. I 811 f., Trautmann 161 f., Jokl L-k. U. 314, Specht KZ. 64, 67.

Pages : 670-671

PIET : 2333

1151. leip-2

English : ‘to wish for, request’

German : ‘begehren, etwas von jemandem verlangen’

Material: Greek λίπτομαι, younger λίπτω, Perfect Passive Participle (in active meaning) λελιμμένος 'to desire', λίψ • ἐπιθυμία Hesychius, λιψουρία 'urge to urinate';

Lithuanian liepiù, liẽpti, pa-liẽpti 'to command', Old Prussian pallaips, Accusative -san 'command' (-so-stem), pallaipsī twei 'to desire', laipinna 'command'.

Ref : WP. II 404, Trautmann 155.

Page : 671

PIET : 2334

1152. leis-

English : ‘furrow, to furrow; to pursue, learn’

German : ‘am Boden gezogene Spur, Geleise, Furche’, im Germanic daraus auch verbale Bildungen für ‘nachspüren, auch im geistigen Sinne’

Derivative: loisā 'furrow'

Material: Latin līra (leisā) 'furrow in the field', dēlīrus 'mentally off track, crazy', dēlīrō, -āre 'to come off track, to be crazy' (also dialectal dēlērus, dēlērāre); Umbrian disleralinsust 'to make a furrow' (dis-leisa-li);

Old High German wagan-leisa 'wheel track' (= Old Bulgarian lěcha), Middle High German leis(e) 'track, groove'; Reduced grade Middle Dutch lese (līs-) f. 'track, furrow, wrinkle on the face', Old High German lesa 'wrinkle'; Gothic laists m. 'track' (i-stem for older o-stem), Old Icelandic leistr m. 'foot; sock', Anglo-Saxon lāst, læst 'footprint, track';

Old High German and Middle High German leist 'track, strip' (lois-to-), from which Gothic laistjan 'to follow in pursuit, to strive after', Old High German leisten 'to fulfill a command or promise, to achieve', Anglo-Saxon læstan 'to follow, to assist, to carry out, to endure' (English last 'to last'); Gothic lists f. 'cunning', Old Icelandic list f. 'skill, ingenuity', Old High German, Old Saxon, and Anglo-Saxon list 'skill, cleverness, cunning' (Old Bulgarian lьstъ 'cunning, deception' from Gothic lists);

Gothic lais Preterite-Present 'I know, that is, I understand something to do' (model wait), Causative laisjan 'to teach' (galaisjan sik 'to learn'); Old High German lērran, lēren, Old Saxon lērian, Anglo-Saxon læran 'to teach' (originally 'to lead someone on a path'); Old High German lirnēn, lërnēn, lërnōn (liznōn), Old Frisian lirna, lerna, Anglo-Saxon leornian 'to learn', Old Saxon līnōn; Gothic lubja-leis 'knowledgeable about gifts' (model wise);

Old Bulgarian lěcha 'garden bed', Russian lechá, Serbo-Croatian lijèha, Czech lícha (loisā); Lithuanian lýsė 'garden bed', Old Prussian lyso 'garden bed'.

Ref : WP. II 404 f., WH. I 812 f.

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PIET : 673

1153. leit-1

English : ‘to be disgusted; to violate’

German : ‘verabscheuen; freveln’

Material: Greek ἀλείτης 'sinner', Aeolic ἀλοίτης 'avenger', ἀλοιτός 'sinner', ἀλιταίνειν 'to sin, to commit wrong', ἀλιτήμων 'sinner, wrongdoer', ἀλιτρός 'the same, evil'.

Old Irish liuss 'aversion' (lit-tu-), ni er-lissaigther 'is never scorned'; Old Norse leiðr 'unpleasant; hated', Anglo-Saxon lāð (English loath), Old Saxon lēth, Old High German leid (originally quite different from the verb leiden); that Gothic sleiþja (N. Pl. n.) 'harmful, bad', Old Norse sliðr 'bad', Anglo-Saxon sliðe, Old Saxon slīthi 'fierce, cruel, evil', Old High German slīdīc 'the same', assuming a movable s seems possible.

Ref : WP. II 401, WH. 1 813, Schwyzer Gr. Gr. 1, 411.

Page : 672

PIET : 2330

1154. leit(h)-2

English : ‘to go out; die; go’

German : ‘fortgehen; sterben; gehen’

Material: Avestan raēϑ- 'to die' (present iriϑyeiti); Gothic ga-leiþan 'to go', Old Norse līða st. V. 'to go, to pass away, to fade, to end, to die', Old Saxon līthan st. V. 'to go, to wander, to travel, to pass away', strong verb lithon 'to bring, to proceed'; Anglo-Saxon līþan st. V. 'to go, to travel', Old High German līdan st. V. 'to take a path, to go, to travel, to depart, to pass away, to perish; to experience, to suffer', New High German leiden (different from the noun Leid, see leit- 'to loathe'); Old Norse lið n. 'vehicle', Anglo-Saxon n. 'vehicle, ship'; Old High German ūz-lit 'excess'.

Proto-Germanic laidō: 1. 'way' in Old Icelandic leið f. 'the same', Anglo-Saxon lád 'the same', 'watercourse', primary derivation from Proto-Germanic līþan 'to go, to travel'; 2. 'leadership' in Anglo-Saxon lád f. n. 'the same', 'transport, maintenance', Old High German leita 'leadership', related to the causative Proto-Germanic laidjan 'to go, to make, to lead'; 3. Anglo-Saxon lád 'oath of purification', Frankish lāde 'the same', also related to laidjan as 'to bring in oath helpers', also Old High German laida (the d from leida 'indictment').

Causative (Proto-Germanic laidian) Old Norse leiða 'to lead, to guide, to accompany', Anglo-Saxon lǣdan, Old Saxon lēdian 'to guide, to bring', Old High German leittan, leiten 'to lead, to guide, to carry along, to have'; Old Norse liðinn 'dead', lēiði n. 'grave' ('escort'), Old High German leita (leitia), leitī 'funeral' ('to lead to the grave'), Middle High German bileite n. 'burial'; with the latter meaning possibly also related to Greek λοίτη 'grave', λοιτεύειν • θάπτειν Hesychius, as well as λοιτός • λοιμός Hesychius. Tocharian A lit- 'to go away, to fall down'. Possibly an extension of lei- 'to duck, to disappear' cf. Gothic aflinnan 'to go away', etc.

Ref : WP. II 401 f., Wissmann Postverbalia 57 f.

Page : 672

PIET : 2331

1155. leizd-, loizd-

English : ‘edge, fringe’

German : ‘Rand, Saum’

Material: Old High German līsta 'band-shaped strip, hem, border, edge'; New High German Leiste; Anglo-Saxon līst 'edge, hem, border' (from Old Saxon līsta: Old Icelandic lista f. 'strip, edge, border'); Albanian leth 'the raised edge of a property, bank, wall, riverbank' (loizd-).

Ref : WP. II 405.

Pages : 672-673

PIET : 0

1156. (lek-1) : lok-

English : ‘to scold, reprove’

German : ‘tadeln, schmähen’

Comments: Only Celtic and Germanic.

Material: Old Irish locht m. (lok-tu-) 'guilt, fault'; Old High German and Old Saxon lahan, Anglo-Saxon léan 'to reproach'; New Icelandic lá the same, Anglo-Saxon leahtor m. 'vice, crime, reproach'; Middle Netherlands lachter 'shame, scorn'; Old Frisian laster, Old High German and Old Saxon lastar 'reproach, insult, fault' (lahstra-); Old Icelandic lǫstr m. 'fault, vice' (lahstru-).

It is unclear whether to connect it with lengh- 'to revile' (Osthoff MU. VI 7 ff.).

Ref : WP. II 436 f.

Page : 673

PIET : 0

1157. lek-2 (: l$_{e}$k-) und lēk- : lək-

English : ‘joint, member; to bend, wind’

German : in Worten für ‘Gliedmaßen’ und für ‘biegen, winden, springen, zappeln’

Material: Sanskrit ṛkṣalā 'ankle joint in ungulates' (l̥k-s-elā);

Greek λάξ, λάγδην 'striking with the foot', λαχμός (λακσμος) 'the striking with the foot', λακτίζω 'to strike with the foot'; λάκτις, -ιος 'mortar pestle'; ablautend ληκᾶν: 'to dance toward a song', ληκῆσαι 'to strike' (Hesychius): Latvian lę̃kāt; λικερτίζειν: 'to leap' (Hesychius) (leq-); see λικρόι and elsewhere, p. 308 under el- 'to bend'.

Latin lacertus, usually plural, 'the muscles, especially of the upper arm'; lacerta 'lizard' ('the flexible one'); lacca 'swelling on the lower legs of draft animals' (which would be a late short form with consonant gemination); lŏcusta 'grasshopper; shrimp' ('provided with joints');

Gaulish-Roman lakāre 'to bend', from Wartburg FEW s.v.;

Old Icelandic leggr 'lower leg, bone', arm-, hand-leggr 'arm', fōt-, lær-leggr 'calf' (lagiz); Langobardic lagi 'thigh'; Old Icelandic lær, as Swedish lār the same (lahaz- or lēhaz- n.); Anglo-Saxon līra 'the fleshy part at the calves, thighs, waist, and buttocks' (ligizan-); Middle High German lecken, New High German old löcken 'to

strike backwards, to hop'; Norwegian dialect lakka '(to hop, to prance) on one foot' (lakjan).

Lithuanian lekiù, lẽkti 'to fly', Iterative lakstýti 'to fly back and forth', Causative lakinti 'to cause to fly', laktà 'crutch' ('take off'), lakùs 'fleet, agile'; Latvian lezu, lēkt 'to jump, to hop', Iterative lãkat (: ληκᾶν), lēkas f. plural 'heartbeat'; Old Prussian lagno (from lakno) 'trousers'; perhaps Old Bulgarian -leštǫ, -letěti 'to fly', if derived from lek-t- before dark vowels or from lek- and pet- being contaminated.

Ref : WP. I 420 f., WH. I 743 f., Trautmann 156; vgl. auch oben S. 308 f.

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PIET : 681

1158. lēk-1 : lək-

English : ‘trap’

German : ‘Reis, zur Schlinge gedrehtes Reis oder Strick, in einer solchen fangen’

Comments: Word of hunting terminology (Vendryes Arch. Ling. I 25)

Material: Latin laciō, -ere 'to curl'; lacessō, -ere 'to challenge, tease, provoke'; lactō, dē-lectō, dē-liciō 'to entice, charm'; lax 'loop, noose', and similar; laqueus 'noose as a snare' (from a u-stem lacus);

Anglo-Saxon lǣl(a) 'branch, whip, strike mark, stripe' (lāhil-).

Ref : WP. II 421 f., WH. I 744 f.

See also : Vielleicht zu lek-2.

Pages : 673-674

PIET : 0

1159. lēk-2 : lək-

English : ‘to tear’

German : ‘zerreißen’

Here's the translation of the provided German text into English:

Material: Greek λακίς 'rag'; λάκος n. the same (λάκη· ράκη) (Cretans, Hesychius); λακίζω 'to tear'; ἀπέληκα, ἀπέρρωγα (Cypriots, Hesychius);

Albanian lakur 'naked', lëkurë, likurë 'skin, leather, tree bark, pod';

Latin lacer, -era, -erum 'torn, ripped, mangled'; lacerna 'mantle-like wrap'; lacinia f. 'tip, edge or fringe on a garment, limbus; parts of herds, fields, and similar'; lancinō, -āre 'to tear';

Polish łach, Russian lóchma 'rag' (expressing ch), etc.

Ref : WP. II 419 f., WH. I 742 f.

Page : 674

PIET : 680

1160. lem-1

English : ‘to crush; fragile’

German : ‘zerbrechen; zerbrochen, weich’

Material: Greek νωλεμές, -έως 'unwearied', perhaps derived from 'not collapsing', based on a formation with the preposition o- creating ὄ-λεμος n. ὀ-λεμής;

Venetic MN Lemetor;

Old Irish ro-la(i)methar 'to waver'; Welsh llafasu 'to swing'; Cornish lauasos (similar), Middle Breton lafuaez 'licit'; also Welsh cyflafan 'to wag', possibly related to Middle Irish la(i)me 'axe'; with a different meaning: Middle Irish lem 'to fade, foolish, impotent'; Old Irish lemnat 'hibiscus'; Middle Irish lemlacht, lemnacht 'sweet milk'; Welsh llefrith, Breton livriz (similar); Middle Welsh llyveithin 'weak' (lemekt-).

Perhaps Albanian lemë, Geg. lamë 'threshing floor, oil mill' = Russian lom;

Old High German, Old Saxon lam (lom-), Old Icelandic lami 'lame, crippled'; Old High German lemmen, Old Saxon lemmian 'to paralyze'; Anglo-Saxon lemian 'to tame (a horse)'; Old Icelandic lemia 'to strike, to break apart; to hinder'; ō-stemmed Old High German luomi 'dull, yielding, mild'; Middle High German lüemen, luomen 'to weaken'; reduction-stemmed Old Icelandic luma 'to let go'; Alemannic lumme 'to become slack'; New High German dialect lumm 'slack', alongside New High German Lümmel; Middle High German lunzen 'to doze lightly'; East Frisian lōm 'paralyzed, limping, weak'; Swedish lōma 'to walk stiffly or clumsily'; ē-stem: Norwegian laam 'lame'.

Latvian l’imstu, l’imt, Lithuanian lìmti 'to collapse under a burden'; Old Prussian limtwei 'to break'; Lithuanian lémti 'to decree, to predetermine', Latvian le˜mt 'to determine, to judge'; Lithuanian lamìnti, Causative lámdyti 'to educate, to train'; likely also Lithuanian lúomas 'kind, type';

Old Bulgarian loml’jǫ, lomiti 'to break', -sę 'to toil'; Russian lom 'break', Pl. lómy 'fractures' etc.; Old Bulgarian prělamati 'to break' etc.; e-stem in Sorbian lémić 'to break', possibly also Church Slavonic lemešь 'plow' (from an e-stem, like νωλεμές), Latvian lemesis 'plowshare'; with ē-stem Serbo-Croatian lïjemām, lijèmati 'to strike'.

Ref : WP. II 433 f., WH. I 760, Loth RC 39, 67 f., Lidén Mél. Vising 378.

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PIET : 2364

1161. lem-2

English : ‘open jaws’

German : mit der Anschauung des aufgespannten Rachens, des Lechzens

Material: Greek λάμος ‘throat’, λάμια N. Pl. ‘earth throat’, λάμια ‘man-eater’ (Latin loanword lamia ‘monster, vampire’, lamium ‘dead-nettle’ as ‘throat flower, lion's mouth’; similarly Bulgarian lámija, láḿa ‘snake’ from New Greek λάμια), λαμυρός ‘gluttonous, greedy’.

Latin lemurēs ‘night spirits, ghosts; souls of the departed’;

Welsh llef ‘voice’, Middle Welsh llefein ‘to scream’, Breton leñv ‘cry, lament’;

Lithuanian lemóti ‘to slaver’, Latvian lamāt ‘to scold, rebuke’, lamatas ‘mouse trap’.

Ref : WP. II 434, WH. I 755, 781 f., Trautmann 162.

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PIET : 693

1162. lendh-1

English : ‘liquid, spring’

German : ‘Naß, Quelle’

Comments : nur Celtic und Germanic; oder als li-n-dh- zu lĕi-4

Material: Old Irish lind (u-stem) n. ‘liquid, drink’, Gen. lenda; New Irish lionn, Gen. leanna ‘ale’; Welsh llyn ‘drink’, which differs (s-stem) from Old Irish lind, Gen. linde f. ‘water, pond, lake’; Welsh llyn ‘pond’; Old Cornish len ‘water’; Breton lenn ‘pond’; Old Breton Λίνδον Placename; Gaul. Lindo-magus, the Swiss river name ‘Limmat’.

Derived from Old Irish is Old Icelandic lind (poetic) ‘spring’, but compare Old Saxon Linda river name ‘Lenne’, Old Frisian lind ‘pond’; ablautend Middle High German lünde f. ‘wave’.

Albanian lind ‘be born’ lindje ‘sunrise, east’ by Andi Zeneli

Ref : WP. I 438; Holthausen Altwestn. Wb. 182, 365.

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PIET : 695

1163. lendh-2

English : ‘hip; kidney’

German : ‘Lende; Niere’

Derivative: londh-u̯o-s the same

Material: Latin lumbus, older only in the plural lumbī ‘loins’ (londhu̯o-);

Old Church Slavonic lędvьję Pl. f. ‘loins’, Russian ljádveja ‘loin, thigh’, Czech ledvi n. ‘loin’, ledvina ‘kidney’;

Old High German lẹntī f. ‘kidney’, Pl. lentī(n) ‘kidneys, loins’ (londhu̯īn-), Anglo-Saxon lendenu N. Pl. ‘loins’, Old Icelandic lend f. ‘loin’ (a Gothic landjō is inferred as Finnish loanword lantio); contracted forms in Old Icelandic include lund ‘loin, meaning, sense, kind’, Anglo-Saxon lendenu N. Pl. ‘loins’, lund-laga ‘kidney’, lynd f. ‘(kidney) fat’, Old High German lunda ‘tallow’, luntu-ssa ‘little breast’.

Ref : WP. II 438, WH. I 832, Trautmann 157, Specht Indo-European Dekl. 86.

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PIET : 696

1164. lendh-3

English : ‘free land, heath, steppe’

German : ‘freies Land, Heide, Steppe’

Material: Old Irish land ‘free place’ (Dat. ith-laind ‘area’, with ith ‘grain’), Gaulish-Roman landā ‘heath’, Middle Welsh llan ‘area’ (Old Welsh it-lann, Modern Welsh ydlan ‘area’), Cornish lan, Breton lann ‘heath, steppe’ (Celtic -an- as in the type Latin frangō: break, i.e., en);

Swedish dialect linda ‘fallow field’ (lendhi̯ā), Gothic, Old Icelandic, Old Saxon, Old English land, Old High German lant ‘land’; in addition with a low grade Old Icelandic lundr ‘grove’;

Old Prussian Accusative Sg. lindan ‘valley’; Russian ljádá ‘field overgrown with young wood; newly cleared land, arable land; low, wet and poor ground’, Czech lada, lado ‘fallow land’.

Ref : WP. II 438 f., Trautmann 157; nach E. Lewy PBB. 32, 138 zu lendh-2.

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PIET : 697

1165. leng-

English : ‘to bend oneself; to sway’

German : ‘sich biegen, schaukeln, schwanken’

Material: Sanskrit raṅgati ‘to move back and forth’;

Albanian lëngor ‘flexible, pliable’.

Lithuanian léngė, lénkė f. ‘depression’; ablautend lingúoti ‘to hover, to move back and forth’ (also lingė f. ‘pole for hanging a cradle’, liñgė f. ‘field wraith’), langóti the same; Latvian lĩguôt ‘to swing, to sing’, Imper. lĩg(u)õ ‘joyful call during summer solstice celebrations’, ļuodzīt ‘to sway, to swing’; river name Langa f.; Old Prussian Langodis, a name for a swamp.

Slavic lęgъ ‘flexible’ in Slovenian lą̃go ‘flexibly’ (adverb), lągãc ‘to bend, to curve’; ablautend Old Church Slavonic lǫgъ m. ‘thicket’; Serbo-Croatian lûg ‘grove, reeds’; New Sorbian lug ‘grassy marsh’, from which Łužyca ‘Lausitz’ derives; possibly also Russian ljagatʹ sja ‘to swing, to sway’.

Albanian lugina ‘valley’, log ‘field’ by Andi Zeneli

Ref : WP. II 436, Trautmann 157 f., Berneker 739. Vielleicht Variante zu lenk- ‘biegen’.

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PIET : 0

1166. lengh-

English : ‘to scold’

German : ‘schmähen’

Material: Greek ἐλέγχω ‘to reproach, criticize, accuse’, ἔλεγχος n. ‘accusation, reproach, shame’; possibly related to Hittite link- ‘to swear’.

It is unclear if Middle Irish lang ‘shame, deceit, betrayal’ is connected here;

Latvian langāt ‘to scold, to nickname’.

Ref : WP. II 436 f.

See also : Vgl. unter (lek-) : lok-.

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PIET : 2368

1167. lenk-

English : ‘to bend’

German : ‘biegen’

Derivative: lonko-s m. ‘Bow’, lonkā, lonkiā f. ‘Bend’

Material: Old English lōh ‘strap’ (in mæst-lōn Pl., sceaft-lō, lōh-sceaft) from laŋha-, Old Icelandic lengja f. ‘strap, strip’, Danish længe ‘rope strip’, also here Old Icelandic lyng n. ‘heather’, Old Icelandic endi-langr Adj. ‘in its entire extent’, Old Saxon Anglo-Saxon and-lang, Frisian ond-ling, New High German entlang; Anglo-Saxon bæc-ling ‘backwards’, Old High German hrucki-lingūn ‘backwards’, chrumbe-lingūn ‘in a crooked direction’ and the like;

Lithuanian lenkiù, leñkti ‘to bend’; lénkė ‘depression’, linkstù, liñkti ‘to bend’, linkiù, linkéti ‘to incline to, to wish’, Latvian lìkt ‘to bend’, liks ‘crooked’, iterative Lithuanian lankaũ, -ýti ‘to visit’, lánkiòti ‘to bend out’, Latvian lùocît ‘to bend, to steer’, lùocîkla ‘joint’; Lithuanian lankà ‘valley, lowland’; lañkas ‘hoop’, lankùs ‘flexible’, Latvian lùoks ‘crooked wood, wheel rim’, lùoks ‘flexible’, Old Prussian perlānkei ‘belongs’, perlānki ‘due’; reduced grade Old Prussian lunkis ‘angle’, Latvian lùnkans ‘flexible’, Old Prussian lonki ‘footbridge’; with special application to winding yarn, Lithuanian lañktis ‘reel, yarn winder’, Latvian luoks, luokids. (also Lithuanian leñkti means ‘to reel’; only secondarily transformed lenkẽtas ‘reel stock’ from lekẽtas: the compared Greek ἠλεκάτη, ἠλακάτη ‘spindle’, Aeol.-Doric ἀλακάτᾱ is unclear);

Old Bulgarian -lękǫ, -lęšti ‘to bend’, lęčǫ, lęcati ‘to set traps (noose), to catch’, polęčь ‘noose’, Russian ljákyj ‘crooked’, Old Bulgarian lǫkъ ‘bow’, lǫka ‘cunning, deceit’, Church Slavonic also ‘gulf, valley, meadow, swamp’, Old Bulgarian si-lǫkъ ‘inflexed’, Church Slavonic lǫčije ‘rushes’ (‘to bend - to weave’), Old Bulgarian lǫčǫ, -iti ‘to separate’, Slovenian lǫ́čiti ‘to separate, to distinguish’ and ‘to bend’ (this being the base meaning);

cf. Proto-Roman (Celtic) lankā ‘depression, riverbed’ (from lonkā) in southern France, western Switzerland, and northern Italy, Swiss lauch ‘hollow’.

Ref : WP. II 435, Trautmann 159 f., J. Hubschmid Praeromanica 34 f.

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PIET : 3124

1168. lento-

English : ‘flexible’

German : ‘biegsam, nachgebend’

Material: Sanskrit latā ‘climber, vine’ (lṇ̥tā);

Latin lentus ‘flexible, sluggish; slow’;

Gaulish lantāna ‘twining plant’; see Bolelli Italic Dialect XVIII 182; Welsh ‘smooth, shiny’ (lṇt-ro-), ablautend Breton lintr (lent-ro-) similar; Cornish ter-lentry ‘to shine’; Welsh llethr f. ‘slope’ (lent-rā), Middle Irish leittir f. similar (British loanword); in contrast, Welsh llithr ‘to glide’ derives from slip-tro- related to (s)leib- above.

Anglo-Saxon līðe, Old Saxon līði ‘gentle, mild’ (lentiḭo-), English lithe ‘flexible, limber’; Old High German lind, lindi ‘soft, tender, pliant’; New High German lind, gelinde; New Norwegian linn ‘flexible, supple, gentle’.

East Lithuanian leñtas ‘calm, quiet’;

likely related is the Germanic-Slavic name for the linden (lentā), known for its pliable bark.

Old Norse lind f. ‘linden tree (also used for spear, shield made of linden wood)’, Anglo-Saxon lind(e) f. of the same meaning, Old High German linta, lintea, linda with similar usage, New High German Linde.

Additionally, Old Norse lindi m. ‘band, belt made of linden bast’, Middle Dutch lint n. ‘flat band’ (which has influenced Lithuanian linta ‘decorative strip’), and Old Norse lindi n. ‘linden wood’, New High German dialects have lind, lint n. ‘bark’.

Possibly Lithuanian lentà ‘board’ (‘made of linden wood’);

related is the Slavic lǫtъ in Russian dialects lut, lutь ‘linden bast’, and in Little Russian łút’é n. ‘linden bast; willow branches’, łut ‘switch, skin’.

Perhaps derived as 'the bending, winding one,' Old High German lind, lint (lento-s); Old Norse linnr, linni m. meaning ‘snake,’ poetically used for ‘tree’ or ‘fire’ and linn-ormr meaning ‘dragon,’ which corresponds to Old High German lindwurm.

Ref : WP. II 437 f., WH. I 784 f.

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PIET : 694

1169. lep-1

English : expr. root

German : Schallwurzel

Material: Sanskrit lápati 'chats, whispers, laments, speaks', rápati the same, Pāli lówam, lewam 'speak, talk, say', New Persian lāba, lāwa 'flattery';

presumably as lēpagi- 'speaker', Old Irish līaig (two syllables), Gen. lego (lī-ago) 'doctor' (by no means related to Gothic lēkeis);

Russian lepetátь 'to stammer, chatter, babble', Old Bulgarian lopotivъ 'stammering, stuttering', Russian lopotátь 'to splash, make noise, gossip', with a slightly different meaning Serbo-Croatian lepètati 'to flutter'.

Perhaps based on the same sound perception, but with a vowel shift, the Greek λαπίζω 'to behave boisterously', λαπιστής 'braggart, boaster', and λαῖλαψ 'stormwind' (meaning 'howling').

Ref : WP. II 429.

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PIET : 2360

1170. lep-2

English : ‘to peel, flay’

German : ‘abschälen, abhäuten, abspalten’

Derivative: lepos- ‘Lappen’, lŏ̄po- the same

Material: Greek λέπω ‘to peel off’, λέπος n., λοπος m. ‘shell, bark, skin’ (ὀλόπτω ‘to peel off’), λεπίς, λοπίς f. ‘scale, shell, rind’, λοπάς ‘shallow dish’, λεπάς ‘univalve shell, scotch egg’, λέπῡρον n. ‘shell, pod’, ἔλλοψ attributive of fish (literally ‘having scales’), λέπρα ‘leprosy’ (‘scaling skin’); λεπτός ‘to peel off (from grains); fine, thin, delicate, weak’, λεπύνω ‘to thin out; make thin’, λαπαρός ‘thin, slender’ (λεπαρός); lengthened grade (ō): λώπη ‘covering, garment, leather

cloak’ (‘peeled hide’ or possibly from ‘separated patches’), λῶπος n. the same, λώψ · χλαμύς Hesychius;"

Albanian ljapë 'belly hide of slaughtered animals', lepíj 'to chisel', latë 'small axe, hoe' (laptā);

Latin lepidus 'graceful, cute, very lovely' (compare above λεπτός), lepōs 'fineness, charm, cheerful wit'; presumably also lapit 'afflicted by pain' (lep-);"

Anglo-Saxon læfer, leber f. 'bulrush, reed', English pl. levers, Old High German leber 'bulrush', Anglo-Saxon lōf m. 'headband, headdress' (= Lithuanian lõpas);

Lithuanian lõpas 'patch, scrap', lópau, -yti 'to patch', Latvian lāps 'patch', lãpīt 'to patch';

Lithuanian lepùs 'soft', lepáuti 'to be boastful', lêpinti 'to pamper', Latvian lepns 'proud';

Slovenian lépen 'leaf', Sorbian ablaut łopjëno n. 'leaf'; Russian lepénь (lerьnь) 'piece, scrap', lépest 'rag; petal' (a further development from the es-stem lepes- = Greek τὸ λέπος), lepúcha 'leprosy' (like Greek λέπρα); ō-grade (like Greek λώπη) Russian lápotь (larъtь) m. 'bast shoe', lápitь 'to patch', etc.

Ref : WP. II 429 ff., WH. I 785 f., Trautmann 149 f.

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PIET : 2866

1171. lep-3

English : ‘stone, rock’

German : ‘Fels, Stein’

Material: Greek λέπας n. (only nominative accusative singular) 'barren rock, stone', λεπαῖος 'rocky'; Latin lapis, -idis 'stone'; Umbrian vapeře Abl. Sg., vapersus Abl. Pl. 'seat' (made of stone); Latin a is interpreted as a connective vowel e; another possibility could be the borrowing of the Greek and Italian words from a non-Indo-

European Mediterranean language. A relation to lep- 'to split off' as 'split stone piece' (saxum : secō) is conceivable.

Ref : WP. II 431, WH. I 761 f.

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PIET : 690

1172. lēp-, lōp-, ləp-

English : ‘flat’

German : ‘flach sein; Hand-, Fußfläche, Schulterblatt, Schaufel, Ruderblatt u. dgl.’

Derivative: lōpā 'hand, paw'

Material: Kurdish lapk 'paw';

Gothic lōfa m., Old Icelandic lōfi m. 'flat hand'; Middle Dutch Middle English lōf 'leeward side', literally 'large oar used to keep the ship into the wind'; ablauting variant Old High German laffa f., Middle High German and dialectal New High German laffe 'flat hand, shoulder', Old High German lappo m. 'flat hand, oar blade' (also in New High German Bärlapp 'lycopodium'), Norwegian Swedish labb m., Danish lab 'paw', Icelandic löpp f. : dialectal New High German laff 'dandelion'; with m-form noun Norwegian dialect lōm 'claw, paw' (lōƀma-), handlōm 'palm', Icelandic lumma 'large hand';

Latvian lę̃pa f. 'paw; hoof-pad', also 'water lily, pondweed' (compare above New High German laff 'dandelion'); ablauting. East Latvian lùopa, due to ablaut drift Latvian lãpa, Lithuanian lópa 'paw'; also Lithuanian lãpas 'leaf', Latvian lapa 'same';

Russian etc. lápa 'paw, claw', Polish łapa 'same', łapiniec 'lycopodium'; Czech tlapa, Slovak dlaba 'claw', Polish łaba = łapa;

Lithuanian lopetà 'shovel', Latvian lâpsta 'shovel, spade, shoulder blade', Old Prussian lopto 'spade'; with a different formative and ablaut ə:

Old Bulgarian lopata 'throwing shovel', Russian lopáta 'shovel', lopátka 'shoulder blade', lopátina 'steering oar and similar'; Albanian lópëtë 'shovel' is of Slavic origin.

Ref : WP. II 428, Trautmann 149 f., 160.

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PIET : 689

1173. lerd-

English : ‘to twist’

German : ‘verkrümmen’

Derivative: lord-sk̂o- 'curvature of the limbs'

Material: Armenian pl. loy̯-kʿ 'convulsion of the parts in the back';

Greek λορδός 'curved forward with the upper body', λορδοῦν, -οῦσθαι 'to be bent forward';

Irish lorcach, lurcach 'lameness in the foot'; lurc m. 'lame foot';

Anglo-Saxon be-lyrtan 'to deceive', Middle High German lürzen 'to joke', Danish lyrte 'to jest', Middle High German lerzen 'to stammer', Middle High German lurz, lerz 'crooked' ('bent'); Anglo-Saxon lort 'crooked', with the Proto-Norse Lorting = New High German Lortzing.

Ref : WP. II 439, Holthausen Aengl. etym. Wb. 206, 209.

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PIET : 699

1174. lerg-

English : ‘smooth, slippery’

German : ‘glatt, eben, schlüpfrig’

Material: Armenian ołork 'smooth, polished, slippery' (o- likely the preposition po-), lerk 'smooth, hairless';

Middle Irish lergg f. 'way, path, plain', less-lergg 'pasture', Welsh llyry 'track, trace', Cornish lergh, Breton lerc’h 'trace'; ablautend Old Irish lorc, Middle Irish lorgg m. 'trace, furrow, descent', Welsh llwry : llwrw 'trace';

Additionally, New High German Lurch, Low German lork.

Ref : WP. II 439. S. also lorgo- 'stick'.

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PIET : 0

1175. les-

English : ‘to gather, pick up’

German : ‘sammeln, auflesen’

Material: Gothic lisan st. V. 'to glean, harvest', Old Icelandic lesa 'to gather, pick up, weave in', later (influenced by New High German) 'to read (a book)', Anglo-Saxon lesen 'to gather', Old Saxon and Old High German lesen 'to read out, to glean' and (following the dual meaning of Latin legere) 'to read (a book)'; also related are Old Icelandic lesa, Middle High German (and dialectal New High German) lismen 'to knit', and further Old High German lesa, Middle High German lese 'a type of fabric', Old Icelandic lesni 'a type of headgear';

Lithuanian lesù, lèsti 'to peck at with the beak, to gather grains', iterative ap-lasýti 'to pick out, to glean, to choose';

It may be related to Old Irish lestar, derived from Welsh llestr 'vessel', Old Cornish lester, Breton lestr 'ship'. The basic meaning would be 'a vessel for collecting berries and similar items.'

Ref : WP. II 440, Trautmann 160.

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PIET : 2370

1176. lēs: ləs-

English : ‘weak, feeble’

German : ‘schlaff, matt’

Comments: Expansion to lē(i)- 'to weaken'

Material: Gothic lasiws (las-īu̯os) 'weak', Middle High German er-leswen 'to become weak'; Old Icelandic lasinn 'weak, ruined', las-meyrr 'weak, miserable', Middle Dutch lasich = lasch, las 'flaccid, dull', Icelandic laraðr 'tired';

Slavic lošъ in Bulgarian loš 'bad, evil, harmful, ugly', Serbo-Croatian lȍš 'unfortunate, bad', and similar; the connection to Latin sublestus 'weak, little' is very questionable.

Albanian llosh ‘idiot’ by Andi Zeneli

Related as 'a flaccid, hanging piece' could be Middle Dutch las 'wedge-shaped rag', Danish Norwegian las, lase 'rag', Middle Dutch and Middle High German lasche m. 'rag, piece'; Lithuanian lãskana 'rag, piece', Russian lóskut 'piece, rag';

Tocharian A läṣk- 'soft'.

Ref : WP. II 439 f., Trautmann 150 s. v. lasi̯a- und laskanā-.

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PIET : 2369

1177. leto-, lēti-, lēto-, lōto-

English : ‘heat’

German : ‘Brunst, Hitze, Zorn’

Material: Middle Welsh aelet (ad-let-) 'pain', llet-gynt 'pain', with degree form llit, tra-llit 'anger', New Welsh llid m. of the same meaning, with a softened form llawd 'heat' = Middle Irish láth m. of the same meaning; Middle Welsh aelawt 'noise, pain' = Old Irish álad n. 'wound' (ad-lōto-), Welsh tra-llod 'noise, pain';

Little Russian l’iť f. 'heat', l’ityty 'to fertilize'.

Ref : WP. II 428, Ifor Williams Ét. Celt. 4, 391.

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PIET : 686

1178. lēto-, ləto-

English : ‘warm season; day, summer’

German : ‘warme Zeit; Tag, Sommer’

Material: Old Irish la(i)the n. 'day', from Gaulish Latin 'days' in the Coligny calendar;

Old Gothic laþigs 'in spring', Swedish dialect låding, låing 'spring', i lådigs 'in the previous spring' (lēt-);

Old Bulgarian lěto 'warm season, year', Russian lěto 'summer, year', dialectally 'south, south wind', and so on.

Ref : WP. II 427, Berneker 713 f.

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PIET : 685

1179. letro-

English : ‘leather’

German : ‘Leder’

Material: Old Irish lethar, Welsh lledr, Breton lezr 'leather' = Old High German leder, Anglo-Saxon leþer (English leather), Old Icelandic leðr n. 'leather'. Is the German word an old borrowing from the Celtic, and is the latter related to pl-e-tro with Latin pellis, etc. (see pel- 'skin'). See Pedersen KG. II 45."

Ref : WP. II 428.

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PIET : 688

1180. leu-1, leu̯ə- : lŭ-

English : ‘dirt’

German : ‘Schmutz, beschmutzen’

Derivative: lu-to- 'dirt, mud'

Material: Greek λῦμα 'dirt, disgrace', λύ̄μη, 'insult', λῡμαίνομαι 'insult; defile; ruin miserably'; λύθρον, -ος 'defilement';

Albanian Tosk lum 'mud', Gheg lüm, Tosk ler 'mud' (lum-, or leu-d(h)r-), Illyrian place name Ludrum (: Greek λύθρον);

Albanian : Greek -d- : -th- phonetic mutation by Andi Zeneli

Latin polluō 'defile', lustrum 'puddle', lutum 'dirt, mud' = Irish loth f. 'dirt', Gaulish place name Lutēva, also Welsh (with intensifying prefix) lludedic 'muddy'; with different suffix Old Irish con-luan 'dog dirt', Breton louan 'dirty';

Lithuanian lutýnas, -nė 'mud puddle, clay puddle'; probably also Lithuanian liū́nas 'swamp'.

Ref : WP. II 406.

See also : See also under leug-2.

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PIET : 2336

1181. leu-2

English : ‘to cut off, separate, free’

German : ‘abschneiden, trennen, loslösen’

Comments: also leu̯ə- and lēu- : leu- (: lŭ̄-), partly leu-s-

Derivative: lŭ̄-no- ‘cut’

Material: Sanskrit luná́ti, lunṓti ‘cuts, trims’, lūná- ‘cut off, cut’ (: Middle Irish lon), lavítra- n. ‘sickle’, laví- f. same meaning (: Greek λαῖον, Old Icelandic lē same meaning), lava- m. ‘the act of cutting, shearing, wool, hair, section’, lāva- ‘cutting’, lāvaka- m. ‘cutter, mower’;"

Greek λύω ‘loosen, free; destroy, etc.’, λύᾱ f. ‘dissolution, separation’, λύσις f. ‘solution’, λύτρον n. ‘ransom’; βου-λῡτός m. ‘time of unharnessing the oxen, evening’ (: so-lūtus); λαῖον ‘plowshare’ (λαϝι̯ον; compare Old Icelandic lē, Middle Dutch lē, lehe ‘sickle’ from lewan- and Sanskrit laví- same meaning); ἀλωή, Attic ἅλως f. ‘threshing floor’;”

Albanian luaj ‘move’ by Andi Zeneli

Albanian laj ‘settles a debt’ (ləunḭ̄, with the same ablaut as Greek λα(ϝ)ῖον); përlaj ‘rob’, possibly also letë ‘mane’ (leu-t-) and (from the root form with -s) lesh (leus-) ‘wool, hair’ (compare the same meaning in Sanskrit lava-); according to Jokl L.-k. U. 127, 147 ff. fluer ‘compartment of a chest’ (vë-lor- from Indo-European lēu-r-), sh-lor ‘slope structure’, pluar (pë-luar) ‘plowshare’, lug, lugu ‘trough’, flugë ‘board’, lugë ‘spoon’;

Albanian lugina ‘valley’ by Andi Zeneli

Latin luō, -ere ‘atone, pay’, glossed as ‘λύω’, reluō ‘loosen again’, solvō (se-luō) solūtus ‘to release’, luēs (‘dissolution’, therefore:) ‘impure liquid’, etc.;

Middle Irish lon ‘ram, wether’ (: Sanskrit lūná-), Old Irish loë f. ‘wool, fleece’ (lōu̯i̯ā), ló same meaning (lōu̯ā);

Gothic lun accusative singular ‘ransom’, us-luneins ‘redemption’, Anglo-Saxon ā-lynnan ‘to redeem’; Old Icelandic lȳja ‘to beat, (softly) pound, weaken’, participle lūinn ‘weary’, New Icelandic lūi ‘fatigue’; Old Icelandic lē m. ‘sickle’ (see above); lawa ‘loosened bark used as a tanning agent’ in Old High German lō, genitive lōwes n. New High German Lohe, Middle Dutch lō same meaning; Old Icelandic lǫgg f. ‘sediment’ (lau̯u̯ō); Old High German līh-lawi (līhlōa, līhla), Middle Dutch līk-lawe ‘scar’ (same meaning); Old Icelandic lūðr ‘trough’ (hollowed-out trunk); Old High German lūdara ‘cradle’; ablautend Swedish dialect ljuder ‘old tear in a tree’;

With the meaning ‘cut board’, the following are included: Russian láva ‘board, bench, step’, Lithuanian lóva ‘bed frame’, Latvian lāva ‘couch, bedstead’, older Danish lo, Swedish lofve, loge, Old Swedish loi, lo, Old Icelandic lōfi m. ‘threshing floor, barn’ (Old Icelandic lāfi is an old ablaut form lēwan-);

Tocharian A lo, B lau ‘removed, separated’; A law-, B lyu- ‘to send forth’; A lot ‘trench, hole’;

Hittite lu-uz-zi (luzzi) ‘tax, burden’ (compare Greek λύτρον).

s-expansion: Gothic fra-liusan, Old High German far-liosan ‘to lose’; Gothic fralusnan ‘to be lost’, Old Icelandic losna ‘to become loose’, losa ‘to release’, post-verbal los n. ‘solution’, Anglo-Saxon losian ‘to be lost’, denominative to los n. ‘loss’; lysu ‘bad, evil’ (lusiwa-), Gothic fralusts, Old High German forlust ‘loss’;

Gothic laus ‘loose, empty’, Old Icelandic lauss ‘free, loose, dissolved’, Old High German lōs ‘free, deprived, loose’, Anglo-Saxon lēas ‘empty, deprived, deceptive’, Old Icelandic lausung f. ‘unreliability’, Anglo-Saxon lēasung ‘lie’, lēasian ‘to lie’;

Gothic lausjan, Old High German lōsian, lōsōn ‘to loosen’; perhaps related is Old Danish liuske m. ‘softness’: Old Icelandic ljōski, Middle Dutch lēsche, Middle Dutch liesche, New Dutch lies, Anglo-Saxon léosca ‘softness’, as well as Middle Dutch liesche ‘thin skin’, Swiss German lösch ‘loose’;

With the meaning ‘(to strike) loose’ likely also Old Icelandic ljōsta ‘to strike, stab, hit’, ljōstr ‘fork for spear fishing’, New Icelandic lustr ‘clubbing tool’ (‘cut-off branch piece’); this usage is considered old, especially when Middle Irish loss ‘tail, end’, Welsh llost ‘spear’, llosten ‘tail’, and Breton lost ‘tail’ are considered.

Additionally, from Specht's Indo-European Declension 56, Latvian laûska ‘splinter, shard’ is relevant, along with Lithuanian lùskos ‘rags’, lùzgana ‘husk, scale’, lusnà ‘husk, shell’, Russian lustá of the same meaning, etc. Possibly related is lēu- ‘stone’, see there.

Ref : WP. II 407 f., WH. I 830, 834 f., Wissmann Nom. postverb. 84 ff.; From pre-Romance and pre-Germanic leiskā, leuskā, laskā, in New High German Lische, French laîche, etc. referring to ‘carex’, J. Hubschmid in ZcP 24, 81 ff. reconstructs an Indo-European elei-, eleu-, elə- meaning ‘to cut’.

Pages : 681-682

PIET : 674

1182. lēu-1

English : ‘to slacken’

German : ‘nachlassen’

Comments: see also (s)leu- ‘slack’.

Material: Gothic lēw n. ‘occasion’, lēwjan ‘to abandon, betray’ (‘to leave behind’), Anglo-Saxon lǣwan with the same meaning, Old High German gi-, fir-lāen ‘to betray’;

Lithuanian liáujuos, lióviaus, liáutis ‘to cease’, Latvian Íaũju, Íãwu, Íaũt ‘to allow, permit’, Íautës ‘to surrender’, Old Prussian aulaūt ‘to die’, with ablautend Lithuanian lavónas ‘corpse’; probably related as ‘unrestrained’, Lithuanian liánas ‘loose, flexible, wicked’, Latvian Íauns ‘wicked’.

Little Russian l’ivýty ‘to relax, yield’, l’ivkýj ‘loose, slack’, Czech leviti ‘to alleviate, moderate’, levný ‘inexpensive’; Russian dialect luná ‘death’, lúnutь ‘to let loose, release’; with ablautend Old Church Slavonic vъlovьnъ ‘calm’, Czech povlovný ‘gentle’.

Ref : WP. II 405, Trautmann 161.

Pages : 682-683

PIET : 2335

1183. lēu-2 : ləu-

English : ‘stone’

German : ‘Stein’

Material : Greek Homeric λᾶας, Gen. λᾶος ‘stone’ (adjustment from the original λῆϝας; λάᾱϝα[σ]ος n.), Attic λᾶας und λᾶς m., Gen. λᾱου etc.; Homeric λᾶϊγξ, Pl. λάᾱϊγγες f. ‘pebble’ (likely with suffix change for λᾱϊγκ-, cf. Celtic līu̯ank-);

κραταίλεως ‘hard rock’ (-ληϝος); Attic λεύω ‘rocky’ (ἐλεύσθην), λευστήρ ‘rocky’ (from ληυσ-, Indo-European lēus-);

with ablaut (ləus-) λαυστήρ m. ‘stone worker’ : ‘toilsome, miserable, a courtyard covered with stones’, λαύστρανον ‘wolf (tearer); digging hook’;

alongside the -ας stem, an -αρ stem λᾱ̃ϝαρ as the basis for Attic λαύρα, Ionian λαύρη ‘a path or alley hewn in rock’, λαῦρον · μέταλλον ἀργύρου παρὰ Ἀθηναίοις Hesychius, mountain N Λαύρεον.

Albanian lerë, -a ‘rock, landslide’ (lău̯erā), Jokl RE Balk. 1, 46 ff.;

Old Irish līe, younger līa, Gen. līac (bisyllabic) ‘stone’ (Celtic līu̯ank-, from Indo-European lēu̯ank- or -ənk-); Breton lia, liac’h ‘stone’ is related to Irish."

Ref : WP. II 405 f.; Schwyzer Gr. Gr. 1, 578.

Page : 683

PIET : 0

1184. lēu-3 oder lāu-

English : expr. root

German : Schallwurzel

Comments: (see also lā-, lē-), inadequately attested.

Material: A d-extension in Latin laus, -dis f. ‘praise’, laudāre ‘to praise’.

A t-extension in Old High German liod n., Anglo-Saxon lēoþ n. ‘song’, Old Icelandic ljōð n. ‘strophe’, plural ‘song’, Old High German liudōn, Anglo-Saxon lēoþian, Old Icelandic ljōða, Gothic liuþōn ‘to sing’, awiliudōn ‘to sing praises’, awiliuþ ‘song of praise’.

Ref : WP. II 406, WH. I 776.

Page : 683

PIET : 0

1185. leubh-

English : ‘to care for, love’

German : ‘gern haben, begehren; lieb’, z. T. mit Entwicklung von ‘gern haben’ zu ‘gutheißen, loben’, im Germanic auch von ‘Liebe’ zu ‘Zutrauen, Vertrauen, Glaube’

Derivative: leubho- ‘lieb; Verlangen’

Material:

Sanskrit lúbhyati ‘feels intense desire’, lōbháyati ‘arouses desire’ (formally = Germanic lauƀjan, which is a denominative of lauƀa-, Old English lēaf), lōbha- m. ‘desire, greed’ (= Old English lēaf, etc.), lubdhá- ‘greedy, extravagant; seduced’ (= Greek λυπτά);

Greek λυπτά· ἑταίρα, πόρνη Hesychius;

Albanian: laps ‘wish, desire’, possibly also Tosk lumë, Geg lum ‘happy, blessed’, lumnī ‘glory, bliss’ (participle lubh-no- actually ‘what one likes, praises’);

Latin: libet, older lubet, -ēre, -uit, -itum est ‘it pleases, is pleasing’, lubens, libens ‘willingly, gladly’, lubīdo, libīdo ‘desire’; Oscan loufir ‘or’ (cf. Old Church Slavonic ĺubo - ĺubo ‘either - or’);

Gothic: liufs, Old Icelandic liūfr, Old High German liob, Old English lēof ‘dear’ (= Old Church Slavonic Ĺubъ); derived from this liubēn ‘to be dear, to please’ in Old English lēofian, Old High German and Middle High German liuben; liubjan in Old English ge-lýfan, Old High German (ga)liuben, originally ‘to make dear’;

Gothic: galaufs ‘desirable, estimable, valuable’; Old English: lēaf ‘permission’, Old High German: urloub (and urlub) ‘leave’; Gothic: denominative ga-laubjan ‘to believe’, us-laubjan ‘to allow’, Old Icelandic: leyfa (denom.) ‘to allow; to praise’; Old High German: gilouben ‘to believe’, irlouben ‘to allow’, Old English: līefan, ā-líefan ‘to allow’, gelīefan ‘to believe’; Old Icelandic: lof n. ‘praise, permission’, Old English: lof n. ‘praise, acclaim’, Old High German: lob n. the same are postverbial to Old Icelandic: lofa ‘to praise, to allow’, Old High German: lobōn (denom.) ‘to praise, to acclaim, to grant, to promise’, New High German: loben, geloben, verloben; Gothic: lubains ‘hope’; Old English: lufu, Old High German: lupa f. ‘love’, from this lubōn in Old English: lufian, Old High German: lubōn ‘to love’, Old High German: gilubida ‘vow’;

Lithuanian: (based on an es-stem leubhes-) liaupsẽ ‘praise’, liáupsinti ‘to praise’;

Old Church Slavonic: Ĺubъ ‘dear’ (Russian Ĺúbyj etc.), from which Ĺubiti ‘to love’, Ĺuby ‘love’ (etc.).

Ref : WP. II 419, WH. I 793 f., Wissmann Postverbalia 37 ff., 80 f.

Pages : 683-684

PIET : 2355

1186. leud-

English : ‘to bend (intransitive); bent, small’, etc.

German : etwa ‘sich ducken’, daher ‘geduckt, klein, sich vor jemand ducken, klein machen, heucheln’

Material: Welsh lludded ‘fatigue’ (loudetā, cf. Old High German luzeda ‘infirmity’).

Old Saxon luttil ‘small, miserable’, Old High German luzil, luzzil, liuzil, Middle High German lützel ‘small, few, little’, Anglo-Saxon lȳtel, English little; Old

Saxon lūt ‘few’, Anglo-Saxon lȳt ‘few’, Old Saxon luttic, Old High German luzzīc ‘small, few’ (see above under 2. lei-).

Old Icelandic lūta st. V. ‘to lean forward, to fall’, Anglo-Saxon lūtan st.-V. with the same meaning, Anglo-Saxon lūtian ‘to lie hidden, to lurk’, Old High German lūzēn with the same meaning; Old High German lōskēn, Middle Dutch lūschen ‘to be hidden, concealed’; Gothic luton in lutondans ‘to deceive’, high-level liuts ‘hypocritical’, liutai Pl. ‘jugglers’, liutei ‘deception’, lutōn ‘to deceive, to seduce’, Anglo-Saxon lot n. ‘deception’, lytig ‘treacherous’, Old Icelandic ljōtr ‘ugly’, lȳti n. (liutia-) ‘defect’, lȳta ‘to disfigure, to dishonor, to criticize’.

Lithuanian liūstù, liũsti ‘to be sad’ (‘to feel down’), liũdnas ‘sad’, Old Prussian laustinti ‘to humiliate’ (from laustas ‘crouched’);

Russian - Church Slavonic ludъ ‘foolish’, postverbal to Slavic ludjǫ in Russian lužú (laudeiō), ludítь ‘to deceive, to exchange’.

Ref : WP. II 415 f., Trautmann 151.

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PIET : 677

1187. leudh-1

English : ‘to grow up; people; free’

German : ‘emporwachsen, hochkommen’

Derivative: leudho-, leudhi- ‘offspring, people’; leudhero- ‘belonging to the people, free’.

Material: Sanskrit ródhati, róhati ‘rises, grows’, Avestan raoδaiti ‘grows’, Sanskrit róha- m. ‘the rising, elevation, height’, avarōdha- m. ‘root growth, aerial root, depression’, Avestan raoδa- m. ‘growth, appearance’, New Persian rōi ‘face’."

Greek ἐλεύθερος ‘free’ derived from leudhero-s = Latin līber ‘free’; Faliscan loferta ‘freedom’;

In Albanian, possibly lenj ‘to be born, to arise’ (leudh-n-), lind ‘to bear’, polem ‘people’ (leudh-m-); vëla, vëlla ‘brother’ (su̯e-loudhā ‘kin associate’); këlüsh ‘lineage’."

Albanian lindje ‘sunrise, east’ by Andi Zeneli

Latin Līber ‘Italian god of growth, generation, planting’, Oscan Gen. Lúvfreís ‘of Liberi’, Latin līberī, -ōrum ‘the children’, legally also referring to a single child, thus ‘offspring’; līber ‘free’ as mentioned above;

Old Irish luss m. ‘plant’ (ludh-stu-), Old Cornish les with the same meaning, Middle Cornish leys, Pl. losow, Welsh llysiau, Breton louzou also meaning ‘plant’.

Gothic liudan, Old High German liotan, Old Saxon liodan, Anglo-Saxon lēodan ‘to grow’, Old High German sumarlota ‘summer sprout’, Old Norse loðenn ‘covered, hairy, rough’, loða ‘(to be firmly attached = to cling, to stick fast)’; Gothic laudi f. ‘form’, swa-, sama-lauþs ‘so big’, jugga-lauþs ‘young man’, Middle High German lōt ‘type, nature’."

Gothic ludja ‘face’ (compare New Persian rōi), Old Saxon lud ‘exterior, physical strength’ (only in Hel. 154), Old High German ant-lutti ‘face’; (offspring = quantity, people:) Old High German liut, Anglo-Saxon lēod ‘people’, Middle High German liute ‘people’, Anglo-Saxon lēode with the same meaning, also referring to individual humans Old High German liut ‘human’, New High German dialect das Leut ‘person’, Low German lüd, lüt ‘female person, girl’, Burgundian leudis ‘the common free’.

Old Church Slavonic ljudьje (leudei̯es) Pl. ‘the people’ (Sg. Russian ljud, Czech lid), ljudinъ ‘the common free’, Latvian ĺàudis Pl. ‘people, folk, household’, Lithuanian liáudis ‘folk’.

Ref : WP. II 416 f., WH. I 791 ff., Trautmann 160 f.

Pages : 684-685

PIET : 678

1188. leu-dh-2

German : ‘treiben, gehen’

See also : s. oben unter el-6 S. 306 f.

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PIET : 0

1189. leug-1

English : ‘to bend’

German : ‘biegen’

The German text translates to: "Material: Greek λυγίζω 'to bend, to wind, to twist', λυγος f. 'flexible branch', λυγινος 'woven'."

Latin lucta f. 'wrestling, ring fighting', luctō, sec. luctor, -ārī 'to wrestle', luxus 'to be twisted', luxāre 'to twist' also (as 'out of control') luxus, -ūs 'luxurious fertility, extravagant expenditure', luxuria; probably lŭma 'mint' from lŭg(s)mā;

Old Irish fo-long- 'to bear' (from -lung-);

Lithuanian lùgnas 'flexible, pliable'.

Old High German loc, New High German Locke, Anglo-Saxon locc, Old Icelandic lokkr 'lock'; Old Icelandic lykna 'to bend the knees'.

With nuance, perhaps Old High German louh, New High German Lauch, Anglo-Saxon lēac, Old Icelandic laukr 'leek'; from 'to bend, to bend together' the meaning 'to close, to shut' seems to have emerged in Gothic ga-lūkan 'to enclose', us-lūkan 'to unlock', Old Icelandic lūka 'to close, to unlock, to end'."

Anglo-Saxon lūcan 'to close, to open', Old High German lūhhan 'to close', antlūhhan 'to unlock'; Old Icelandic lok n. 'closure, lid', loka f. 'closure, bar', lykja 'to close', Anglo-Saxon loc n. 'closure, bar, prison', Old High German loh n. 'closure, hiding place, cave, hole', Gothic us-luk n. 'opening'; Old High German lucka (lukkja) 'gap', Low German Luke.

Ref : WP. II 413 f., WH. I 826 f., 831.

Pages : 685-686

PIET : 675

1190. leu-g-2 : lu-g- : lū-g-

English : ‘black; swamp’

German : ‘schwärzlich; Sumpf’ (nach der Farbe)

Material: Greek λῡγαῖος 'dark, gloomy', to which (with the prefix ἠ-, cf. Sanskrit ā-nīla- 'blackish') ἠλῡ́γη 'dark', ἐπῆλυξ '(where it is dark =) providing shade', ἐπηλυγάζομαι, -ίζομαι 'to overshadow, to cover'."

Illyrian lugas m. or luga f. 'swamp' (Strabo 314: ἕλος Λούγεον καλούμενον near Tergeste), from which the Latin-derived form -ātum yields Albanian lëgatë 'puddle, swamp';

Lithuanian liũgas 'mire', along with lũgas, Latvian River name Ludze (lugi̯ā); Indo-European lougi̯ā in: Russian-Church Slavonic luža 'swamp, puddle', etc.

Perhaps related is Gaulish λοῦγος 'raven' in Placename Lugu-dūnon 'Lyon', etc."

Ref : WP. II 414, Trautmann 163; zu 1. leu-.

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PIET : 0

1191. leuĝ-

English : ‘to break’

German : ‘brechen’

Comments: in Arabic with g, in Baltic with ĝ; Arabic g likely influenced by leug- ‘to bend’.

Material: Sanskrit rujáti ‘breaks, torments’, rugná- ‘broken’, -ruj f. ‘pain, illness’, rujā likewise, rṓga- m. ‘defect, illness’, logá- ‘lump of earth, clod’;

Avestan uruxti- ‘to break, to tear’.

Armenian lucanem ‘release, break open’, loic ‘released, free’;

Greek ἀ-λυκτο-πέδη ‘unbreakable bond’, λευγαλέος, λυγρός ‘sad, dreadful’;

Albanian lungë ‘abscess’;

Latin lūgeō, -ēre ‘to mourn’ (louĝe̯ō), lūctus, -ūs ‘mourning’, lūgubris ‘sad, lamentable’ (likely lūgos-ri-s);

Old Irish lucht ‘load, content, troop, people’ (part), Welsh llwyth ‘load, burden, tribe’, Gaulish luchtos ‘part’, Adj. luchtodos, LVXTIIRIOS, Lucterius MN;

Anglo-Saxon to-lūcan ‘to destroy’, Old High German liolhhan ‘to wrestle, to pull’, Middle Dutch lūken ‘to pull, to pluck’, Anglo-Saxon lūcan ‘to weed’, Swedish luk, Old Norse lok n. ‘weed’; related to GN Loki as ‘destroyer’;

‘gap, hole’, New High German Lücke, (New Dutch) Luke;

Lithuanian láužiu, láužti, Latvian laûžu, laûzt, transitive ‘to break’, ablautend Lithuanian lúžtu, lúžti, Latvian lûstu, lûst, intransitive ‘to break’; also Lithuanian láužas m. ‘a pile of broken branches’, lũžis m. ‘break’, Latvian laûžńi ‘broken trees’.

Ref : WP. II 412 f., WH. I 830 f., Trautmann 152 f.

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PIET : 2345

1192. leugh-1

English : ‘to lie’

German : ‘lügen’

Material: Gothic liugan, Old Saxon, Old High German liogan, Anglo-Saxon lēogan ‘to lie’, Old Icelandic ljūga ‘to lie, to fail, to fall short’; Old High German, Old Saxon lugina, Anglo-Saxon lygen ‘lie’, Middle High German luc m. ‘a falsehood,

a lie’, Old High German luggi, lucki, Old Saxon luggi, Anglo-Saxon lycge ‘deceitful’ (= Slavic lъžь), Old Icelandic lygi f. ‘lie’.

Old High German lugī f. ‘lie’, Anglo-Saxon lyge m. ‘lie’ (: Slavic lъža ‘lie’); Old High German lougan m., lougna f. ‘the denial’ = Old Icelandic laun f. ‘the same, concealment’, Gothic analaugns ‘hidden’, laugnjann ‘to deny’, etc.; likely also Old High German lochon, j-verb lucchen, and similar to Old Icelandic lokka, Anglo-Saxon loccian, Middle Dutch locken, Old High German lockon ‘to entice’; along with Middle High German Gelücke ‘luck’.

Lithuanian lūgoti ‘to request’, Latvian lùgt ‘likewise’;

Old Bulgarian lъžǫ, lъgati ‘to lie’, lъžь ‘deceitful, liar’, lъža ‘lie’.

Ref : WP. II 415, Wissmann Nom. postverb. 176.

Pages : 686-687

PIET : 2348

1193. leugh-2. lugh-

English : ‘oath’

German : ‘Eid, Schwur’

Comments: only Celtic and Germanic.

Material: Old Irish lu(i)ge n., Welsh llw m., Breton le ‘oath, vow’ (lughi̯om);

Gothic liugan, -aida ‘to marry’, liuga ‘marriage’ (oath), Old High German urliugi (uz-liugja) ‘war’ (‘contractless state’), with related forms in Middle Dutch orloge, orloch, Old Saxon orlag, -logi, Old Frisian orloch (from which Middle High German urlage ‘fate’ has also derived the meaning ‘war’, see under legh- ‘to lie’); Old Frisian logia ‘to marry’.

Ref : WP. II 415.

Page : 687

PIET : 0

1194. leuk-

English : ‘bright, to shine; to see’

German : 1. ‘leuchten, licht’; 2. ‘sehen’

Derivative: louko-, luko- ‘leuchtend’; louko- ‘Lichtung’, leukos- ‘Licht’, louki-, luki- ‘Licht’, louk-s-no-/-nā ‘Leuchte, Mond’

Material: 1. Sanskrit rócatē 'shines, appears', Avestan raočant- 'shining', Sanskrit rōcáyati 'makes shine, illuminates', Avestan raočayeiti 'illuminates, lights up' (= Latin lūceo);

Avestan rōcaná- 'shining', roká- m. 'light' (= Armenian lois 'light', Welsh llug), rōcíṣ n. 'light' (= Old High German loug, Anglo-Saxon lieg, Old Icelandic leygr m., Slavic lučь m.), lōká- m. 'free (bright) space, world' (= Latin lūcus, Lithuanian laũkas 'field', Old High German lōh, etc.);

Sanskrit rōcá- 'shining' (: Lithuanian adj. laũkas, 'blazing'), rucá- 'bright' (: Greek λυκόφως, ἀμφι-λύκη, Welsh am-lwg, Old Icelandic log n. 'flame'), rúci- f. 'light, radiance' (= Old Prussian luckis), rukmá- n. 'gold', m. 'golden ornament', rúkmant- 'shining' (cf. the Germanic Latin -men- stem); rṓcas-, rōcís- n., Avestan raocah-, Old Persian raučah- n. 'light, luminary, especially of the heavens', Sanskrit rukṣá- 'shining', Avestan raoxšna- 'shining' (= Old High German liehsen) f. 'light' (= Latin lūna, Middle Irish luan, Old Prussian lauxnos, Old Bulgarian luna, reduced Greek λύχνος; from this -es- stem also derive Latin lūstrāre, lucubrāre, Anglo-Saxon lioxan, Old Icelandic ljōs, Lithuanian lũkestis);

Armenian lois, Gen. lusoi 'light', lusin 'moon', lusn 'white spot in the eye', luçanem 'ignite, burn', Aor. luçi (originally skō-present).

Greek λευκός 'light, shining, white' (λεῦκος, λευκίσκος 'fish names'), λοῦσσον 'white core in fir wood' (: Old Bulgarian luča from loukiā); λύσσα f. 'rage' (due to the sparkling eyes); ἀμφι-λύκη 'twilight', λυκό-φως similarly, μορμο-λύκη 'terrifying image'; λυκάβᾱς 'new moon day', meaning unclear; (cf. Leumann, Homeric Wörter 2124; according to Kretschmer Gl. 22, 262 for λύκος 'wolf');

λύχνος 'lamp' (luk-s-nos, based on the -(e)s-stem); λουνόν • λαμπρόν Hesychius is unclear.

Illyrian personal name Λεύκαρος, with related Venetian Placename Λευκάριστος (Silesia).

Latin lūx, -cis 'light' (older i-stem), lūceō, -ēre, lūxī 'to shine, to be bright', Old Latin also 'to make (a light) shine' (loukéi̯ō = Sanskrit rōcáyati), pollūcēre originally 'to make shine (or see)', hence pollūcte 'precious', pollūcibilis 'delicious, splendid', pollūctūra 'sumptuous feast';

Latin lūculentus 'shining; splendid, distinguished', lūcerna 'lamp, lantern' (cf. Old Irish lōcharn, see below); Juppiter Lūcetius 'Light-bringer' (Oscan; cf. the Gallic Mars Leucetius, Gothic liuhaþ): lūcus, Old Latin Accusative loucom 'grove', originally '(forest) clearing' (cf. collūcāre 'to clear a glade in a forest', interlūcāre 'to thin out trees'), Oscan lúvkeí 'in lūcō' (cf. above Sanskrit lōká-); possibly also Umbrian Vuvçis 'Lūcius'.

Latin lūmen 'light' from leuk-s-men; lūna 'moon (goddess)' (louksnā), praenomen Losna (: Old Prussian lauxnos, Avestan raoxšnā, Middle Irish lūan, Old Bulgarian luna); lūstrum 'purification sacrifice; period of five years' (leuk-s-trom 'illumination'), lūstrō, -āre 'to brighten, to illuminate', also 'to purify', illūstrāre 'to enlighten, to bring to light, to clarify; to glorify', with derived illūstris 'brightly illuminated to the eyes, famous'; lūcŭbrum 'twilight' (leukos-ro-), lūcŭbrāre 'to work by light or at night'.

Welsh llug 'glimmer, shine', llug y dydd 'dawn' (= Sanskrit rōká-, Armenian lois) Loth RC 39, 73; Gallic leuxos 'bright', leukā 'the white', see Wartburg FEW s. v. v. Old Irish luchair 'radiance', lūaichtide 'shining', luach-te 'white-hot'; Old Irish lōcharn, luacharn f. 'lamp, lantern', Welsh llugorn (also llygorn m., Pl. llygyrn), Cornish lugarn similarly, Breton lugern m. 'radiance'.

Gaulish Leucetius, Loucetius 'epithet of Mars' (cf. Latin-Oscan Lūcetius); Middle Irish lóch, lúach 'shining', Old Irish lōchet (n. nt-stem) 'flash', borrowed into Welsh lluched, Old Cornish luhet, Breton luc'hed-enn 'flash'; Middle Irish lūan 'light, moon', dīa lūain 'Monday' (leuk-s-no- : Latin lūna); Welsh llwg 'shining', llygo 'to cast a shine' (cf. with the meaning of Greek λεύσσω as 'conspicuous' below Welsh am-lwg, cyf-lwg, eg-lwg 'conspicuous'); Middle Irish loch 'black' (luko-), Welsh llwg 'black-yellow', highest level llug 'black' (louko-) originally probably 'shining black';

Gothic liuhaþ 'light' (: Latin Lūcetius, Gaulish Leucetius), Old High German and Old Saxon lioht 'bright' and 'light', Anglo-Saxon lēoht likewise; Gothic lauhatjan 'to shine, to flash', Old High German lougazzen and in a weakened form lohazzen 'to blaze, to be fiery', Anglo-Saxon līegetu f. 'flash'; Old High German lōh 'wooded clearing, low brush', Middle Dutch lōh, lōch 'wood, bush', names like Water-loo, Anglo-Saxon lēah 'open land, meadow', Old Icelandic lō fn. 'clearing' (= Sanskrit lōká- etc.).

Old High German lauc, loug, Anglo-Saxon līeg, Old Icelandic leygr, masculine i-stem 'flame, fire' (= Sanskrit rōcí-, Slavic lučь), Old Icelandic logi m. = Old Frisian loga 'flame', Middle High German lohe 'flame'; Old Icelandic ljōmi m., Old Saxon liomo, Anglo-Saxon lēoma 'shine' (leuk-mon-), Gothic lauhmuni 'flash, flame' (áu, cf. English levin 'flash' from lauhuƀni-).

Old Icelandic lōn f. (luhnō) 'still water', logn n. 'calm' (cf. Greek λευκὴ γαλήνη) 'clear calm'; Old Icelandic ljōri m. 'smoke hole', Norwegian ljōra 'to clear up', Middle High German ūz-lieren likewise.

Based on the -es-stem Old Icelandic lȳr m. (leuhiz) 'pollock, Gadus pollichius' (referring to the light color of the sides and belly of the fish), Old Icelandic lȳsa f. 'Merluccius vulgaris, hake', Norwegian lysing likewise, cf. Swedish löja, löga 'Abramis alburnus' from laugiōn, New High German Lauge 'Cyprinus alburnus and leuciscus'; Middle High German liehsen 'bright' (leuhsna- = Avestan raoxšna-), Old Icelandic ljōs n. 'light' (leuhsa-), lȳsa 'to shine, to brighten, to make clear, to proclaim' = Anglo-Saxon líexan, līxan 'to shine'.

Lithuanian laũkas ‘blessing’, laũkas ‘field’ (‘clearing’), compare with Sanskrit lōká-, rocá- etc.; Old Prussian luckis ‘wooden log’ (= Sanskrit rucí-), ablautend with Slovene lúč etc. ‘ray of light’; River name Lithuanian Laukesà;

Old Bulgarian luča ‘ray’ (loukı̯ā, compare with Greek λοῦσσον), Church Slavonic also lučь m. ‘ray, light’ (= Sanskrit roci-, Old High German loug), Slovene lúč f. ‘light’, plural ‘splinters of light’, Russian luč ‘ray’, lučá ‘pine torch’, Czech louč ‘torch’; Old Bulgarian luna ‘moon’ (louk-s-nā, like Latin lūna etc.).

Tocharian A B luk- ‘to shine, illuminate’; A lok, lokit, B laukito ‘foreign’, lauke ‘wide’ (compare with Lithuanian laũk, laũkan ‘outwards’ from laũkas ‘field’); Hittite luk(k)- ‘to shine, ignite’.

2. With the meaning ‘black’ (derived from ‘shiny black’ or ‘burned’): see above p. 688; but Latin lūcius ‘pike’ means ‘the gleaming one’.

3. With leuk- ‘to shine’ corresponds to leuk- ‘to see’:

Sanskrit lṓkatē, lṓcatē ‘sees, becomes aware’, lōkáyati, lōcáyati ‘observes’, lōcanam ‘eye’;

Greek λεύσσω ‘I see’;

Welsh am-lwg, cyf-lwg, eg-lwg ‘conspicuous’, go-lwg ‘sight, face’ (also Welsh llygad ‘eye’ from lukato-);

Lithuanian láukiu, láukti ‘to wait for someone’, lūkéti ‘to wait a little’, Latvian lũkuôt ‘to look, to watch for something, to try’, Old Prussian laukīt ‘to search’; from ‘looking for something’: ‘to aim, hit (throw)’ and ‘to receive, get’: lučiti sę ‘to meet, to happen; to have to’; in Russian-Church Slavonic lučiti ‘to meet someone’, etc.

4. A parallel root leuk̂- in:

Sanskrit rúśant- ‘light, bright, white’, Church Slavonic vъs-lysъ ‘bald’, Russian lýsyj ‘bald, bright’; possibly related to the name of the lynx (perhaps from its sparkling eyes or rather from its grayish-white fur): Armenian lusanunkʿ Pl., Greek λύγξ, λυγκός (from which nasalization arises), Old High German luhs, Anglo-Saxon lox, alongside Swedish lō from luha- (compare, for example, German Fuchs : Gothic fauhō), Lithuanian lū́šis, Latvian lūsìs, Old Prussian luysis, Old Bulgarian rysь (with r instead of l from rъvati ‘to tear out’);

According to Vasmer, the Slavic r might be explained by an Iranian loan; the meaning ‘lynx’ is not entirely certain for the Middle Irish lug, Genitive loga, which also appears in Media. On the other hand, Loth RC 36, 103 explains Welsh lloer, Breton loar ‘moon’ from lug-rā, suggesting that -g, -k, -k̂ could be considered as extensions; compare also Greek λουνόν as mentioned above on p. 688.

Ref : WP. II 408 ff., WH. I 823 ff., 827 f., 832 ff., 839, Trautmann 151 f., 164; anders Kuiper Nasalpräs. $107^{3}$.

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PIET : 647

1195. leup- und leub-, leubh-

English : ‘to peel, cut off, harm’, etc.

German : ‘abschälen, entrinden, abbrechen, beschädigen’

Comments: likely extensions of leu-2.

Material: With b:

Old Icelandic laupr m., -leypi n., -leypa f. ‘basket, wooden work’, Anglo-Saxon léap m. ‘basket, hull’, Middle Dutch lōp m. ‘wooden vessel’, lǣpen n. ‘basket’; the Baltic-Slavic examples below may contain either b or bh.

With bh:

Latin liber ‘bast, book’ (luber, lubh-ro-s);

Albanian labë ‘bark, cork’ (loubh-);

Old Irish luib, New Irish luibh f. ‘herb’, Old Irish lub-gort ‘garden’, Old Welsh Pl. luird ‘gardens’;

Gothic lubja-leis ‘poisonous’, Old Icelandic lȳf f. ‘healing herb’, Anglo-Saxon lybb n. ‘poison, magic’, lyfesn f. ‘magic’. Old Saxon lubbi, Old High German luppi ‘plant sap, poison, magic’; Gothic laufs m., lauf n. ‘leaf, foliage’, Anglo-Saxon léaf, Old High German loub n. ‘same’, louba f. ‘protective roof made of bark’, New High German Laube ‘arbor, leafy covering’.

Lithuanian lubà ‘board’, Latvian luba ‘roof tile’, Old Prussian lubbo f. ‘board’, ablautend Lithuanian luõbas m. ‘tree bark’ (lōubhos), Latvian luõbs m. ‘shell’; Lithuanian lùbena ‘fruit bowl’.

Russian lub ‘bark, bast’, etc., Church Slavonic lъbъ ‘skull’, Serbian lùbina ‘the same’;

With p:

Sanskrit lumpáti ‘breaks, damages, plunders’, lōpáyati ‘injures’ (equivalent to Slavic lupiti, Lithuanian laupýti), lōptra- n. ‘bump’;

Greek λῦπη f. ‘grief’, λῡπέω ‘to sadden’, etc.

Lithuanian lupù, lupti ‘to peel, to skin’, Latvian lupt ‘the same, to rob’, Lithuanian laupýti, Latvian laupít ‘to peel, to flake off; to rob’, Lithuanian lùpena ‘fruit peel’, lupsnìs ‘stripped fir bark’;

Russian lupljú, lupítь ‘to peel, to remove the skin; to break (eggs); to tear wide open (eyes); to hit, to beat’, lúpa ‘scales (of skin)’, Church Slavonic lupežь ‘robbery’ (etc.).

The labial (b, bh, or p) in Middle Irish luchtar ‘boot’ (from bark) is unclear, as is the case with Old High German lo(u)ft ‘bark, bast’, Old Icelandic lopt n. ‘ceiling, loft’ and ‘air’ (‘sky as upper covering’), Gothic luftus f., Old Saxon luft m. f., Anglo-Saxon lyft m. f. n. ‘air, sky’, Middle Dutch lucht ‘upper room, attic’; similarly unclear in Old Irish lomm, Welsh llwm ‘bare, naked’ (lup-smo- or lub(h)-smo-), and Middle Irish lommraim ‘to peel’; the meaning of Middle Irish lumman ‘covering’ is also unclear.

Ref : WP. II 417 f., WH. I 790 f., Trautmann 150 f.

Pages : 690-691

PIET : 679

1196. lēut- : lūt-

English : ‘wrathful’

German : ‘wütend’

Material: Welsh llid (lūto-) ‘anger, wrath’, Old Bulgarian lutъ ‘violent, cruel, terrible’, Ĺutě adv. ‘woe! terribly, greatly’, Serbo-Croatian - Church Slavonic Ĺutiti sę ‘to rage’ etc.; refer to the discussion on Welsh llid above on page 680 for a different perspective.

Ref : WP. II 415.

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PIET : 0

1197. lĭ-no-

English : ‘flax’

German : ‘Lein’

Material: Latin līnum ‘flax, linen’;

Old Irish līn ‘net’, New Irish lion ‘flax, net’, Welsh llin ‘flax, linen’ (derived from Latin); diverging, Welsh lliain, Cornish Breton lien ‘linen’ (with uncertain etymology; see Pedersen KG. II 103, Pokorny KZ. 45, 361 f.).

Albanian li-ri, Gheg lį-ni m. ‘linen’ (derived from Latin);

Gothic lein, Old Norse, Anglo-Saxon, Old High German līn ‘flax’ (derived from Latin).

With ī: Greek λίνον ‘flax’, Lithuanian lìnas ‘flax stalk’, Pl. linaĩ ‘flax’, Latvian lini Pl., Old Prussian linno ‘flax’, Old Church Slavonic lьnъ ‘flax, linen’, lьnĕnъ ‘linen’.

Ref : WP. II 440 f., WH. I 810 f., Trautmann 162.

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PIET : 649

1198. logĝ-

English : ‘rod, twig’

German : ‘Rute, Gerte’

Material: Greek ȯ-λόγινον ‘of or pertaining to logic; rough, thick,’ according to Hesychius; κατά-λογον ‘(the) myrtle’ according to Hesychius (possibly akin to ‘densis hastilibus horrida myrtus’ from Virgil's Aeneid III 23, with a formation similar to κατά-κομος; see Schulze Qu. Epic 496 for more on this).

Old Church Slavonic loza ‘grapevine; specifically a shoot from the vine,’ Russian loza ‘twig, rod; branch, trunk, willow’ (and others; see Berneker 736 for details).

Ref : WP. II 442.

See also : Vgl. oben unter lēĝ(h)-.

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PIET : 648

1199. lorgā-, lorgi-

English : ‘stick, club’

German : ‘Stock, Knüttel’

Comments: only Celtic and Germanic.

Material: Old Irish lorc (lorgg) f. ‘club, cudgel, penis’, Middle Irish lurga f. ‘shin’, Gen. lurgan, Middle Welsh llory ‘club’, llorf ‘foot of the harp’, Old Cornish lorch ‘staff’, Breton lorc’henn ‘yoke’;

Old Icelandic lurkr m. ‘cudgel’. Older Danish lyrk (likely from lurki-), Swedish lurk ‘simpleton’; New High German Tirolese lorg, lork ‘mythical giant’; Old Icelandic lerka ‘to bind together, to torment’; Anglo-Saxon lorg m. f. ‘pole, spindle’ is of Celtic origin.

Ref : WP. II 443, Loth RC 40, 358.

Pages : 691-692

PIET : 700

1200. lou-, lo̯uə-

English : ‘to wash’

German : ‘waschen’

Derivative: lo̯uə-tro- ‘washbasin’

Material: Armenian loganam ‘I bathed’ (loṷ-ənă̆-);

Greek λόω ‘I wash’ (Homeric = Latin lavĕre), λούσω, ἔλουσα, λέλουμαι, and in later use also present λούω; λο(ϝ)έω (‘to wash’), λοετρόν (Homeric), λουτρόν (Attic) ‘bath’ (: Gaulish lautro, Old Icelandic lauth).

Latin lavō, -ere and -āre, lāvī ‘to wash, to bathe’ and ‘to wash oneself, to bathe’ (from which Old High German labōn ‘to refresh’ is borrowed, among others), ab-luō, -ere, etc. (leading to a new simplex luō, -ere), participle lautus ‘washed’ (with vulgar form ō: lōtus) and adjective ‘clean, neat’, in-lūtus ‘unwashed’, l(av)ātrīna ‘drain, where kitchen water flows out; latrine’, l(av)ābrum ‘basin’, diluvium, adluviēsu, etc., polūbrum ‘washbasin’, dēlūbrum ‘place of atonement = temple, sanctuary’; possibly also Umbrian vutu (lovetōd) ‘he washed’.

Gaulish lautro ‘bath’ (Gaulish -oṷ- related to -aṷ- before a, with a base of loṷə-tro-), Old Irish lōathar, lōthar ‘basin, channel’, Middle Breton lovazr, New Breton laouer ‘mud’;

Irish lō-chasair ‘rain’ (loṷo-); Old Irish lūaith, Welsh lludw, Cornish lusow, Breton ludu ‘ash’ (lou-tṷ-i- ‘washing substance’); Middle Cornish glau, Welsh gwlaw ‘rain’.

Old Icelandic laufr n. ‘lauge, soap foam, froth’, Anglo-Saxon lēaþor ‘soap foam’ (lou-tro-); Old High German louga, New High German Lauge, Anglo-Saxon lēah, and Old Icelandic laug f. ‘bath water’ (lou-ḱā), with ablautend Old High German luhhen ‘to wash’ (luk-);

Hittite la-ḫu-uz-zi (lauzi) ‘to pour out’.

Ref : WP. II 441, WH. 773 ff.; O. Szemerényi KZ. 70, 57 f.

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PIET : 2371

1201. lŭs, Gen. luṷ-ós

English : ‘louse’

German : ‘Laus’ (Tier)

Comments: Often taboosistically distorted.

Material: Old Breton luu̯ā: lou̯ā: Welsh llau ‘lice’ (singular lleuen), Cornish low, Breton laou, Vannes leu, etc.;

Anglo-Saxon, Middle Dutch, Old High German, and Old Icelandic lūs f. ‘lice’; Old Icelandic lȳski f. ‘lice disease’.

With taboo distortion: Sanskrit yū́-kā, Pali ū-kā, Prakrit ūā; Lithuanian u-tẽ, and (with ablaut and reduplication) víevesa, vievesà f.; Church Slavonic vъšь, Serbian vȁš, Gen. vȅši and ûš, etc. (usi-);

Via Tocharian B luwa ‘animal’, Pl. lwāsa (see Pedersen Tocharian 72); compare Danish olyr ‘animal’ and ‘lice’; or related to Old Church Slavonic lovъ (see page 655).

Ref : WP. II 443, Specht Indo-European Dekl. 44, Trautmann 336, Lohmann ZceltPh. 19, 62 ff.

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PIET : 650

1202. mā-1

English : ‘to beckon with the hand; to deceive’

German : ‘mit der Hand winken’; aus ‘verstohlen zuwinken’ dann ‘vorspiegeln, betrügen, zaubern’

Comments: (expanded māi-)

Material: Sanskrit māyā 'transformation, deceptive form, fraud, illusion' (or related to 3. mē-);

Greek μηνύω, Doric μᾱνύω 'to indicate, to betray' from μᾱ́-νῡ-μι 'to signal with the hand'; s-extension μαίομαι 'to touch, to examine', Fut. μάσσομαι, ἐπι-μαστος 'touched' = 'stained', μαστήρ, μαστρος 'seeker, investigator', μαστροπός 'pimp',

μάστις, μάστιξ 'whip, scourge'; t-extension μάτη 'failure' (mə-tā), μάτην, Doric -ᾱν 'in vain', μάταιος 'vain, worthless';

Lithuanian móju, móti 'to wave with the hand, to signal', Latvian mãju, mãt, as well as mâdît 'to wave with the hand', mâditiês 'to engage in jester-like activities', mâdži 'illusion or trick'; with s-extension Lithuanian mãsinti 'to entice', mosúoti 'to sway, to swing', mostagúoti similarly, mósterėti, móstelėti 'to wave';

Slavic majǫ, majati (instead of mati, following the Baltic-Slavic preterite stem māi̯ā-) in Old Bulgarian na-majǫ, -majati 'to wave to', po-mavati, -manǫti similarly, Russian na-májatь 'to indicate through signs, to deceive', with the formative -mo-: Serbian mâmīm, mámiti 'to entice';

With the formative -no-: Russian mańú, mańítь 'to attract, to deceive' (derived Slavic: Lithuanian mõnai Pl. 'sorcery', Latvian mānít 'to deceive'); with the formative -rā-: Russian-Church Slavonic mara 'emotional movement', Polish mara 'deception', etc.; s-extension in: Church Slavonic machaju, machati 'to ventilate', etc.; t-extension in: Old Serbian matam, matati 'to entice', Czech mátati 'to haunt as a ghost', etc.

Ref : WP. II 219 f., WH. II 33, Trautmann 166.

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PIET : 2122

1203. mā-2

English : ‘good, timely’

German : ‘gut, zu guter Zeit, rechtzeitig’

The translation of the German text is:

Material: With the formative -no- Old Latin mānus 'hand', immānis 'terrible', adverbial māne, mānī 'early'; also related are mānēs f. 'the departed souls', later 'underworld, death'; perhaps Phrygian μήν 'departed soul', μανία 'goodness'; or Latin mānēs might belong to Greek μῆνις, Doric μᾶνις 'wrath' cf. S. 727.

With t-formants: Latin Mātūta 'the goddess of dawn, morning brightness, but also of ripeness', mātūtīnus 'morning', mātūrus 'on time; early = ripe' (based on mā-tu-, roughly 'good, timely moment'), Oscan Maatúís (Mātīs = 'gods of the Manes'); perhaps a reduction stage of Celtic mă-ti- in Old Irish maith, Welsh mad, Cornish mas, Middle Breton mat, New Breton mad 'good', and Gaulish personal name Matidonnus, Teuto-matos; also Old Irish maithid 'forgives'.

Ref : WP. II 220 f., WH. II 27 f., 53 f.

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PIET : 719

1204. mā 3

English : ‘mother’ (expr. root)

German : Lallwort für ‘Mutter’

Comments: Reduplicated forms mắmā, mammā; in part (dissimilation) mānā, mannā of questionable age.

Material: Sanskrit mā 'mother';

Doric μᾶ 'μῆτερ!' (in μᾶ γᾶ 'O Mother Earth', Aeschylus), from which Ionic Attic μαῖα 'mother, nurse, midwife', Doric 'grandmother'; derived are Middle Dutch mōje 'mother's sister', Old High German holz-muoja 'witch'.

Sanskrit māma- vocative m. 'uncle' (from māmā 'mother's sister'); New Persian mām, māmā, māmī 'mother'; Armenian mam 'grandmother' (similar to Greek pap); Greek μάμμα as a baby-talk form, from which Ionic Attic μάμμη 'mother', μαμμίᾳ 'mother'; Latin mamma as a term of endearment 'mama, mother', also 'breast', mamilla 'nipple'; Albanian mëmë in Gheg, mamë 'mother'; Irish, Welsh, Cornish, Breton mam 'mother', Old Irish muimme 'foster mother' (mammiā); New High German Alemannic mamme 'mother', ablaut form Old High German muoma 'mother's sister', New High German Muhme; Lithuanian mamà, momà, Latvian mãma similarly; Russian (etc.) máma 'mama, mother'; Hittite goddess Mamma; compare Anatolian Μήνη, N.Greek μάννα 'mother', Old Icelandic mōna 'mother', Middle Dutch mōne, mōme 'mother's sister'.

Note by Andi Zeneli:

The compound noun Mama ĝhðem-, Mama ĝhðom- ‘mother earth’ requires the first noun in Vocative and the second in Accusative Case. For that reason the compound noun Mal Albanon ‘Mount Albanon), Mal Scardon ‘Mount Scardon’ also requires the following noun to be in the Accusative Case.

Albanian mëmë dhe ‘mother earth, motherland’ is an old oath formula that requires the noun mama, mëmë ‘mother’ to be in Locative + dhe ‘earth’ to be in Accusative just like Phrygian Γδαν Μα : Greek Χθών Μᾶ : Illyrian De-Meter, Greek Δη-μήτηρ, Doric Δα-μμάτηρ, Aeolic Δω-μάτηρ, Pelasgian Δω + suffix δώνη ‘earth river’, Δω-δών, Doric μᾶ 'μῆτερ!' (in μᾶ γᾶ 'O Mother Earth', Aeschylus).

Ref : WP. II 221 f., WH. II 21 f., Traulmann 168; mā ist Grundlage von māter- (s. dort).

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PIET : 720

1205. mad-

English : ‘wet; glossy, fat, well-fed’

German : ‘naß, triefen; auch von Fett triefen, vollsaftig, fett, gemästet’

Derivative: mad-do- ‘fattening’

Material: Sanskrit márati, mádate ‘to swell, to bubble, to be joyful’, mā́dyati, mamátti, mándati, māda- m. ‘intoxicating drink’ = Avestan maδa- ‘intoxicating drink, intoxication’, Sanskrit mattá- ‘drunk, joyful, agitated’, Avestan mad- (maδaitē, maδayaŋha) ‘to get intoxicated, to take pleasure in’.

Sanskrit madgú- ‘a specific water bird, a fish’ = New Persian māɣ ‘a water bird’, Sanskrit mátsya- m., Avestan masya ‘fish’ (‘the wet’; derived from a -es-stem mades-); Sanskrit mēdas- n. ‘fat’, mēdana- n. ‘fattening’, mēdyati, mḗdatē ‘becomes fat’, mēdya- ‘fat’ (mēda- from mazda-, Indo-European mad-do- or mad[e]z-do- and = Old High German mast ‘fattening’; the specific meaning ‘fattening’ is already present in this formation as Indo-European); mástu- n. ‘sour

cream’ (mad-stu-), New Persian maskah ‘fresh butter’ (mad-sk-); Sanskrit mádya-, madirá- ‘intoxicating’.

Skythian Ματόας ‘Danube’, personal name Μαδύης, a folk name Ματυκέται ‘Danube dwellers’;

Armenian matał ‘young, fresh, tender’; macun ‘sour, curdled milk’ (madi̯o- + Armenian suffix -un); macanim, macnum ‘to cling, to curdle’; further Iranian words for thick milk and similar, such as New Persian māst ‘sour milk’, māsīdan ‘to curdle’, etc.

Greek μαδαώ ‘to dissolve, to melt away, to lose hair’; μαδαρός ‘damp’; in contrast, μαζός ‘nipple’ (= Old High German mast, madz-dos), μαστός ‘breast’ (mad-tós), μασθός likewise (reformed after στῆθος ‘breast’);

Albanian manj (madnḭ̂ō) ‘to fatten’, maim ‘fat’, mazë ‘cream, skin on milk’ (madḭ̂ā); madh ‘cornmeal porridge’, ablaut forms modulë, motulë ‘pea’, modhë ‘lentil’.

Latin madeō, -ēre ‘to be wet, to drip with moisture, to become ripe, to be full’, mattus ‘drunk’ (madi-to-s);

Old Irish maidim ‘to break (intransitive), to fall apart’ (literally ‘to flow apart, to dissolve’, formally equivalent to Latin madeō); in-madae ‘in vain, without success’ (possibly related to maddeu ‘to forgive’, Old Breton in madau ‘pestilent’; Gaelic maistir ‘urine’ (mad-tri-); Middle Irish māt f. ‘pig’ (māddā ‘fattened pig’).

Old High German mast ‘fodder, fattening, acorn mast’, New High German Mast, Mästung, Anglo-Saxon mæst ‘beech mast’; Gothic mats ‘food’, Old Icelandic matr m., Anglo-Saxon mete m., Old High German maz n. ‘food’ (New High German still in Messer from Old High German mezzi-rahs), as well as Gothic matjan ‘to eat, to consume’, Old Icelandic metja ‘to slurp’, Anglo-Saxon mettan ‘to feed’, Middle Dutch mat(e) ‘mate, especially in maritime language’ (Maat), Old High German gamazzo ‘mate’, literally ‘eating companion’; also Middle Dutch met ‘pork’, New Dutch mett ‘minced meat’ as ‘juicy, mushy meat’, Old High German (properly Low German) Mettwurst (from matja-); ablauting Anglo-Saxon Old Saxon mōs ‘mush, food’, Old High German muos ‘cooked, especially mushy food, general food’, New High German Mus, Gemüse (mādso-).

Ref : WP. II 231 f., WH. II 6 f.; Kuiper Nasalpräs. 140.

Pages : 694-695

PIET : 703

1206. magh- : māgh-

English : ‘to be able; to help; power’

German : ‘können, vermögen, helfen’

Derivative: magh-ti- 'power'

Material: Sanskrit maghá- 'power, strength, wealth, gift', maghávan-, maghávat 'powerful'; Iranian magu-, Old Persian magus 'magician, sorcerer' (from which Greek μάγος and Latin magus derive);

Armenian marthankh 'aid' (mag-thra-).

Greek μῆχος n. (Doric μᾶχος), poetic μῆχαρ 'aid', μηχανή, Doric μᾱχανᾱ́ (from Latin machina) 'aid, tool, cunning'.

Gothic Anglo-Saxon magan, Old Icelandic mega, maga, muga, Old Frisian muga, Middle Dutch mögen, Old High German magan, mugan 'to be able'; 1st person singular present Gothic, Old Saxon, Old High German mag, Old Icelandic mā, Anglo-Saxon mæg, Old Frisian mei; Old Icelandic magn, meg(i)n n. 'power, main thing', Anglo-Saxon mægen, Old High German, Old Saxon magan, megin similarly; Gothic mahts f. 'power, strength', Old High German, Old Saxon maht, Anglo-Saxon meaht, might, Old Icelandic māttr similarly.

Albanian mund ‘can, win’, së-mundem ‘I cannot, I am sick’, së-mundje disease’ by Andi Zeneli

Lithuanian mãgulas 'numerous, much';

Old Church Slavonic mogǫ, mošti 'to be able, to possess', po-mošti, iterative po-magati 'to help', etc.; Old Church Slavonic mošть, Russian močь, etc. 'power, strength' (equivalent to Gothic mahts).

Ref : WP. II 227, Trautmann 164 f., H. Güntert, Weltkönig 108 f.; If E. Fraenkel (Lexis 1, 169 f.) correctly traces Greek μῆχος to Lithuanian mokéti 'to be able, to understand' based on a root mākh-, then the other words could also derive from megh-: mogh-; compare Tocharian A mokats 'powerful'.

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PIET : 2130

1207. maghos, -ā

English : ‘young’

German : ‘jung’

Derivative: maghu- 'boy, young man, unmarried' and related feminine formations, such as magho-ti- 'young femininity.'

Material: Avestan maɣava- 'unmarried';

Albanian makth 'young hare'.

Celtic magus in the Gaulish proper name Magu-rīx, Proto-Irish (Ogam) Maguno-, Old Irish maug, mug 'slave'; Cornish maw, Breton mao 'young man, servant', Welsh meu-dwy 'hermit' (literally 'servant of God'); feminine forms include Cornish mowes 'girl', Breton maouez 'woman'; Celtic -smo- derivation in Old Irish mām, māam(m) 'yoke, servitude'.

Abstract Celtic magot-aktā 'virginity, young femininity' (developed from maghotis = Gothic magaþe, resulting in Celtic mak$^{w}$k$^{w}$ot-aktā through contamination with mak$^{w}$k$^{w}$o- 'child'), found in Middle Irish ingen maccdacht 'young adult girl', Old Irish ro-macdact meaning 'superadult', Middle Welsh machteith, Old Cornish mahtheid 'virgin', and Cornish maghteth, maghtyth likewise, Breton matez 'maidservant'; diminutive magg̣os in Gaulish Mapo-no-s (GN), Old Welsh map, New Welsh mab 'son'; double strengthening in Proto-Irish maqqas, Old Irish macc, New Irish mac 'son'.

Gothic magus 'boy', Old Icelandic mǫgr 'son, young man', Old Saxon magu 'boy', Anglo-Saxon mago 'son, man, servant'; feminine ma(ɣ)wī in Gothic mawi 'girl' (genitive maujōs), Old Icelandic mær (accusative mey) 'girl', diminutive Gothic mawilō, Old Icelandic meyla, Anglo-Saxon mēowle 'little girl'.

Abstract maghotis 'young femininity', which concretely means 'girl', in Gothic magaþs 'young woman', Anglo-Saxon mægeþ (English maid), Old Saxon magath, Old High German magad, New High German Magd, and the diminutive Mädchen;

Latvian mač (from maǵš) 'small'.

Ref : WP. II 228, Feist $^{3}$339.

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PIET : 1261

1208. maĝ-

English : ‘to press; to knead’

German : ‘kneten, drücken, streichen’

Material: Greek μαγῆναι, μεμαγμένη from μάσσω (for the present, see menək- 'to knead'), μογεύς 'the kneader', μαγίς f. 'kneaded mass', μάγειρος (originally μάγῑρος) 'cook', μαγδαλία 'piece of bread for wiping fat'; μάκτρᾱ f. 'baking trough';

Middle Irish maistrid 'butters' (magis-tr-), Breton meza 'to knead', Welsh maeddu 'to struggle, to mix in confusion' (maged-).

Old Bulgarian mažǫ, mazati 'to grease, to smear', Russian mazь 'ointment', Old Bulgarian maslo 'butter, oil, ointment' (maĝ-slo-), mastь 'ointment, fat' (maĝ-sti-), Latvian iz-muõzêt 'to outsmart, to trick'.

Albanian mazë ‘milk fat’ by Andi Zeneli

With specific application to clay construction, the family of New High German machen (from 'to knead, to shape, to assemble, as in the wall coated with clay; shaped, fitting'), Old Saxon (gi)-makōn 'to make, to erect, to build', Old High German mahhōn similarly, New High German machen, Anglo-Saxon macian 'to make, to cause'.

Old Saxon gemaco 'companion, one of his kind', Old High German gimahho 'partner' (gimahha 'spouse'), Anglo-Saxon maca similarly, gemæcca 'also, spouse' (Old Icelandic maki 'equal' is a Low German borrowing), Old High German ga-

mah, gi-mah 'belonging, appropriate, convenient' (gimah 'connection, domestic convenience, chamber'), un-gamah 'bad, less suitable', Anglo-Saxon ge-mæc 'suitable, apt' (Old Icelandic makr 'suitable, convenient' is a Low German borrowing); Old Frisian mek n. 'marriage', mekere 'marriage negotiator', Middle High German mechele 'procuring'; derived from Germanic makō, which comes from Latin mac(h)iō 'mason'; hence Romance matsiō, and from this Old High German stein-mezzo 'stonemason'.

Ref : WP. II 226 f., WH. II 3, Trautmann 173;

See also : vgl. mak-2 und menk-.

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PIET : 2129

1209. maĝh-

English : ‘to fight’

German : ‘kämpfen’

Material:

ἀμαζακάραν: πολεμεῖν (Persian), Hsch.

Greek Ἀμαζών, derived through Aeolic mediation from an Iranian folk etymology name ha-mazan- ‘warrior’, comparable to ἀμαζακάραν (: Arabic kar- ‘to make, do’) · πολεμεῖν. Πέτσαι in Hesychius and ἀμαζανώδες · αἱ μηλέαι (from the folk name Hamazan- 'warrior'); Greek μάχομαι ‘I fight’, μάχη ‘battle, fight’, and μάχαιρα ‘sword, knife’ (feminine form of μάχων ‘cutting’ or Semitic term, related to Hebrew mekhērah ‘sword’).

Note:

Etymology

The Greeks claimed that the word derives from ἀ- (a-, "not") + μαζός (mazós, "breast"), in reference to the belief that Amazons cut off their right breast so that it might not hinder their ability to fire a bow or throw a spear. However, this is almost certainly a folk etymology; in art, Amazons are always shown with two intact breasts. The word is likely of foreign origin, perhaps an Ionian Greek pronunciation of the Old Persian word hamazan- ("warrior"), as the Amazon women were known warriors. Ionians did not aspirate the first syllable, and the word became Amazon to the Greeks in general. It could also be native Greek, such as from a Proto-Indo-European n̥-mn̥gʷ-yō ("manless one"), from Proto-Indo-European mongʷyos ("man") (compare Proto-Slavic mǫžь), an explanation deemed unlikely by Hjalmar Frisk. Numerous other etymologies have been proposed, generally tracing the word back to Iranian, Greek or (West/East) Caucasian languages.

Pronunciation

(5th BCE Attic) IPA(key): /a.maz.dɔ̌ːn/

(1st CE Egyptian) IPA(key): /a.maˈzon/

(4th CE Koine) IPA(key): /a.maˈzon/

(10th CE Byzantine) IPA(key): /a.maˈzon/

(15th CE Constantinopolitan) IPA(key): /a.maˈzon/

Noun

Ἀμαζών • (Amazṓn) f (genitive Ἀμαζόνος); third declension

(chiefly in the plural) Amazons, a mythical nation of female warriors from western Scythia.

Ἀμαζών , όνος, ἡ, mostly pl.,

A.*the Amazons,* Il.3.189, etc.; ὁ τῶν Ἀ. τροχίσκος, a famous remedy, *Asclep.* ap. *Gal.12.152*, etc.:—
also Ἀμαζονίδες , αἱ, Pi.O.13.87, *Call.Dian.237.*

II. epith. of Artemis, Paus.4.31.8:—
Adj. Ἀμαζονικός , ή, όν, Plu.Pomp.35, Paus. 1.41.7:—κά, τά, title of Epic by Onasus, Sch. A.R. 1.1236, Sch. Theoc.13.46:—
also ἀλόνιος , ον, Nonn.D.37.17; epith. of Apollo in Laconia, Paus.3.25.3.
(Commonly derived from μαζός, from the fable that they got rid of the right breast, that it might not interfere with the use of the bow.)

III. (ἀ- priv., μᾶζα) *poor, starveling,* "ἄνδρες" *Call.Fr.523.*

Alternative etymology:

Ἀμαδρυάδες 'Nymphs whose life depended on that of trees to which they were attached', ama 'mother' druas 'tree' similarly Ἀμαζών ama 'at once, at the same time' zoon 'life' 'Nymphs whose life depended on that of living spirit to which they were attached'

ζῶν

Ancient Greek

Pronunciation

(5th BCE Attic) IPA(key): /zdɔ̂ːn/

(1st CE Egyptian) IPA(key): /zon/

(4th CE Koine) IPA(key): /zon/

(10th CE Byzantine) IPA(key): /zon/

(15th CE Constantinopolitan) IPA(key): /zon/

Participle

ζῶν • (zôn)

masculine/neuter present active participle of ζῶ (zô)

Ref : WP. II 227, WH. II 3, 4.

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PIET : 2131

1210. mai-1

English : ‘to cut down, work with a sharp instrument’

German : ‘hauen, abhauen, mit einem scharfen Werkzeug bearbeiten’

Comment: actually a form without the suffixes -məi- and -s- alongside smēi-: sməi-: smī- 'to carve, to work with a sharp tool.'

Material: 1. Old Irish máel 'bald, blunt, without horns', Old Welsh mail 'mutilated', New Welsh moel 'bald, hairless' (mai-lo-s 'chopped off');

2. d-extension: Gothic maitan 'to hit, to cut', Old Icelandic meita, Old High German meizan 'to cut', Old Icelandic meitill m., Old High German meizil 'chisel', Old High German stein-meizo 'stonemason'; also Anglo-Saxon mīte, Old High German mīza 'mite' (likely related to Greek μίδας 'midge'), possibly also Anglo-Saxon ǣ-mette, English ant, emmet, Old High German ā-meiza 'ant' ('cutter'); whether related to Old Bulgarian mědь 'ore', Russian mědь 'copper'.

3. t-extension: Sanskrit mḗthati 'injures' (expressive th), Greek μίτυλος 'mutilated, without horns', μιστύλλω 'to cut up (meat)'; Old Icelandic meiða 'to physically injure, mutilate, destroy', Middle High German meidem 'male horse' (actually 'castrate'), Gothic gamaiþ-s 'crippled', to which (likely related to court jesters) Old High German gimeit 'crazy', Middle High German in bonam partem gewendet gemeit 'cheerful, lively, beautiful, dear', Old Saxon gimēd, Anglo-Saxon gemād, mæded 'crazy', English mad.

Old Lithuanian ap-maitinti 'wounded', Latvian màitât 'to ruin, to destroy', Lithuanian maĩtėlis 'castrated, fattened boar', Old Prussian nomaytis 'castrated boar', ismaitint 'to lose' (similar to Italian perdere); see Mühlenbach-Endzelin II 552 for a different perspective.

Ref : WP. II 212, Holthausen Altwestn. Wb. 193, 194.

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PIET : 2125

1211. mai-2 (moi-)

English : ‘to smudge, dirty’

German : ‘beflecken, beschmutzen’

Material: Greek μεινῶ (Aor. ἐμίᾱν) 'to stain, to defile', μίασμα n. 'staining', μιάρος (miu̯əros) 'defiled', μιαι-φόνος 'stained with murder';

Anglo-Saxon māl n. 'stain, blemish', Old High German meil n., meila f. (the same); Lithuanian Pl. miẽlės, Latvian mìeles 'yeast'; possibly also Lithuanian máiva 'marsh meadow'.

Ref : WP. II 243.

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PIET : 739

1212. mak-

English : ‘leather pouch’

German : etwa ‘Haut-, Lederbeutel’

Material: Welsh megin 'bellows' (makīnā);

Old High German mago 'stomach', Anglo-Saxon maga, English maw 'crop, stomach', Old Icelandic magi 'stomach'.

Lithuanian mãkas, mẽkeris 'wallet'; Latvian maks, diminutive maciņš, makelis 'bag, pouch', makstis ' sheath', Lithuanian makšnà 'scabbard', makštìs 'sheath (of a sword or knife)', Old Prussian danti-max 'gum';

the affiliation of Old Irish mēn (from makno- or mekno-) 'mouth, bay', mēnaigte 'those who gape' is uncertain.

Ref : WP. II 225, Trautmann 166.

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PIET : 725

1213. mă̆k-1

English : ‘damp, to soak’

German : ‘naß; feuchten’

Material: Armenian mōr 'mud, sludge, swamp' (mă̆k-ri-); Albanian makë 'glue, skin on liquids';

Lithuanian makonė 'puddle', makénti, maknóti 'to wade through mud', likely also Latvian mākuônis 'cloudiness, dark cloud', apmàktiês 'to become cloudy'.

Old Bulgarian mokrъ 'wet, moist', močǫ, -iti 'to rain', Russian móknutь 'to become wet', močitь, iterative máčivatь 'to make wet, moisten', močá 'urin', močag 'wet, swampy place'; compare Ligurian River name Macra, Spanish River name Magro;

the lengthened Slavic makajǫ, makati in Czech mákati, máčeti 'to moisten', etc.

Ref : WP. II 224 f., Berneker II 8, 69 f., Trautmann 167.

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PIET : 724

1214. māk-2

English : ‘to knead, press, crush’

German : ‘kneten, quetschen, drücken’

Materials: Lett. màcu, màkt meaning 'to push, press, torment, to trouble'; Czech mačk-ám, -ati meaning 'to press, to squeeze.' (with a diminutive formation, presupposing a simple makati).

The Latin maccare from mācāre, is the source of the Italian ammaccare meaning 'to crush,' and similar terms, as noted in Meyer-Lubke REW 5196. Also related is the Latin māceria, māceriēs f., meaning 'wall as a fence around a garden, vineyard, etc.' (interpreted as 'a wall made of clay kneaded and bound with clay,' comparable to τεῖχος : fingō); additionally, mācerāre means 'to soak, to soften by soaking.'

Ref : WP. II 224, WH. II 2 f., 5.

See also : Compare the similar roots menk- and maĝ-.

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PIET : 0

1215. măk(en)-

English : ‘poppy’

German : ‘Mohn’

Materials: Greek μήκων, Doric μᾱ́κων meaning 'poppy'; Old High German and Old Saxon māho, Middle High German māhen, mān, and with grammatical variation Old High German măgo, Middle High German mage, New High German Bavarian magen meaning 'poppy'; Low German mån, Dutch maan-kop, and Swedish val-mughi, -moghi meaning 'poppy' (with the first part walχa- meaning 'narcotic'); Middle Latin mahonus meaning 'poppy' and Lithuanian magônė - alongside the dark aguonà - derived from German; Old Prussian moke from Polish; Church Slavonic (etc.) makъ meaning 'poppy'.

Ref : WP. II 225, Trautmann 166.

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PIET : 712

1216. maḱo- oder moḱ-o-

English : ‘a k. of fly’

German : ‘Stechfliege, Mücke’

Comments: (-lo-, -ko-, diminutive morphemes)

Materials: Sanskrit maśáka- m. meaning 'biting fly, mosquito'; Lithuanian mašalas meaning 'mosquito'; Latvian masalas meaning 'horsefly'; related to Russian mosólitь meaning 'to torment, to pester' (depicting the bothersome swarm of mosquitoes), and with another form (mosътъ) in Ossetian mosćić so, mosćeć so meaning 'to swarm (like a mosquito swarm)', as well as possibly Lithuanian mašóju, -ti meaning 'to father a child.'

Also compare with the velar Aryan family from Sanskrit mákṣa- m., makṣā f. meaning 'fly'; Avestan maxši- meaning 'fly, mosquito', and Lithuanian mãkatas meaning 'gnat.'

Ref : WP. II 225, Specht Indo-European Dekl. 43 f., Trautmann 170.

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PIET : 726

1217. māḱ- : məḱ-

English : ‘long, slender’

German : ‘lang und dünn, schlank’

Derivative: məḱrós ‘long, slender’.

Material : Avestan mas- ‘long’, Comparative masyå̊ ‘the greater’, Superlative masiṣta-, Old Persian maϑišta- ‘the highest’, Avestan masah- n. ‘length, greatness’ (mas- for mis- from Indo-European məs- through influence from mazyå̊ ‘greater’:

μέγας), Greek μᾶσσω, μᾶσσων (μᾰκι̯ων) alongside μᾶσσον (after ᾆσσον ‘closer’) ‘longer’, μήκιστος ‘the longest’, μῆκος, Doric μᾶκος n. ‘length’, Μάκετα ‘highland’, Μακεδόνες therefore ‘highlanders’, μακεδνός ‘slender’, post-Homeric μηκεδανός same, μακρός ‘long’ (= Latin macer, Germanic mager); perhaps μάκαρ n. ‘bliss’;

Latin macer, -cra, -crum ‘thin’, maceō, -ēre ‘to be thin’, maciēs f. ‘thinness’;

perhaps here Old Irish mēr m. ‘finger’ (makro-);

Old High German magar, Old English mæger, Old Icelandic magr ‘thin’; with l-suffix Hittite ma-ak-la-an-te-eš (maklantes) Nom. Pl. ‘thin’.

Ref : WP. II 223 f., WH. II 2, Benveniste Balto-Slavic 33, 140 f.

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PIET : 723

1218. makh-o-s, -(s)lo-

English : ‘wild, unbridled, bold’

German : ‘ausgelassen’

Materials: Sanskrit makhá- meaning 'cheerful, joyful, lively,' referring to 'expression of joy, celebration';

Greek μάχλος meaning 'lustful; exuberant (of women); wildly passionate.’

Ref : WP. II 226.

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PIET : 727

1219. mand-

English : ‘hurdle, plaited twigs’

German : ‘Rutenverflechtung als Hürde, Band aus Reisern gedreht’

Materials: Sanskrit mandurā́ meaning 'stable for horses,' and mandirám n. meaning 'house, chamber'; Greek (Illyrian) μάνδρα f. meaning 'pen, stable, enclosure,' and μάνδαλος meaning 'bolt'; Thracian μανδάκης meaning 'binding for sheaves'; Illyrian Placename Mandurium or Manduria (Calabria); if the fundamental meaning is 'horse stable, horse enclosure,' it may relate to mendo- meaning 'young animal,' see p. 729 (mend-).

Ref : WP. II 234, Krahe Festgabe Bulle 205 f.

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PIET : 734

1220. mā-no-, mā-ni-

English : ‘wet, damp’

German : ‘feucht, naß’

Materials: Latin mānō, -āre meaning 'to flow, to stream,' hence 'to spring from'; Breton Vannes mān meaning 'moss, lichen'; Welsh mawn meaning 'peat' derived from Brittonic mōni-, from which Old Irish mōin f. meaning 'moss, swamp, peat' is borrowed; possibly related are Old Saxon -mannia, -mennia in geographical names like Throtmennia 'Dortmund,' etc.

Ref : WP. II 224, WH. II 30 f., J. Loth RC 42, 91 f.

Pages : 699-700

PIET : 728

1221. manu-s oder monu-s

English : ‘man’

German : ‘Mann, Mensch’

Materials: Sanskrit mánu-, mánuṣ- meaning 'human, man' (also 'ancestor of humans'); Avestan in the proper name Manus-čiϑra-; Proto-Germanic manu̯az in the proper name Mannus (Tacitus), considered the progenitor of the Germans; Gothic manna (genitive mans), Old Icelandic maðr, mannr, Anglo-Saxon, Old Frisian, and Old High German mann meaning 'man'; Gothic mannisks, Old Icelandic mennskr, Anglo-Saxon and Old High German mennisc meaning 'human'; Old High German mannisko meaning 'human being,' etc.; Old Church Slavonic možь, Russian muž meaning 'man' (mangi̯a-, with a suffix similar to that in Lithuanian žmo-g-ùs meaning 'human').

Ref : WP. II 266, Trautmann 169; vielleicht zu 3. men- ‘denken’.

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PIET : 751

1222. marko-

English : ‘horse’

German : ‘Pferd’

Comments: Only Celtic and Germanic.

Materials: Irish marc, Welsh march meaning 'horse'; Gallic μάρκαν (accusative singular), Marcodurum Placename; Old High German marah, Anglo-Saxon mearh, Old Icelandic marr meaning 'horse' (in New High German as seen in Mar-schall, -stall); feminine forms include Old High German meriha, Anglo-Saxon mīere, Old Icelandic merr, and New High German Mähre.

Ref : WP. II 235.

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PIET : 701

1223. math-1 oder moth-

English : ‘a k. of harmful insect’

German : in Worten für nagendes, beißendes Gewürm oder Ungeziefer

Materials: Armenian matʿil meaning 'praise'; Gothic maþa, Old High German mado, Anglo-Saxon maða meaning 'worm, maggot'; Old Icelandic maþkr (nominative); Swedish matk, Finnish matikka meaning 'small worm.'

Ref : WP. II 228, H. Petersson z. Kenntnis der Heterokl. 32 f.

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PIET : 716

1224. mat-2

English : ‘hack, flapper’

German : etwa ‘Hacke, Schlegel’

Materials: Sanskrit matyá- n. meaning 'egg or bulb, etc.'; matīkṛta- meaning 'flattened or pounded'; Latin mateola meaning 'tool for striking into the ground' (with the diminutive form mattea meaning 'club' not surviving in Romance languages); Old High German medela meaning 'plow' (reference: Lehmann AfneuereSpr. 119, 188); derived from Late Latin mattiuca; Anglo-Saxon mattoc, English mattock meaning 'hoe'; Old Bulgarian motyka meaning 'hoe.'

Ref : WP. II 229, WH. II 49.

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PIET : 756

1225. mātér-

English : ‘mother’

German : ‘Mutter’

Comments: Based on the babbling word mā, see there.

Materials: Sanskrit mātár- meaning 'mother'; Avestan mātar-; Armenian mair (genitive maur, akin to Greek μητρός, etc.); Old Phrygian nominative and accusative ματαρ, ματεραν, genitive ματερεζ; Greek μήτηρ, Doric μᾱ́τηρ (with shifted nominative accent like θυγάτηρ); related are Homeric Δημήτηρ and Thessalian Δαμμάτερι; Albanian motrë meaning 'sister' (originally 'the elder sister representing the mother');

Note by Andi Zeneli:

Albanian motër ‘sister’ was originally 'mother's sister' : Middle Dutch mödder 'mother's sister'. The Illyrian word for sister must have been dropped out and the word motër from the compound noun 'mother's sister'.

Latin māter, -tris meaning 'mother, nurse, source'; Oscan maatreís, Umbrian matrer meaning 'of the mother'; Gaulish Ματρεβο meaning 'to the Mothers.'

Old Irish māthir meaning 'mother' (with Welsh modrydaf meaning 'beehive,' combining with bydaf meaning 'nest of wild bees' as the second part); Old High German muoter, Anglo-Saxon mōdor, Old Icelandic mōðir meaning 'mother'; Lithuanian mótė (genitive Old Lithuanian motės, Lithuanian moterš̃) meaning 'woman, wife' (with mótyna meaning 'mother' and motera meaning 'female, woman'); Latvian mâte meaning 'mother'; Old Prussian mūti, mothe meaning 'mother' (with pomatre meaning 'stepmother'); Old Church Slavonic mati (genitive matere) meaning 'mother'; Tocharian A mācar, B mācer.

Mother, its derivations (e.g., mātruu̯iā) compare:

Sanskrit mātr̥ka- meaning 'motherly' (m. for 'mother's brother'); mātr̥kā meaning 'mother, grandmother'; however, in New Welsh, modryb means 'mother's sister,' Old Welsh modrep-ed (plural), Old Breton motrep, and New Breton moereb also connote a similar meaning. These words may derive from mātrokʷā, linked to the root okʷ- meaning 'to see,' suggesting a connotation of 'resembling a mother.'

Greek μήτρα f. 'womb, core of plants', Latin mātrīx 'womb; breeding animal', Old High German muodar 'belly of a snake', and d. mōder, Old Frisian mōther 'women's breast band', Middle High German müeder, New High German Mieder.

Armenian mauru, Gen. maurui 'stepmother' (mātruu̯i̯ā = Greek μητρυιᾱ́ 'stepmother'), extended to n-stem in Anglo-Saxon mōdrige, Old Frisian mōdire,

Middle Dutch mödder 'mother's sister' (mōdruu̯i̯ōn-, Old High German muotera reshaped from muoter), with a higher form mātrō[ū]-: Greek μήτρως, -ω[ϝ]ος, Doric μᾱ́τρως 'uncle or grandfather on the mother's side', μητρώϊος 'maternal' (meaning altered from μήτηρ).

Latin mātrōna 'wife'; mātertera 'mother's sister' (mātro-terā); māteria, māteriēs 'shoots of fruit trees, construction wood, useful wood, material'; Gaulish River name Mātrŏna 'Marne' = Welsh GN Modron f.

Slavic mātero- in Russian materój 'extraordinary, large, strong, firm,' Serbian màtor 'old, especially of animals,' Old Bulgarian materьstvo 'presbytery' (: Latin māteriēs).

Note by Andi Zeneli:

The Illyrian word for sister has been found.

Hesychius:

μήτρωες:

μητρὸς ἀδελφοί ‘mother’s brothers’

μητρ-άδελφος [αδ], Doric ματραδελφεός , Pi.P.8.35: ὁ and ἡ:—
A.*mother's brother* or *sister, uncle* or *aunt*, *BGU 1158.3*, *Poll.3.22*.

μητρ-άζω ,
A.*take after one's mother, Gloss.*
Albanian motërzoj ‘make an identical copy of the mother’

μητρ-ιάζω ,
A.*worship the Mother of the gods*, *Poll.3.11*.

μητρίζω ,
A.*to be possessed by the Mother of the gods*, *Iamb.Myst.3.9*, *10*.

μητρόθεν , Doric ματρόθεν (also μήτρο-θε Pi.I.3.17), Adv., (μήτηρ)
A.*from the mother, by the mother's side*, Id.O.7.24;
"καταλέξει ἑαυτὸν μ." Hdt. 1.173, cf. *PMag.Par.1.316*;
"τὰ μ. Κρῆσσα" Hdt.7.99.
2. *from one's mother*, "μ. δεδεγμένη" A.Ch.750, cf. Ar.Ach.478.
3. *from one's mother's womb*, "φυγόντα μ. σκότον" A.Th.664,
cf. Ch.607 (lyr.): with the force of a gen., ἦ ματρόθεν .
. λέκτρ᾽ ἐπλήσω; S.OC527 (lyr.).— Poet. word, used by *Hdt.*, and in later Prose, Luc.Tox.51, Alex.11, *Arch.Pap.2.444* (ii A.D.), D.C.49.23.

μητρο-κασιγνήτη , Doric ματρο- , ἡ,
A.= κασιγνήτη ὁμομητρία, *uterine sister*, A.Eu.962.

μητρο-μήτωρ , Doric ματρομάτωρ , ορος, ἡ,
A.*mother's mother, grandmother*, Pi.O.6.84, Ael.NA11.16.

μητρό-ξενος (Doric ματρό- *Hsch.*), ὁ,
A.*bastard*, *Poll.3.21*.—Rhod. word, acc. to Sch.E. Alc.989.

μητρο-πάτωρ [α], ορος, ὁ,
A.*mother's father, grandfather*, Il. 11.224, Hdt.1.75, 3.51, etc.

μητρυι-ά , Doric ματρ- , ᾶς, Ionic μητρυιή , ῆς, ἡ,
Aeol. ματροία *IG 12(2).257.6* (Lesbos):—
A.*stepmother*, Il. 13.697, Pi.P.4.162, E.Alc.305, Pl.Lg.930b, etc.
2. metaph., from the proverbial unkindness of stepmothers, *Is.* *12.5*; ἐδικαίευ εἶναι καὶ τῷ ἔργῳ μ., i. e. not only in name, but in reality, Hdt.4.154; ἀλλότε μητρυιὴ πέλει ἡμέρη, ἀλλότε μήτηρ, of unlucky and lucky days, Hes.Op.825; μ. νεῶν, of a dangerous coast, A.Pr.727; τρεφόμενοι οὐχ ὑπὸ μητρυιᾶς ἀλλ᾽ ὑπὸ μητρὸς τῆς χώρ ας (sc. τῆς Ἀττικῆς) *Pl.*"μχ." *237b*, cf. *Plu.2.201e*. (Cf.

Arm. *mauru* 'stepmother', OE. *módrie* 'mother's sister'.) Albanian motra 'mother's sister, sister'

μητρυι-άζω ,
A.*to be a stepmother, act as one, Gloss.*
Albanian motërzoj 'be similar to the mother'

μητρυι-ός , ὁ,
A.*stepfather*, Theopomp. Com.*12*, *Hyp.Fr.140*.

μητρυι-ώδης , ες,
A.*step-motherly*: τὸ μ. *a stepmother's treatment, unkindness*, *Plu.2.143a*.

μητρῴζω ,
A.*celebrate the festival of Cybele*, *Theognost.Can.142*.

μητρῴϊος , α, ον, Epic and Ionic
A.= μητρῷος, Od. 19.410, Hdt. 3.53.

μητρῷος , Doric ματρ- , α, ον, contr. for μητρῴϊος (q. v.),
A.*of a mother*, "αἷμα" A.Eu.230;
"τὰ πατρῷα καὶ μ. πήματα" S.OC1196; μ. δέμας, periphr.
for τὴν μητέρα, A.Eu.84; "οἱ πατρῷοι καὶ μ. θεοί" X.Cyn.1.15,
cf. *IG3.235*; μ. τροφή, γάλα, *Sor.1.86*, *87*; "μ. κληρονομία" *PSI1.66.2* (v A.
D.); "τὰ μ." *PMasp.6 ii 91* (vi A. D.).
2. τὸ μ. μόριον, = μήτρα, Hp.Epid.6.5.8.
II. Μητρῷον (sc. ἱερόν), τό, *temple of Demeter*, Clitodem.1: more
freq. *temple of Cybele*, esp. at Athens, where it was the depository of the
state
archives, D.19.129, Aeschin.3.187, *Chamael.* ap. Ath.9.407c, *IG22.463.28*.

2. Μητρῷα (sc. ἱερά), τά, *the worship of Cybele*, D.H.Dem.22, *Plu.2.407c*, *IG12(7).237.64* (Amorgos).
b. Μητρῷα, τά, *music played in her honour*, *Duris 16 J.*; in full, τὰ M. "μέλη" D.H.2.19; τὸ M. "αὔλημα" Paus.10.30.9.
3. Μητρῷος, ὁ (sc. μήν), month in Bithynia, Hemerolog.Flor.

μήτρως , Doric ματρ- , ὁ, gen. ωος and ω *JRS16.58* (Eumeneia) (Attic acc. to *Suid.*), acc. ωα and ων; pl. always of the third declen.:—
A.*maternal uncle*, Il.2.662, 16.717, Hdt.4.80, etc.: dat. "μάτρωϊ" Pi.I.7 (6).24.
2. generally, *relation by the mother's side*, "μάτρωες ἄνδρες" Id.O.6.77, cf. N.10.37, E.HF43.
3. = μητροπάτωρ, Pi.O.9.63.

μητρῳσμός , Doric ματρ- , ὁ, (μητρῴζω)
A.*celebration of the festival of Cybele*, *Phint.* ap. *Stob.4.23.61,61a* (both pl.).

Ref : WP. II 229 f., WH. II 49 ff., Berneker II 25, Trautmann 170 f.

Pages : 700-701

PIET : 729

1226. mau-ro-

English : 'weak; dark'

German : 'matt, schwach, lichtswach, dunkel'

Comments: also m(a)ud- in this regard.

Material: Greek (ἀ)μαυρός 'weak; foggy; blind', (ἀ)μαυρόω 'weaken, make dim';

Old Norse meyrr 'soft';

Russian (s)muryj 'dark gray', chmúra 'dark cloud', Czech chmouřiti, šmouřiti se 'to become gloomy, to look sour' (and similar).

Perhaps related are Greek ἀμυδρός 'dark, hard to perceive, weak', ἀμυδρόω 'darken, weaken', ἀμυδρότης 'vagueness, weakness', Old Church Slavonic iz-mъděti, u-mъdnǫti 'to become weak'.

Ref : WP. II 223.

Page : 701

PIET : 722

1227. mazdo-s

English : ‘pole, mast’

German : ‘Stange, Mast’

Material: Latin mālus m. 'mast, mast tree' (with 'Sabine' l = d from mādos, mazdos or influenced by pālus) = Old High German mast 'pole, flag or spear pole, especially mast tree', Anglo-Saxon mæst (derived from Middle Dutch mast), Norwegian mastr 'mast tree'; Middle Irish maide 'wood' (Old Irish maite, i.e., maidde, from mazdios), Old Irish matan 'club', Middle Irish ad-mat, New Irish adhmad 'timber'. Considered a Germanic loanword by Schrader RI2168 Old Bulgarian mostъ 'battlement bridge', Russian mostovája 'paving', po-mostъ 'plank'; more likely it is a primitive related collective mazd-to- 'pole work'.

Ref : WP. II 935 f., WH. II 19.

Pages : 701-702

PIET : 736

1228. me-1

English : 1sg personal pronoun (oblique stem)

German : oblique Form des Pers.-Pron. der 1. Sg.

Grammar : Nom. Sg. eĝ(h)om ‘I’ (S. 291)

Material: Genitive emphasized me-me 'of me, my' in Sanskrit máma; dissimilar me-ne in Avestan mana, Old Persian manā; Welsh fyn, Breton ma, Vannes me (as possessive); Church Slavonic mene, Lithuanian manè; differently dissimilar eme in Armenian im, Greek Homeric ἐμεῖο, etc.;

Dative emphasized me-ĝhi 'to me' in Sanskrit máhy-a(m), Latin mihi, Umbrian mehe; Armenian inj from emeĝh-; enclitic moi (also as genitive) in Sanskrit mḗ, me, Avestan me, Gathic Avestan moi; Greek μου; Old Irish infig. and suffig. pron. -m-; Old Lithuanian mi, Old Prussian maiy; Hittite -mi.

Accusative mĕ̄ in Sanskrit, Avestan mā (enclitic), Armenian is (eme-ge), Latin mē(d), Greek ἐμέ, με; Old Irish me-sse, mé ('I'), infig. and suffig. pron. -m- (Welsh mi 'I' with i after ti 'you'); mē-m in Sanskrit emphasized mā́m, Avestan mąm, Albanian mua, mue, Old Prussian mien, Old Church Slavonic mę; with -ge extended Greek ἐμέ-γε, Venetic meχo, Gothic mik 'me', etc.; Hittite am-mu-uk (amuk) 'me, to me' (see above p. 291), enclitic -mu.

Ablative mē-d in Sanskrit mát, Avestan mat, Latin mē(d);

Locative moi in Sanskrit mē;

Possessive mo- in Sanskrit ma, Avestan ma m. n., mā f., Armenian im, Greek ἐμός, Albanian im (article i + em); -mo-i̯o- in Old Bulgarian moj, Old Prussian mais, f. maia; me-i̯o- in Latin meus, Hittite mi-iš(mes); secondary Gothic meins, Old High German etc. mīn (mei-no-); Lithuanian manas, Tocharian A B ñi (mäñi).

Ref : WP. II 236, WH. II 84 f., Schwyzer Gr. Gr. 1, 599 ff.

Page : 702

PIET : 2986

1229. me-2

English : ‘in the middle of, by, around, with’

German : als Grundlage von Adverbien (Präpositionen) ‘mitten in, mitten hinein’

Material: A. me-dhi (also basic form me-ti possible) in Gothic miþ 'with', Old Saxon mid(i), Old English mið, Old Icelandic með(e), Old High German mit(i), etc.; see below p. 706 ff.

B. me-ta in Greek μετά (origin as in κατά, see above p. 613), Albanian mjet ‘means’, Illyrian Met-aurus ‘middle river’ (Brutt., Umbrian), Ligurian Os Metapīnum (Rhone estuary) ‘between the waters’; compare Illyrian locative Metu-barbis ‘between swamps’ (in the Sava); in Aetolia a folk name Μετάπιοι (Hellenized Μεσσάπιοι) etc., Old Icelandic með(r) ‘with, between’, Gothic miþ, Old English mið, Old High German mit(i).

Albanian locative kë-tu ‘here’ : Illyrian Me-tu

Albanian locative mbë qiell-të ‘in the sky’ by Andi Zeneli

C. me-ĝhri-(s) in Armenian merj ‘near’ (the final sound preserved in merjenam ‘I approach’) = Greek μέχρι(ς) ‘until’; contains the locative of the word for ‘hand’ (see above p. 447); reduced grade Indo-European m̥-ĝhri-(s) in Greek ἄχρι(ς) the same

D. Unclear are Greek Arcadian μέστε, Cretan Cyrenean μέστα ‘until’, Homeric μέσφα, Thessalian μέσποδι, etc.

Albanian gheg me ‘the infinitive particle of the perfective aspect of the verb’ by Andi Zeneli

Albanian, Greek me ‘with’

μετά
Ancient Greek

Alternative forms

μεθ’ (meth’) — apocopic, before rough breathing

μετ’ (met’) — apocopic, before smooth breathing

μέτα (méta) — paroxytone

πεδᾰ́ (pedá) — Aeolic, Arcadocypriot, Doric

## Etymology

Cognate with Mycenaean Greek (me-ta); further derivation is uncertain. Perhaps from Proto-Indo-European $meth_2$, with the first part from me (‘with’), in which case cognates include Proto-Germanic midi and Albanian mjet and Albanian me. See also μέχρι (mékhri, ‘until’) and μέσος (mésos, ‘middle’).

The genitive is an innovated Greek associative. The dative is from the PIE locative. The accusative is from the pre-PIE directional.

## Pronunciation

(5th BCE Attic) IPA(key): /me.tá/

(1st CE Egyptian) IPA(key): /meˈta/

(4th CE Koine) IPA(key): /meˈta/

(10th CE Byzantine) IPA(key): /meˈta/

(15th CE Constantinopolitan) IPA(key): /meˈta/

## Preposition

μετᾰ́ • (metá) (governs the genitive, dative and accusative)

1. [with genitive]
    1. in the midst of, among, between, with
    2. in common, along with, by aid of
    3. concerning one's dealings with
    4. (rare) at the same time

2. (only in poetry, usually Epic) [with dative]
    1. between, among
    2. besides, over and above
3. [with accusative]
    1. as a movement into
        1. in pursuit of
    2. of sequence or succession
        1. (of a place) after, behind
        2. (time) after
        3. (worth, rank) next, after
    3. after, according to
    4. among, between

Adverb

μετᾰ́ • (metá)

1. among them, with them
2. afterwards
3. thereafter

Derived terms

μετᾰ- (meta-)

Descendants

Greek: με (me)

Albanian me

Ref : WP. II 236, Schwyzer Gr. Gr. 1, 629 f., 840; 2, 481 ff., 549 f.

Pages : 702-703

PIET : 2841

1230. mē-1

English : prohibitive particle

German : ‘(daß) nicht’

Grammar: prohibitive

Material: Sanskrit, Avestan, Old Persian mā; Greek μή; Armenian mi the same; Albanian mos the same (derived from mo = Indo-European mē + s, which might trace back to Indo-European $k^{w}$e)."

Ref : WP. II 236 f.

Page : 703

PIET : 3009

1231. mē-2, m-e-t-

English : ‘to reap’

German : ‘mähen’

Material: Latin metō, -ere, messum 'to mow, to harvest' (messor 'reaper'); Welsh medi the same, Old Cornish midil 'reaper', Old Irish meithleōrai 'reapers', Middle Irish meithel 'a party of reapers', Old Welsh medel the same, anter-metelic 'semi-cut', Middle Irish de-mess 'scissors' ('double knife'); Old High German mād 'mowing', Anglo-Saxon mæð 'the mowing, the mown hay' (= Greek ἄμητος 'the harvest', originally ἄμᾱτος).

Indo-European met- stands alongside mē- (or amē-) in Greek ἀμάω 'to mow, to cut', Old High German māen 'to mow', Anglo-Saxon māwan the same; Old High German mato-screch 'meadow grasshopper, locust', New High German Matte 'meadow, that which is mowed', Anglo-Saxon mæd f. 'meadow, pasture' (mædwu), English meadow, Old Swedish maþ the same

Ref : WP. II 259, WH. II 82 f.

Page : 703

PIET : 2161

1232. mē-3, m-e-t-

English : ‘to measure’

German : ‘etwas abstecken, messen, abmessen’

Derivative: mē-no- 'measure', mē-ti- 'measure, wisdom'; mē-to- 'year'; see also mēnōt.

Material: Sanskrit mā́ti, mímāti 'measures', mitá- 'measured', mātrā f., mātrā- n. 'measure', māna- n. 'the act of measuring, measure' (: Czech měn), māti- f. 'measure, correct understanding' (= Greek μῆτις, Anglo-Saxon mæð), úpa-māti- 'allocation', miti- 'measure, weight, understanding', Prakrit mettam the same (= Sanskrit mitram); regarding māyā see 1. mā-.

Avestan Old Persian mā- 'to measure', participle -mĭ̄ta-, -māta-, Old Persian fra-mātar- 'lord', Avestan miti- 'measure, weight, value';

Greek μέτρον 'measure' (according to Brugmann Grundr. II2 1, 342 like Sanskrit d-á-tra-m 'gift' from dō-); μῆτις 'plan, cunning', μητιάω 'to decide', μητιάομαι 'to devise'.

Albanian mat, mas (matį̂ō) 'to measure', matë 'measure', mōt (mēto-) 'year, weather', matem 'raise the hand to strike, throw' ('to measure = to aim');

Note by Andi Zeneli:

Albanian Medio Passive matem ‘consider’ : Homeric μητίομαι ‘Dep.: to devise, contrive, plan’, matje 'measure'

Albanian Moti 'year, weather, weather god' : Illyrian Greek Metis ‘wisdom’

Irish to-math- (e.g., 3rd sg. do-mathi) 'to threaten'.

Latin mētior, -īrī, mēnsus sum (re-formation of pēnsus) 'to measure, to assess', from which likely comes mēnsa 'table, dining table; the food itself' = Umbrian mefe 'mēnsae', mefa 'lībum' as the feminine substantive of the perfect passive participle;

Middle Welsh medru 'to hit a target, to be able to', from medr 'skill' (: Greek μέτρον); Gaulish matarīs 'throwing spear'; possibly related to Old Welsh maut, Middle Breton meut (mō-tā), New Welsh bawd 'thumb' (as a measure).

Anglo-Saxon mæð f. 'measure'; Gothic mēla m. 'bushel'; Old Icelandic mælir m. of the same type, Anglo-Saxon mæle, mēle 'bowl'; Old Icelandic mæla 'to measure'; Gothic mēl n. 'time', Old Icelandic mál 'measure, time, meal', Anglo-Saxon mæl of the same type, Old High German māl 'time, meal', New High German mal 'meal'.

Lithuanian mẽtas 'year, time, measure', Old Prussian mettan 'year', Latvian męts 'period of time' (vocally comparable to Greek μέτρον); related (to measure : to aim : to throw) Lithuanian metù, mèsti, Latvian metu, mest 'to throw', iterative Lithuanian mė́tyt, Latvian mẽtãt 'to toss back and forth'; Old Prussian metis = Lithuanian mẽ̃tis m. 'throw'; mãstas m. 'measure', mãtas m. of the same type, matúoti 'to measure', pãmatas 'basis', etc.

Old Church Slavonic metǫ, mesti 'to throw', Slovene motáti 'to wind up', Russian-Church Slavonic iterative vъmětati 'to throw', Slovene mèt 'throw', etc.; Old Church Slavonic měra 'measure', měriti 'to measure'; Czech alt měn 'measure' (: Sanskrit māna-), Russian mě́titь 'to aim; to intend', etc.;

Tocharian A me-, B mai- 'to measure'.

Note by Andi Zeneli:

μητίετα Ζεύς:

τεχνίτης σοφός, βουλευόμενος ἄριστα (A 175)

μητιέτης:

βουλευτής r. AS

μητίεται:

βουλεύσεται r. Ans

μήτι:

βουλῇ (Ψ 315 ..) rN

μητιέτης:

βουλευτής

μητιόωσα:

φροντίζουσα, βουλευομένη (ζ 14) b

μῆτις:

σύνεσις. βουλή. τέχνη. γνώμη. δόλος, ἀπάτη. καὶ ἡ θεός

The translations of the Greek entries:

1. μητίετα Ζεύς:

- "Wise craftsman, deliberating excellently (A 175)"

2. μητιέτης:

- "Counselor" or "Adviser" (r. AS)

3. μητίεται:

- "He/She will deliberate" (r. Ans)

4. μήτι:

- "In counsel" (Ψ 315 ..) (rN)

5. μητιέτης:

- "Counselor"

6. μητιόωσα:

- "Thinking, deliberating (ζ 14) (b)"

7. μῆτις:

- "Understanding, counsel, skill, opinion, cunning, deceit. And the goddess"

Ref : WP. II 237 f., WH. II 70 f., 81 f., Trautmann 179, 183; verwandt mit 1. med-.

Pages : 703-704

PIET : 2134

1233. mē-4, mō-

English : ‘big, important’

German : ‘groß, ansehnlich’

Material: Positive forms mē-ro-s, mō-ro-s; Greek -μωρος in ἐγχεσί-μωρος 'large in spear throwing' and similar forms, Old Irish mōr (the ō from the comparative), mār 'large', Welsh mawr 'large', Breton meur of the same type, Gaulish -māros in proper names like Nerto-māros ('great in strength'); with ē, Old High German -mār in names like Volk-mār, etc., as well as the denominative Germanic mērjan ‘to represent as large, to boast’, whence ‘to declare’: Gothic mērjan, Old Saxon mārian, Old High German māren, Old Norse mæra 'to proclaim', leading to New High German Mär, Märchen, etc., as well as the postverbal adjective in Old High German and Old Saxon māri 'famous, glorious', Anglo-Saxon mære, Old Norse mærr of the same type, Gothic waila-mēreis 'of good reputation'.

Slavic -měrъ in names like Vladi-měrъ;

mō-lo- in Welsh mawl 'praise', moli 'to praise' (from which Old Irish molur 'lobe' derives), Breton meuliff of the same type.

Comparative mē-i̯es, -is, respectively (with the lowest degree of the superlative) mə-i̯es, mə-is: Old Irish māu, from which móu, mó (from mə-i̯ōs); Welsh mwy, Cornish moy, Breton mui 'more' derived from mēis; an abstract formation in Proto-Celtic -antī (mantī from ma-antī) in Old Irish mēit 'size', Old Welsh pamint meaning 'how much', New Welsh maint 'size', Cornish myn, Middle Breton, and New Breton ment.

Perhaps Oscan mais (mə-is-) adv. 'more', maimas 'largest' (likely derived from mais[e]mo-), with the proper name GN Maesius 'May', and Umbrian mestru f. 'greater' (from maisterā); Gothic mais 'more', maiza 'greater', maists 'greatest', Old Icelandic meir(i) 'more', Anglo-Saxon mā, māra, mæst, Old Saxon mēr, mēro, mēst, Old High German mēr, mēro, meist; Old Prussian muisieson adv. 'more' (muis from mā-is-); Tocharian A mənt 'like', B mantə 'so' (= Old Irish méit).

Ref : WP. II 238, 292, WH. II 14.

Page : 704

PIET : 737

1234. mē-5, mō-, mə-

English : ‘to have a strong will; to be intent on smth.’

German : ‘heftigen und kräftigen Willens sein, heftig streben’

Material: Greek μαίομαι (also μάομαι) 'to strive, to aim', related to the names Εὔμαιος, Οἰνόμαος, Μαίων (mə-i̯o-); with intensive reduplication, μαίμάω 'to demand intensely' (-μᾰ́ω with the reduplicated form of the root as in δαι-δάλλω, etc.), infinitive μῶσθαι 'to strive', participle μώμενος; μῶται (Epich.) · ζητεῖ, τεχνάζεται as noted by Hesychius (and other glosses), derived from the o-stem perfect; Μοῦσα 'Muse' relates here or to mendh-.

The verb ματεύω 'to seek, to aim for; to strive' is based on a participle ματός; with participle μαστός, which also leads to μαστεύω = ματεύω; ματεῖ · ζητεῖ as noted by Hesychius.

Note by Andi Zeneli:

717. $g^{w}\breve{e}n\bar{a}$

English : ‘woman, wife’

Latin mōs, mōris 'the character unique to each; custom; habit that has solidified into tradition', mōrōsus 'stubborn';

Gothic mōþs (-d-) 'courage, anger' (mōdags 'angry'), Old High German and Middle High German muot 'power of feeling; spirit, courage, anger, desire, determination', New High German Mut, Gemüt, Anglo-Saxon mōd, Old Icelandic mōðr 'anger'.

Balto-Slavic matō 'to perceive' is reflected in Latvian matu, mast 'to perceive, to feel', originally iterative. Lithuanian mataũ, matýti 'to see', Latvian matu, matît 'to

sense', and Lithuanian matrùs 'careful'; related to the noun motro- are Church Slavonic moštrjǫ, motriti 'to observe', etc.; also likely Old Bulgarian sъ-mějo, -měti 'to dare'.

Ref : WP. II 238 f., WH. II 114 f., Trautmann 171; wohl zu mō-, mō-lo-.

Pages : 704-705

PIET : 2135

1235. med-1

English : ‘to measure; to give advice, healing’

German : ‘messen, ermessen’

Derivative: mēdos- 'measurement'; mĕ̄d- 'doctor'.

Material: A. Sanskrit masti- f. 'the act of measuring, weighing' (med-tis, with an irreversible change from d-t to s-t in the isolated form);

Also possibly Sanskrit addhā́ (n̥d-dhē) 'certainly, indeed', Avestan and Old Persian azdā with the same meaning, and Sanskrit addhātí- 'wise', related to Latin meditāri, etc., see Pedersen Decl. Latin 72.

Armenian mit (Gen. mti) 'thought, meaning' (: μήδεα, etc.);

Greek μέδομαι 'I am concerned', μέδων, μεδέων 'lord, ruler', μέδιμνος 'measure (a unit)'; the lengthened form μήδομαι 'I devise, make a decision', μήδεα Nom. Pl. 'concern, advice', μήστωρ, -ωρος 'wise advisor', proper names Πολυ-μήδης, Κλυταιμήστρα.

Latin meditōr, -ārī 'to think about', modus 'measure, manner', modestus 'moderate, modest', moderāre 'to moderate' (containing a neuter medos, but also likely a masculine modos), modius 'measure (a unit)', Umbrian meřs, mers 'law' (med-os-), mersto 'just, legitimate', Oscan med-diss 'judge' (medo-dik̂-s), etc.

Old Irish midiur, Perf. ro-mīdar (: Greek μήδομαι, Gothic mētum, Armenian mit) 'I think, I judge', airmed 'measure', mess 'judgment' (med-tu-), med (medā) 'scale', Welsh meddwl 'mind, thought', Middle Welsh medu 'to be able, to master', Welsh

meddu 'to possess' (numerous Irish compounds in Pedersen Celtic Greek II 577 f., British formations in J. Loth RC. 35, 446; 38, 177, 296; 40, 347 ff., 350 f.; Ifor Williams RC. 40, 486; J. Lloyd-Jones RC. 43, 272); medd 'he says', etc.

Gothic mitan, Anglo-Saxon metan, Old High German mezzan 'to measure', Old Icelandic meta 'to estimate', met n. 'weight', Anglo-Saxon ge-met n. 'the act of measuring', adj. 'appropriate', Old High German mez 'measure, drinking vessel', Anglo-Saxon mitta m. 'grain measure', Old High German mezzo 'smaller dry measure', New High German Metze(n); Gothic mitōn, Old High German mezzōn 'to measure, to consider', Old Icelandic mjǫtuðr 'fate', Old Saxon metod m. 'measurer, arranger, creator', Anglo-Saxon metod m. 'fate', Gothic mitaþs '(dry) measure'.

ē-stem (except for plural past Gothic mētum, etc.) Gothic us-mēt 'way of life', Old Icelandic māt n. 'the act of estimating', Middle High German māz n. 'measure, manner', Old High German māza 'measure, appropriateness, manner', Old Icelandic mætr 'considerable, valuable', Anglo-Saxon gemæte 'appropriate', Old High German māzi of the same meaning.

ō-stem: Gothic ga-mōt 'to find room, have space, permission, to be allowed', Anglo-Saxon mōtan 'to have opportunity, to be able' (English must 'to have to' derived from the past tense), Old Saxon mōtan 'to find space, have opportunity, should, must', Old High German muoz, muozan 'to be able, to like, to be allowed', New High German müssen; Middle Dutch mōte 'free time, deadline', Old High German muoza 'free time, attention, opportunity for something', New High German Muße; Anglo-Saxon ǣ-metta, ǣmta, from ā-mōtiða f. 'leisure', from which ǣm(e)tig = English empty 'empty'; Old Icelandic mōt n. 'image, sign, manner, way'.

Gothic mōta 'customs duty', Middle High German muoze 'measuring fee', Anglo-Saxon mōt 'duty, tax' ('measured, deliverable share'); likely derived from Gothic are the Old High German (Bavarian) mūta, New High German Maut, Middle Latin mūta, and Old Bulgarian myto.

B. An ancient proto-language application for 'wise advisor, sagacious healer' is found in: Avestan vī-mad- 'healer, doctor', vī-maδayanta 'they should practice healing', Greek Μῆδος, Μήδη, Ἀγαμήδη, etc., 'healing deities'; Latin medeor, -ērī 'to heal', medicus 'doctor' (with a secondary form -icus from the noun mĕd 'doctor', derived from Avestan vī-mad).

Ref : WP. II 259 f., WH. II 54 ff., 99 f.;

See also : med- ist verwandt mit mē-3 (oben S. 703 f.).

Pages : 705-706

PIET : 2163

1236. med-2

English : ‘to swell’

German : ‘schwellen’

Material: Greek μέζεα (Hesiod), μέδεα (Archilochus), μήδεα (Homer; reads as μέδεα) 'male genitals'; μεστός 'full'; Middle Irish mess m. (med-tu-) 'acorns, acorn mast, fruit harvest', Welsh Cornish mes f. 'acorns', Breton mez of the same meaning; also Middle Irish mess 'foster child'."

Ref : WP. II 231; anders Schwyzer Gr. Gr. 1, 208.

Page : 706

PIET : 0

1237. medhi-, medhi̯o-

English : ‘middle’

German : ‘mittlerer’

Derivative: also medhu-; Superlative medh(i)emo-.

Material: Sanskrit mádhya-, Avestan maiδya- 'middle', Superlative Sanskrit madhyamá-, Avestan maδəma- 'middle' (equivalent to Gothic miduma);

Armenian mēj 'middle';

Greek (epic) μέσσος, (attic) μέσος 'middle';

Latin medius, Oscan mefiaí 'in the middle'; Oscan messimas presumably 'in the middle'.

Gallo-Latin Medio-lānum, -mātrici; Old Irish mid- (medhu-) in compounds meaning 'middle'; Middle Irish mide 'middle', Mide 'Meath', originally 'middle province'; Old Irish i-mmedōn 'in the middle'; Welsh mewn, Middle Welsh mywn 'in' (medugno-); Middle Welsh mei-iau 'middle yoke' (medhi̯o-); Gallo-Latin River name Meduana; Venetic River name Meduana.

With the loss of the s from a superlative, also Old Irish messa 'worse', essentially meaning 'mediocre' (or related to 2. meit(h)-, Germanic missa-).

Gothic midjis, Old Icelandic miðr, Anglo-Saxon midd, Old High German mitti 'middle', Superlative Gothic miduma 'the middle'; Old Icelandic mjǫðm f. 'hip'; Anglo-Saxon midmest 'the middlemost'; Anglo-Saxon medeme, Old High German metemo 'mediocre' (related to Avestan maδəma-); and Gothic midjuma (= Sanskrit madhyamá-) in midjun-gards, Anglo-Saxon middan-geard 'earth circle', Old High German mittamo 'mediocre', in mittamen 'in the midst'; Old High German mittar 'middle'.

Old Bulgarian mažda 'street' (originally 'border row'), Russian ме́жа (mezhá) 'border, boundary', and Old Bulgarian ме́жду (meždu) (Locative Du.) 'between', used as an adverb or preposition; Old Russian meži (Locative Sg.) similarly. The term likely refers to 'forest on the border row': Old Prussian median, Latvian mežs 'forest, grove', Lithuanian mẽdžias 'tree'; Lithuanian River name Meduyà.

Ref : WP. II 261, WH. II 57 f., Trautmann 173, Specht Indo-European Dekl. 133 f.

Pages : 706-707

PIET : 749

1238. médhu

English : ‘honey’

German : ‘Honig; bes. Met’

Grammar : n.

Comments: essentially a substantivized adjective meaning 'sweet'.

Material: Sanskrit mádhu- n. 'honey, mead' (along with mádhu- 'sweet'; madh(u)v-ád- 'honey-eater': Old Church Slavonic medv-ědь 'bear'); Avestan maδu- n. 'berry wine';

Greek μέθυ 'wine' (derived from 'intoxicating drink'; the meaning 'honey' has shifted to μέλι); μεθύω 'I am drunk', μεθύσκω 'I make drunk'.

Old Irish mid (Gen. medo), Welsh medd, Old Cornish (Plur.) medu, Breton mez 'mead'; Middle Irish medb 'intoxicating' (medhu̯o-), Welsh meddww 'drunk', Breton mezo 'drunk', mezvi 'to intoxicate';

Old Icelandic mjǫðr, Anglo-Saxon meodo, Old High German metu m. 'mead';

Lithuanian medùs m. 'honey' (mìdus 'mead' from Gothic midus), Latvian mędus 'honey, mead', Old Prussian meddo (medu) 'honey'.

Old Bulgarian medъ (Gen. medu and meda) 'honey' (alongside Serbian o-mèditi se 'to spoil, e.g., from fat', literally meaning 'to become sweetish, bland, or to ferment); Tocharian B also has 'honey'.

Regarding the competition with melit 'honey' (which never denotes 'honey mead') and through comparisons with Finn-Ugric languages (Finnish mete-, Lappish mītt, Mordvin ḿed'; Chinese mī4 'honey'), see Gauthiot MSL. 16, 268 ff., Schrader RL. 85, 2139.

Ref : WP. II 261, Trautmann 173 f., Berneker II 31.

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PIET : 748

1239. mĕ̆gh-

English : ‘well-disposed, friendly’

German : ‘wohlgesinnt, freundlich, vergnügt’

Material: Greek περι-ημεκτέω 'to be unwilling' (from ἄ-μεκτος 'unwilling'); Gothic mēgs, Swedish måg 'son-in-law' (compare French belle-mère 'mother-in-law'), Old Icelandic māgr 'relative by marriage', Anglo-Saxon mǣg, Old Saxon, Old High German māg 'relative', etc.; Lithuanian mégstu and mégmi, mégti 'to like', mėgìnti 'to test', Latvian mêgt 'to be capable'.

Ref : WP. II 256, WH. II 5; Hj. Frisk Eranos 50, 11 f.

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PIET : 0

1240. meĝ(h)- : $m_e$ĝ(h)-

English : ‘big’

German : ‘groß’

Comments: (for Sanskrit aspiration see Pedersen 5e décl. Latin 481, Hittite 36, 181 f.); regarding the reduction stage, refer to Pedersen Hittite 169 f.

Material: Sanskrit mahánt-, Avestan mazan-t 'big'; Sanskrit mah-, Avestan maz- similarly (only outside of the nominative and accusative); Sanskrit máhi nominative singular neuter (the -i = -ə, thus = Greek μέγα), as the prefix Sanskrit mahā- (Avestan mązā- is a textual error), mostly extended to mahát- = Avestan mazan-t 'big'; comparative superlatives: Sanskrit mahīyas-, mahiṣṭha-, Avestan mazyah-, mazišta-.

Sanskrit maháyati 'is delighted, is revered', mahá- m. 'celebration, sacrifice', mahīyátē ' rejoices'; Avestan mimaɣžō 'you shall seek to glorify', meaning 'to celebrate';

Sanskrit mahas-, Avestan mazah- n. 'greatness', Sanskrit majmán- 'greatness', Avestan mazan- 'greatness, sublimity', Sanskrit mahī́ 'the great, ancient, the earth' (related to Latin Maia);

In Gathic Avestan, maš 'very' (meĝhs), with a reduced form (m̥ĝhs); Avestan aš 'very';

Armenian mec 'big', denominative mecarem 'hold high' (comparable to Greek μεγαίρω).

The Greek term μέγας, μεγάλη, μέγα (meĝ-n̥) means ‘large’ (the form μέγας leads to the newly formed μέγα; the με-γάλο- in the oblique case and the feminine contains alo- ‘growth, stature,’ similar to χθαμαλός ‘low’).

Comparative of μεγι̯ων (Attic: μείζων after χείρων), Superlative μέγιστος; μεγαίρω (: Armenian mecarem) 'strike high, admire; consider too high, begrudge.'

Shrinkage grade from m̥gā ἀγα- ‘very’ (ἀγά-ννιφος, etc.), ἄγᾱν ‘too much’, ἀγάζω ‘I bear with difficulty’, compare ἄζον · μέγαν, ὑψελόν from Hesychius and Avestan aš- ‘very’; also likely related are Greek ἀγάομαι ‘I envy’, ἄγαμαι ‘I admire’, ἀγάλλω ‘I glorify’, ἀγαπάω ‘I love’, ἀγαυός ‘worthy of honor’;

Albanian math, madhi ‘big’, madhónj ‘to enlarge, praise’."

Latin magnus ‘big’ (meĝ-nó-s), comparative mag-is ‘more’, maior ‘greater’ (meĝ-i̯ōs), superlative maximus (meĝ-semo-s); additionally, maiestās ‘size, dignity’ (meĝ-i̯es-tāt-), compare Albanian madhështí (meĝis-t-ii̯ā), derived from (via Oscan mais, maimas, Umbrian mestru see under mē- ‘big’), Maia ‘the companion of Vulcan and mother of Mercury’ (actually ‘the Great, Old, the Mother’, from magi̯ā, related to Sanskrit mahī́ ‘the Great, Old, the Earth’); deus Maius ‘Jupiter’ (Tusculum), from which the month Maius derives (like Oscan Maesius ‘May’ from a lost divine name, see Schulze Eigenn. 469 ff.), Oscan proper noun Maiiúí Dat. Sg. (also compare Celtic magio-); Latin (Celtic, also Albanian) -a- is Indo-European e; concerning Latin maiālis ‘castrated pig’, see WH. II 13.

Latin mactus ‘honored through a gift, celebrated, glorified’, macte as an invocation for sacrifice ‘Hail!’, mactō, -āre meaning ‘to glorify, celebrate through a sacrifice’, with another object meaning ‘to consecrate someone as a sacrifice’, then ‘to slaughter, kill’, is derived from a verb magere ‘to increase, enlarge’; magmentum ‘pieces of meat as a supplement to the sacrifice’ could be a formation from magnus related to augmentum.

Old Irish mochtae ‘big’ (oh!), Middle Irish maignech likewise (maginiākos, compare Gallic Maginus and others; refer to the n-form of Latin magnus), Middle Irish mag-, maige ‘big’, Poimp Maige ‘Pompey the Great’, Gallic Magio-rīx, Are-magios, among others (equivalent to Latin Maius); Middle Irish māl (maĝlos) ‘noble, prince’, Gallic Maglo-s in deity and proper names, British proper name Maglo-cune (Welsh Mael-gwn), Cuno-maglus, etc.; Gallic Magalu Dat. Sg. as a

name of a deity, Magalos as a proper name, Middle Irish mag-lorg ‘club’ (mago-lorgā ‘large club’), mass ‘imposing’ (maksos, compare Latin maximus), comparative Old Irish maissiu.

Welsh Cornish mehin ‘fat’, Middle Breton bihin ‘repletion’ (magesīno-); Middle Welsh maon (maĝones) ‘the great ones’, maith ‘long, big’ (maĝ-tio-), likely also Old Irish do-for-maig ‘increases’, -magar ‘is increased’, Old Welsh di-guor-mechis ‘has added’ (Old Welsh ch from -g-s-); to be distinguished from Welsh magu ‘to raise’ (mak-).

Regarding Old Irish mag n. ‘plain, the open field’, Middle Welsh ma- ‘place’, Gallic Arganto-magus (from which Irish magen ‘place’, Welsh maen, Cornish men, Breton ‘stone’ are derived), Welsh maes (magesto-) ‘field’, related to Sanskrit mahī́ ‘earth’.

Gothic mikils ‘big’, Old High German mihhil, Old Saxon mikil, Anglo-Saxon micel, Old Icelandic mikell likewise, Anglo-Saxon mycel, likely from urg. mikilaz with a -lo suffix following leitils, Old High German luzzil; Old Icelandic mjǫk ‘very’ (English much) initially derived from meku- related to felu ‘much’;

Tocharian A mak, B makā ‘large in number, many’; Hittite me-ik-ki-iš (mekkiš) ‘big’.

Ref : WP. II 257 ff., WH. II 4 f., 10 ff., Szemerényi Word 8, 48.

Pages : 708-709

PIET : 747

1241. mei-1

English : ‘to strengthen; pole’

German : ‘befestigen’

Derivative: nominal ‘stake; wooden construction’; moi-ro- ‘wooden construction’.

Material: Sanskrit minṓti ‘fortifies, establishes, builds’, mití- f. ‘construction’, mitá- ‘fortified’, mḗtar- ‘the builder’, mayū́kha- m. ‘stake, ray’, New Persian mēχ

‘stake, nail’ (maiχa-), Sogdian myɣk likewise, Sanskrit sumḗka- ‘well-founded, solid’.

Latin Pl. moenia ‘walls, city walls’ (‘surrounding pali’), mūniō (archaic moeniō), -īre ‘to embank (a path), to wall up, to entrench, to fortify’; mūrus, old moiros ‘wall’.

Old Irish -tuidmen (to-dī-mi-na-t) ‘fortified’, verbal noun tuidme;

Germanic mairja- ‘(boundary) stake’, Anglo-Saxon mǣre, gemǣre ‘boundary, region’, Old Icelandic landa-mæri ‘boundary, borderland’, etc.

mei-d(h)- in: Middle Irish mé(i)de m. ‘neck’ (mei-d-i̯o-); Latvian mìet ‘to stake’, maĩdît ‘to pierce’.

With t expanded, mē[i]t- : məit- : mit- in:

Sanskrit mēthí- m., mēthī́ f. (Prakritized forms: mēdhí-, mēdhī́, mēḍhī́) ‘pillar, post’, mít- f. ‘column, post’ (possibly also in Avestan bərəzi-mita-, meaning ‘highly columned’), Armenian moitʿ ‘pillar’; Latin mēta ‘(stake), any conical or pyramidal figure’; Middle Irish methas ‘boundary marker’ (mitostu-); Old Icelandic meiðr ‘tree, beam, stick’; Lithuanian miẽtas, Latvian mìets ‘stake’; weak-stressed Lithuanian mita ‘stick for net-making’; likely also Old Bulgarian mĕsto, Serbo-Croatian mjȅsto, Czech místo ‘place’ derived from mōitsto- or mē[i]tsto-.

Ref : WP. II 239 f., WH. II 30 f., Trautmann 165 f.;

See also : vgl. mei-4.

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PIET : 738

1242. mei-2

English : ‘to change, exchange’

German : ‘wechseln, tauschen’; daraus ‘gemeinsam, Tauschgabe, Leistung’ und ‘tauschen, täuschen’

Derivative: moi-ni- ‘service’, kom-moini- ‘together’, moi-no- ‘deception’.

Material: Sanskrit máyatē ‘exchanges’, ni-maya- m. ‘exchange’; Latvian míju, mît ‘to exchange’.

With n-formants: Latin mūnis ‘ready to serve’, mūnus, -eris (archaic moenus) ‘service; office; tax; gift, favor’, mūnia, -ium (old moenia) ‘services’, immunis ‘free from services’, commūnis (Old Latin comoin[em]) ‘common’ (= Gothic etc. gamains), Oscan múínikad ‘common’, Umbrian muneklu ‘munus, games’.

Old Irish mōin, māin ‘preciousness, treasure’, dag-mōini ‘good gifts, benefits’; ablautend Welsh mwyn ‘value’ (meino-);

Gothic gamains, Anglo-Saxon gemǣne, Old High German gimeini ‘common’; also as ‘exchanged = distorted’, Old High German mein ‘false, misleading’ (New High German Meineid), Anglo-Saxon mān likewise, Old Icelandic meinn ‘harmful’, mein ‘damage, misfortune’.

Lithuanian maĩnas m., Latvian mains ‘exchange’, Lithuanian mainaũ, -ýti, Latvian maĩnît ‘to change, to exchange’; Old Bulgarian měna ‘exchange, change’, izměniti ‘to change’.

Also related are Sanskrit mēní- f. ‘revenge’, Avestan maēni- ‘punishment’ (compare Old Bulgarian mьstь ‘revenge’ from the extension Wzf. meit-).

For extensions Wzf., see under mei-g$^{w}$-, mei-k̂-, mei-t(h)-.

Ref : WP. II 240 f., WH. I 254 f., II 128, Berneker II 48 f., Trautmann 175 f.

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PIET : 2137

1243. mei-3

English : ‘to wander, go’

German : ‘wandern, gehen’

Derivative: river name word mein-, moin-, min-

Material: Latin meō, -āre ‘to go, to walk’ (possibly an old ā-verb =) Polish mijam, mijać, Czech míjím, míjeti ‘to pass by, to elapse, to avoid’; based on this, me̯i̯ā- may also relate to the present mi-nāmi: Old Bulgarian minǫ, -ǫti ‘to pass by, to elapse’ (also minujǫ, minovati ‘to advance’) and Middle Welsh mynet ‘to go’; Old Bulgarian mimo ‘past, by’; (compare Greek μῖμος ‘actor’).

Also related are the river names: Gallic Moenus ‘Main’, Middle Irish Moín (in Kerry), Polish Mień, Mianka; mein- in Polish Minia, the reduced form min- in Lithuanian Minija, Polish Mnina, Spanish Minius (Galicia), and Etruscan Miniō.

The relationship between migrare and ἀμείβειν suggests an ancient equality with mei- ‘to change’ in the sense of ‘to change location’.

Ref : WP. II 241, WH. II 73, Trautmann 176, Berneker II 59, Krahe BzfN 1, 256 f.

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PIET : 2138

1244. mei-4

English : ‘to bind’

German : ‘binden, verknüpfen’

Derivative: mi-tro- ‘bond’

Material: Sanskrit mitrá- n. (secondarily m.) ‘friend’ (originally ‘friendship’ from ‘connection’), Avestan miϑra- m. ‘friend; contract; name of a god (personification of the contract)’, Old Persian Miþra- ‘name of a god’;

Greek μίτρη ‘girdle; headband, mitra’; uncertain μίτος ‘thread’;

Latvian mìemuri, meimuri ‘feminine ropes’.

Ref : WP. II 241 f., Güntert Weltkönig 50 f.;

See also : vgl. mei-1.

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PIET : 0

1245. mei-5 mi-neu-

English : ‘to lessen, small’

German : ‘mindern’

Derivative: Adj. mi-nu- ‘small’

Material: Sanskrit minā́ti, minṓti ‘decreases, harms, hinders’, mī́yatē, mīyátē ‘decreases’, Perfect Participle mītá-; manyu-mī- ‘reducing resentment, destructive’;

Greek μινύθω ‘to lessen’, Adj. μινυ-ς in μινυ-ώριος ‘short-lived’, μίνυνθα ‘for a short while, only a brief time’ (Accusative μίνυν, extending towards δή-θά); μείων, μεῖον ‘less’, preserved from μείνων for μείνων in ἀμείνων ‘better’ = ‘not less’ (mei-no-).

Latin ni-mis (‘not too little’ =) ‘too much’ (ne-mi-is), nimius Adj. (ne-mi-os); Latin minor, n. and Adv. minus ‘smaller’, minimus ‘the smallest’ (minu-mos), minister ‘subordinate, servant’ (related to magister; Oscan minstreis ‘of less’), minerrimus (: minus according to vet-errimus : -us), minuō ‘to lessen’, Oscan menvum ‘to diminish’ (likely with a careless e for i);

Cornish minow ‘to diminish, lessen’, Middle Breton mynhuigenn, New Breton minvik ‘a piece of bread’.

ndd. minn, minne ‘small, lesser, meager’ is derived from the comparative; Comparative Gothic minniza, Old Icelandic minni, Old High German minniro ‘lesser, smaller’, Superlative Gothic minnistr, Old High German minist, Old Icelandic minnstr ‘smallest, least’ (-nn- from -nu̯-, Indo-European minu- with a new genuine comparative formation through -izon-, -ista-), Adverb Gothic mins (minniz), Old Icelandic minnr, Old High German Anglo-Saxon min ‘lesser, fewer’.

Old Bulgarian mьníjь (f. mьńьši) ‘smaller, lesser, younger’ (mьnvjь-jь);

Also related are Lithuanian máila ‘small thing, small fish’, Latvian maĩle ‘small fish’, Slavic mělъ-kъ in Old Serbian mioki ‘shallow’, Czech mělký ‘small,

shallow’, měliti ‘to crumble’, and Old Icelandic mjōr, mjār, mær ‘narrow, thin’ derived from maiwa-, maiwi-; Tocharian B maiwe ‘small, young’.

Ref : WP. II 242, WH. II 92 f., Trautmann 165, 184.

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PIET : 2139

1246. mei-6, meu̯-, min(u)-, mim(ei)-

English : expr. root

German : in Schallnachahmungen für helle, dünne Töne und Schreie

Material: Sanskrit mimāti ‘bleats, roars, cries’, mimāyat, àmīmēt ‘bleated, bellowed’, māyú- m. ‘the sound of bleating, roaring’; probably maya- m. ‘horse’ (‘neighing’), mayū́ra m. ‘peacock’ (‘crying’); miṇ-miṇa- ‘speaking indistinctly through the nose’.

Greek μιμίζω ‘to neigh’, μιμιχμός ‘the sound of neighing’, μιμάξασα · χρεμετίσασα · φωνήσασα (Hesychius), μινυρός ‘whimpering’, μινῦρομαι, μινυρίζω ‘to whimper’; derived from Latin minur(r)iō ‘to chirp, to warble’ (related to Greek), formed into mintriō, -īre ‘to whistle, to squeak, from the mouse’; Old Bulgarian mъmati, mьmati ‘to stammer’.

Ref : WP. II 243, WH. II 93;

See also : s. auch mū-.

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PIET : 2769

1247. mēi-7 : mōi- : mī-

English : ‘mild, soft’

German : ‘mild, weich, lieblich’

Comments: often extended with l-, n-, r-, t-

Material: Sanskrit máyas- n. ‘delight, joy, pleasure,’ along with m(i)i̯es dh(ē) in Sanskrit miyédha- m. ‘sacrificial food,’ Avestan myazda- m. ‘sacrificial meal’; as mei-dho- Sanskrit mēdha- m. ‘fat broth,’ médhas- n. ‘offering’.

With l-: Welsh mul ‘modest’, di-ful ‘bold’ (mōi-lo-); Old Prussian mijls, Lithuanian míelas and mýlas ‘dear, pleasant’, méilė f. ‘love’, meilùs ‘lovely’, mýliu, mylė́ti ‘to love’, pa-mìlstu, pa-mìlti ‘to gain affection’; Latvian mīļš (old u-stem) and mils (from mielas) ‘dear’, mīlêt ‘to love’, miẽluõt ‘to entertain’; Old Church Slavonic milъ ‘worthy of compassion’, Russian mílyj ‘dear’, etc.

With n-: Welsh mwyn ‘friendly’, Old Cornish muin, moin ‘delicate’, Breton moan ‘thin, tiny’ (mēi-no-); Old Irish mīn ‘smooth, gentle’ (mī-no-);

With r-: Albanian mirë ‘good, beautiful’; Old Church Slavonic mirъ ‘peace’; ablautend Old Serbian mijer (moiro-), Old Polish mier ‘peace’ (Old Lithuanian mieras, Latvian miêrs are similar to Slavic);

With t-: Latin mītis ‘mild, soft’ (mēit-); Old Irish mōith, mōeth (mōit-) as well, also Pl. mē(i)th ‘fat, fertile’; Welsh mwydo (mēit-) ‘to soften’, mwydion ‘soft tissues’; Latvian at-mist ‘to become soft’, at-mīetêt ‘to soften’.

Ref : WP. II 244, WH. II 96 f., Trautmann 174, 175.

Pages : 711-712

PIET : 2771

1248. meigh-, auch meik-

English : ‘to glimmer, twinkle; mist’

German : ‘flimmern, blinzeln; dunkel (vor den Augen flimmernd)’

Derivative: mighlā 'fog, cloud'

Material: 1. meigh-:

A. with the meaning 'to shimmer, to blink, micāre.'

Middle Dutch micken 'to observe (to blink at)', Old West Frisian mitza 'to pay attention'.

Lithuanian mingù, mìgti ‘to fall asleep’ (with už-); Latvian mìegu, migt (with àiz-, ìe-); Old Prussian enmigguns ‘fallen asleep’, ismigē ‘fell asleep’; Latvian miêgt ‘to close the eyes’, Old Prussian maiggun Accusative, Lithuanian miẽgas, Latvian mìegs ‘sleep’, along with Lithuanian miegù (old miegmi), miegóti, and Old Prussian meicte ‘to sleep’.

Slavic migъ in Bulgarian and Russian mig 'moment'; Slavic mьgnǫti in Russian Church Slavonic megnuti 'to blink', Serbian namàgnuti 'to wave', and mìgati 'to blink'; Iterative-Causative Old Church Slavonic sъ-meziti 'to close the eyes', with aorist-passive significance Slavic mьžati, Slovenian mɛ́žáti 'to keep the eyes closed', Russian mžat 'to doze off'; Serbian Church Slavonic miglivъ 'blinking'.

B. with the meaning ‘to become dark before the eyes, fog, cloud’.

Sanskrit mēghá- m. ‘cloud’, míh ‘fog, watery precipitation’, Avestan maēγa- ‘cloud’; Armenian mēg ‘fog’; Greek ὀμίχλη (Attic ὁμίχλη) ‘cloud, fog’, Homeric ἀμιχθαλόεσσαν ‘foggy, epithet of Lemnos’ (with vowel prefix);

Dutch miggelen ‘to drizzle’; Old Icelandic mistr ‘dreary weather’ etc. (miχstu-);

Lithuanian miglà ‘fog’, Latvian migla ‘fog’ (= ὀμίχλη); Old Bulgarian mъgla ‘fog’, Russian mgła ‘snow flurry, cold fog’, Czech mha ‘fog’, Russian mžít́ ‘to drizzle, to fog’ etc.

2. meik-: New Persian miža, muža (Pehlavi mičak), Baluchi mičāč ‘eyelash’;

Latin micō, -āre ‘to move with a jerk, to sparkle’ (mikāi̯ō); dī-micō ‘to fight, to struggle’; Welsh mygr ‘shining’, di-r-mygu ‘to despise’ (like dē-spiciō); Old Irish de-meccim (cc = g) ‘to despise’ is British loanword; Old Bulgarian mьčьtъ ‘vision, specter, shimmer’; Upper Sorbian mikać ‘to blink, to twinkle’, etc.

Ref : WP. II 246 f., WH. II 86, Trautmann 174, 184;

See also : s. auch unter meis-.

Pages : 712-713

PIET : 741

1249. meiĝh-

English : ‘to urinate’

German : ‘harnen’

Material: Sanskrit mḗhati 'urinate', participle mīḍhá- (= Latin mictus), mīḍha- n. 'excrement', mēha- m. 'urine'; Avestan maēzaiti 'urinate, fertilize', maesman- 'urine';

Armenian mizem 'urinate', mēz 'urine';

Greek ὀμείχειν, aorist ὤμειξα (= Latin mīxī), younger ὀμῑχέω 'to urinate', ἀμῖξαι • οὐρῆσαι Hesychius (ἀ-, ὀ- are probably vocal proposals); cf. μοιχός m., μοιχάς, -άδος f. 'adulterer(adulteress)';

Latin meiō, -ere, mixi, mictum (secondary mingō, minxi, minctum) 'to urinate' (meigh-i̯ō);

Albanian (për- mēiere) përmjer ‘urinate’ similar to pështurr, pshurr ‘urinate’ by Andi Zeneli

Descendants

Asturian: mexar

Dalmatian: miur

English: micturate

Galician: mexar

Portuguese: mijar

Spanish: mear

Old Icelandic mīga, Anglo-Saxon mīgan, Middle Dutch mīgen 'to urinate', Anglo-Saxon micga m., micge f. migoða 'urine', Gothic maíhstus, Old Saxon, Old High German mist 'dung', Anglo-Saxon meox 'excrement, dung', North Frisian mjuks, Anglo-Saxon miexen f. 'dung heap', Old Saxon mehs n. 'urine', Middle Dutch mes, East Frisian mēse etc.; probably related to the name of the mistletoe which is only transplanted through bird dung: Old High German mistil, Anglo-Saxon mistel, Old Icelandic mistil-teinn 'mistletoe branch'; (with renewed tenuis of the formative:) Middle High German meisch 'mash', Middle Dutch meisch, mēsch 'unfermented malt juice, mash', Anglo-Saxon māsc-, māx-wyrt 'mash wort', English mash 'mash, crush';

Lithuanian mę̃žù (new formation for minžù), mį̃šti 'to urinate', Latvian mìeznu and mīžu, participle mìzu, infinitive mìzt 'to urinate' (but Lithuanian mė́žiu, mė́žti 'to handle manure' is rather mė́žiu = Latvian mêžu, mêzu, mêzt; a long-grade root noun mē[i]ĝh- is underlying);

Sanskrit mìž-âm, -ati 'to urinate' (ž generalized from the present miz-jǫ); Slovenian məzí, məzéti 'to ooze (of liquids)', məzína 'peat soil'; Slavic mězga (moiĝzghā from moiĝh-skā) 'tree sap' ('dripping out') in Sanskrit mézga, Czech mízha, míza etc.;

Tocharian B miśo 'urine'.

Ref : WP. II 245 f., WH. II 60 f., Kuiper Nasalpräs. 159, Trautmann 185, Berneker II 54.

Page : 713

PIET : 740

1250. mei-g$^{w}$-

English : ‘to exchange’

German : ‘wechseln, tauschen; eine Ortsveränderung vornehmen’

Material: Greek ἀμείβω ‘to exchange’, Med. ‘to reply, to recompense, to wander’, ἀμοιβός ‘changing’, ἀμοιβή ‘exchange’;

Latin migrō, -āre ‘to wander’, a denominal of mig$^{w}$-ros.

Ref : WP. II 245, WH. II 86 f.

See also : Erweiterung von mei- ‘wechseln’.

Page : 713

PIET : 0

1251. mei-k̂- (und mei-ĝ-)

English : ‘to mix, stir’

German : ‘mischen’

Grammar: also mei-: mi-ek̂-, mi-n-ek̂-; present stems also with -so-, -sk̂o-;

Derivative: mik̂-ro- ‘mixed’

Material: Sanskrit mēkṣáyati, mimikṣḗ ‘stirs’, miśrá- ‘mixed’, miśráyati ‘mixes’; Avestan minašti ‘mixed’, misvan- ‘containing the mixed’; myāsaite ‘they mix themselves’;

Greek μίγνῡμι (correctly μείγνῡμι), μείξω, ἔμειξα, ἔμ(ε)ικτο, ἐμῖγην ‘I mix’, μίσγω likewise, μίγα, μίγδα Adv. ‘mixed’, μιγάς, -άδος ‘mixture’ (with unclear γ); μίσγω ‘I mix’ from μιγ-σκω, or related to mezg-.

Latin misceō, -ēre ‘to mix’ (extension of mi[k̂]-sk̂ō);

Old Irish mesc ‘drunken’, Middle Irish also ‘confused’; mesc(a)id ‘mixes, plunges in, confuses’; Welsh mysgu ‘to mix’;

Old High German miskan, Anglo-Saxon miscian ‘to mix’ (more likely from Latin).

Lithuanian miešiù, miẽšti (meik̂i̯ō) ‘to mix’, iterative maišaũ, maišýti; Latvian màisu, màisît likewise; also ‘to plow a second time’; cf. Old Prussian maysotan ‘mixed’, meaning ‘colored’; intransitive sumįšù and sumįštù, -mìšti ‘to get confused’, Latvian samist likewise; Latvian misêt ‘to mix, to confuse’; Lithuanian maĩštas m. ‘uproar’, mìšras ‘mixed’, Latvian mistrs likewise;

Old Bulgarian měšǫ, měšiti etc. ‘to mix’, which has lost its iterative meaning.

Related is likely Sanskrit ā-míkṣā ‘curds from milk’, Ossetic misin ‘buttermilk’, Middle Irish medg, Welsh maidd, New Cornish meith, Old Breton meid, Gaulish-Latin mesga (French mêgue) ‘whey’ (misgā), Old Icelandic mysa ‘whey’ (mihswōn-).

Ref : WP. II 244 f., WH. II 95 f., Trautmann 175; Kuiper Nasalpräs. 50, 123.

Page : 714

PIET : 2140

1252. mei-no-

English : ‘wish, intention’

German : ‘Meinung, Absicht’

Material: Old Irish mían n. ‘wish, desire’; Welsh mwyn (meino-) ‘enjoyment’, er mwyn ‘for the sake of’;

Old High German meina f. ‘sense, opinion, intention’; Old Frisian mēne; Anglo-Saxon mān f. ‘opinion, mention, complaint’; Old High German meinen ‘to mean, to say’; Anglo-Saxon mǣnan likewise, also ‘to complain’;

Slavic maini̯ō ‘to mean’ in Old Church Slavonic mĕnjǫ, mĕniti ‘to mention, to consider’, etc.

Ref : WP. II 302, Trautmann 165.

Page : 714

PIET : 2216

1253. meis-

English : ‘twinkling, glimmering; mist’

German : ‘flimmern, blinzeln, dunkel (vor den Augen flimmernd), Nebel, Wolke; auch betrügen, Trug’

Material: Sanskrit miṣáti ‘opens the eyes’, ni-miṣ f., ni-miṣa- m. ‘blinking, closing of the eye’; miṣa- n. ‘deceit, trickery’; mīḍam ‘quietly’ (miz-do- ‘stealthy’), mīlati ‘closes the eyes’;

In dialectal forms, ndd. mis ‘foggy weather’, miseln ‘to drizzle’; Dutch (Flemish) mijzelen, mīzelen ‘to rain dust’;

Old Church Slavonic mьšelъ ‘shameful gain’, Russian mšel ‘profit’, ob-michnútьśa ‘to err’.

Ref : WP. II 248 f.;

See also : Erweiterung der auch in meigh-, meik- vorliegenden Wurzel.

Page : 714

PIET : 2147

1254. meit(h)-1

English : ‘staying (place)’

German : ‘Aufenthals(ort)’, woraus Baltic auch ‘Lebensunterhalt, Nahrung’

Material: Avestan maēϑanəm n. ‘dwelling place for humans and gods, home, house’, miϑnāiti ‘lingers, resides, remains’;

Lithuanian mintù, mìsti ‘to nourish’, mìtas ‘livelihood’, maitìnti ‘to nourish’, maĩstas ‘food’; also Lithuanian maità, Latvian màita ‘carrion’; Old Prussian maitā ‘nourishes’;

Latvian mitiât ‘to provide dwelling and nourishment’, mìtu, mist ‘to dwell, reside, have sustenance’.

Ref : WP. II 247, Trautmann 185, Berneker 2, 52.

Page : 715

PIET : 742

1255. mei-t(h)-2

English : ‘to exchange’

German : ‘wechseln, tauschen’

Derivative: mei-tu-, moi-tu- ‘exchange’

Material: Sanskrit mḗthati, mitháti ‘exchanges, disputes, associates with’; mithá- Adv. ‘mutually, alternately, together’ = Avestan miϑō Adv. ‘incorrectly, wrongly’; Sanskrit míthūṣ, míthus, mithuyā Adv. similarly; Avestan miϑwa(na)-, miϑwara- Adj. ‘paired’;

Greek (Sicilian) μοῖτος ‘recompense, gratitude’ (possibly from Italic);

Latin mūtō, -āre (moitāi̯ō) ‘to change, alter, exchange’, mūtuus ‘mutual’;

Old Irish negative prefix mí-, mis(s)-; fuller form in mis-cuis ‘hatred’; compare to Germanic missa-; also Old Irish messa ‘worse’.

Gothic maidjan ‘to change, alter’, in-maidjan ‘to transform’; Gothic maiþms ‘gift’, Old Icelandic Pl. f. meiðmar, Anglo-Saxon māðum, Old Saxon mēðom ‘gift, treasure, gem’;

Participial form mitsto- ‘confused, false’ in Gothic missō ‘mutual, reciprocal’; Old Icelandic (ā)miss, Middle Dutch to misse ‘incorrect, unfavorable’, Old High German missi ‘various types’;

Prefix Gothic missa- ‘wrong, miss-’ (missa-dēds = New High German Missetat, missa-leiks ‘varied’, compare New High German mißfarben ‘multicolored’); possibly also Gothic missa-qiss ‘word dispute’. Old Icelandic mis- (rarely missi-), Old Saxon, Anglo-Saxon mis-, Old High German missa-, missi-, New High German miss-.

Old High German and Anglo-Saxon missan ‘to miss, lack, fail’; Old Icelandic missa ‘to miss, lose’; Middle High German misse f. ‘lack’; Anglo-Saxon miss n. ‘loss’; Old Icelandic missir m., missa f. ‘loss, damage’;

Related to Old High German mīdan ‘to avoid, be deprived of’, reflexively ‘to abstain’; intransitive ‘to stay away, to lack, to conceal’;

Old Saxon mīthan, mīdan with similar meanings, and Anglo-Saxon mīðan ‘to conceal; to avoid’.

Balto-Slavic meitu- in Latvian miêtus m. ‘exchange, switch’, alongside mituôt and mietuôt ‘to exchange’, mitêt ‘to change’, refl. ‘to stop’, Adv. pa-mîšu ‘alternately’.

Old Church Slavonic mitě ‘alternately’, Russian-Church Slavonic mitusь Adv. etc.; along with Old Church Slavonic mьstь etc. ‘revenge’.

Ref : WP. II 247 f., WH. II 137, 140, Trautmann 176 f.;

See also : s. unter mei-2.

Page : 715

PIET : 2146

1256. mek-

English : ‘to bleat’ (expr. root)

German : Schallwort für ‘meckern’

Material: Sanskrit makamakāyatē ‘to bleat’, mēká- m. ‘buck’; Armenian makʿi ‘sheep’; Greek Homeric μηκᾶσθαι ‘to bleat’; Latin micciō, -īre ‘to bleat’; Middle High German meckatzen, mechzen, New High German meckern, Middle High German mecke ‘billy goat’; Lithuanian mekenù, -énti ‘to bleat, to stammer’; Little Russian mékaty ‘to bleat’.

Ref : WP. II 256, WH. II 85 f., Trautmann 177;

See also : vgl. mei-6.

Pages : 715-716

PIET : 0

1257. mel-1 (auch smel-), melə- : mlē-, mel-d- : ml-ed-, mel-dh-, ml-ēi- : mlĭ-, melə-k- : mlā-k-, mlēu- : mlŭ-

English : ‘to grind, hit; fine, ground’

German : ‘zermalmen, schlagen, mahlen’, speziell Korn; aus ‘zerrieben’ auch ‘fein, zart, weich’ und ‘aufgerieben, schwach’

Derivative: melu̯o- ‘flour’; mol-to-, ml̥-to-, ml̥̄-to- ‘crushing’, mlī-no- ‘crushed’

Material: A. Sanskrit mr̥ṇāti, mr̥ṇati ‘crushed, ground’, mūrṇá- ‘withered, limp’ and ‘crushed’ (also partially mixed with 3. mer-), mlā- ‘soft, withered, to become limp’, mlātá- ‘softly tanned’, Avestan mrāta- ‘crushed’, perhaps Sanskrit malvá- ‘foolish, silly’ (‘weak’ in a mental sense); cf. Gothic ga-malwjan, Old High German molawēn, Lithuanian maĨvinti; from the i-basis Sanskrit mrityati ‘decays, dissolves’.

Armenian malem ‘crush’ (mel-), ml-ml-em ‘rub’, mełm ‘soft, limp’, ma-mul ‘presses’.

Greek μύλη f., late μύλος m. ‘mill’, μύλλω ‘grind, crush, pulverize’ (also like Latin molō ‘to grind’: Sicilian μυλλός ‘female genitalia’); μαλερός ‘crushing’; μάλευρον ‘flour’ is a blend of ἄλευρον and μύλη; ἀμαλός ‘weak, delicate’, ἀμβλύς ‘dull, weak’; from the i-basis Greek βλίτον ‘goosefoot’ (compare with the meaning in New High German Melde under mel-dh-), βλιτο-μάμμας ‘fool’, βλιτάς ‘worthless woman’.

Albanian mjellmë ‘goosefoot, swan, silly bird’ by Andi Zeneli

Albanian mjel ‘flour’ (melu̯o- = New High German Mehl);

Albanian miell ‘flour’ : Albanian mjel ‘flour’ (melu̯o- = New High German Mehl); miell ‘flour’, mjel ‘milk’

mjellmë ‘swan’ by Andi Zeneli similar word formation to delme ‘sheep’, zjerm ‘fire’

mjelm ‘sisa ose gjiri i bardhë i bagëtisë’ by Andi Zeneli

Latin molō, -ere ‘to grind’ (= Old Irish melid), molīna ‘mill’, mola ‘millstone’; Umbrian kumaltu, kumultu, comultu ‘grinding’, kumates, comatir ‘grinders’, maletu ‘miller’ (Indo-European melǝ́); Latin mulier ‘woman’ (from mulḭ́ési, Indo-European mḷ-i̯ésī ‘the more delicate’, comparative to mollis [p. 718]); marcus ‘hammer’, back-formation from marculus, martellus (mal-tl-os), with the ‘a’ like in Latin palma : Greek παλάμη; Latin malleus ‘hammer, maul’ from mal-ni- ‘crushing’.

Old Irish melim ‘to grind’ (with com- ‘to crush’, with to- ‘to consume’); Welsh malu (mel-), Breton malaf ‘to grind’, meil ‘mill’ (meli̯ā); Old Irish mlith Dat. ‘for grinding, (mḷ-t-), mol ‘mill handle’; maləu̯o- ‘soft’ in Breton divalo ‘(not tender =) raw, ugly’, Welsh malwoden ‘mud’.

from a heavy base Gaulish blāto- (French blé), Middle Welsh blawt, New Welsh blawd, Old Cornish blot, Breton bleud ‘flour’ (mḹ-tó- = Lithuanian mìltai) Old Irish mlāith, Middle Irish blāith ‘soft, smooth’, Middle Breton blot ‘soft, tender’ (mḹ-ti-; Welsh mwlwg ‘refuse’ (molu-ko-); Celtic molto- in Welsh mollt, Cornish mols, Breton maout, Middle Irish molt, Gaulish-Rom. multo, -ōne ‘(castrated) ram’.

Gothic Old High German malan, Old Icelandic mala ‘to grind’ (Germanic a-present); Old High German muljan ‘to crush’, Old Icelandic mylia the same, Old High German gimulli ‘milled product’ (but Old High German mulī, -īn, Anglo-Saxon myln, Old Icelandic mylna ‘mill’ from Late Latin molīna).

Albanian mullini ‘mill’ by Andi Zeneli (diminutive mullinion in Illyrian like Oulkinion, Delminion)

Gothic mulda, Anglo-Saxon molda, Old Icelandic mold, Old High German molta f. ‘dust, earth’ (mḷ-tā); Gothic malma m. ‘sand’, Old Icelandic malmr ‘ore’, ablautend Anglo-Saxon mealm-stān ‘sandstone’, Middle High German malmen ‘to crush’, Old Saxon, Old High German melm ‘dust, sand’ (: Lithuanian melmuõ ‘kidney stone, stone disease’).

New High German dialectal mulm ‘decomposed earth, dust, rotted wood’; Old High German, Old Saxon mëlo, Gen. -wes, Anglo-Saxon melu-, Gen. -wes, Old Icelandic mjǫl ‘flour’ (melu̯o- = Albanian miel).

The Old High German mil(i)wa means 'mite,' the Gothic malō is 'moth,' and the Old Icelandic mǫlr refers to 'moth (a grain-eating insect).' The Old Bulgarian molь

also means 'moth,' and the Armenian dialect term məɣmóɣ (derived from mołmoł) signifies 'moth.'

The affiliation of Sanskrit malūka- (meaning 'type of worm'), Armenian mlukn ('bug'), Old Saxon Middle Dutch mol (meaning 'lizard'), Middle High German mol (meaning 'lizard'), Old High German mol, molm, molt (meaning 'lizard'), and New High German Molch (which resembles Armenian mołēz 'lizard') is very questionable; it is more likely related to mel- on page 721.

Illyrian Mollossi ‘dragon’ by Andi Zeneli

In Gothic, ga-malwjan means 'to crush, to pulverize'; in Old Icelandic, mølva means 'to break into pieces'; and in Old High German, molawēn means 'to smash'. Old Icelandic mjǫll refers to 'fine snow', while in some Swedish dialects, mjäl(l)a means 'a type of fine sandy soil' (derived from melnā). Gothic mulda, Anglo-Saxon molde, and Old High German molta all mean 'dust, earth', with the participle mḷ̊-tā́ signifying 'the crushed one'.

Lithuanian malù and málti (accented on the heavy base) 'to grind'; malũnas and Old Prussian malunis refer to 'mill'; mìltai and Latvian miL̃ti 'flour' (comparable to Welsh blawd), while Old Prussian meltan also means 'flour'. Lithuanian malinỹs and milinỹs, as well as Latvian mìlna, denote 'pestle'. Lithuanian maL̃vinti and mulvinti 'to torment'. With the formative -to-, Latvian màltît and miltît 'to beat'. For Lithuanian melmuõ, refer to the previous section.

In Old Church Slavonic, meljǫ and mlětь, Russian molótь, and Sanskrit mljèti (with a heavy base) 'to grind'. In Polish, mlon refers to 'handle of the hand mill' (derived from melnъ), while Russian mélenъ and Sanskrit čak. mlán (from molnъ) also pertain to 'milled product'. Sanskrit mlêvo and mlijevo 'grist, grain' (comparable to Old High German melo and Albanian mjeł), with similar terms in Serbian ml-î-vo and Russian mél-i-vo referring to 'grist'.

Little Russian mółot m. ‘dregs, husks of malt’, Slovenian mláto n., mláta f. ‘malt dregs’, Czech mláto the same, Old Prussian piva-maltan ‘beer malt’ (related to German mel-d-) etc.; probably also (with a slight basis) Old Church Slavonic mlatъ, Russian mólotъ etc. ‘hammer’ as mol-to- ‘crushing, -er’; Church Slavonic mlatiti (moltiti) ‘to strike’; with the lengthened form mělьkъ ‘small’ and Old Church Slavonic mělъ ‘lime’ etc.;

Tocharian A malywët ‘you crush, trample’, B melye ‘they crush’; Hittite ma-al-la-i ‘crushed’;

With the initial s-: Norwegian smola ‘to crush’; Middle High German smoln ‘to release bread crumbs’, Old Swedish smola, smula, smule ‘fragments’ (beside Old Icelandic moli the same, mǫl f. ‘heap of stones’); Latvian smelis, smēlis ‘water sand in the field’, Lithuanian smėlỹs, Gen. smẽlio ‘sand’, smiltìs the same

B. Basis m(e)lēi- : mlī- in: Welsh blin ‘tired’ (mlī-no-), Old Breton Pl. blinion ‘inactive’; Latvian blīnis ‘weary person’, blĩnêt ‘to languish’; Serbian mlȉtām, -ati ‘to become sluggish, to stroll’ (compare with ĭ: Sanskrit mrityati, Greek βλίτον), Russian-Church Slavonic mlinъ ‘cake’, Russian blin ‘pancake’, Serbian mlȉnac ‘leavened dough, matzo’; Little Russian mlity ‘to pass away’, Caus. mloity ‘to cause nausea’;

Uncertain Serbian mlédan ‘thin, weak’, dialectally ‘bland, insipid’ (in Slavonia mlídan), etc. This likely also relates to Greek μελίνη, Latin milium (meli̯o-), Lithuanian f. Pl. malnos ‘millet’; originally with the inflection mél-i-, -n-és.

C. From a u-base (compare Greek ἀμβλύς, Sanskrit malvá-, New High German Mehl, etc.): Avestan mruta- 'ground, weak', mrūra 'grinding, destructive'. mel-d- (perhaps first in a d-present); m(e)le-d-; mḷdu-, m(e)ldu̯i- 'soft'.

Sanskrit márdati, mṛdnāti 'crushes, rubs, grinds', Avestan marəd- (mardaite; morənda-t̃ from mṛnda-) 'to damage', Causative Sanskrit mardayati 'crushes, breaks, oppresses, torments' (these Aryan words can and will partly continue Indo-European mer-d- with the same meaning).

Sanskrit mṛdú- (= Greek βλαδύς) 'soft, tender', feminine mṛdvī́, comparative mradīyān, superlative mradiṣṭha-; vi-mradati 'softens'; Sanskrit mṛt- (mṛd-) 'earth, clay, soil', mṛtsná- m. n. 'dust, powder', mṛtsnā́ 'fine earth, good clay, clay' (cf. New Icelandic mylsna 'dust'); Armenian mełk 'soft, flaccid' (meldu̯-i-).

Greek ἀμαλδῦνω 'weakness, destroy' (from [ἀ]μαλδύ-ς = Sanskrit mṛdú-); βλαδύς, βλαδαρός 'flaccid' (μλαδ-, mḷd-); μέλδω 'melt' (transitive, mediopassive intransitive = Anglo-Saxon meltan, etc.); with the vowel position and meaning of Sanskrit vimradati, mradīyān also βλέννα f., βλέννος n. 'mucus, snot', βλέννος 'slow-witted, dull' (mled-sno-, compare Sanskrit mṛt-snā-).

Bledar Illyrian name meaning ‘silly’ by Andi Zeneli

Latin mollis 'soft, pliant, flexible' (mḷdu̯-is, compare Sanskrit feminine mṛdvī́); blandus 'flattering, caressing, kind' from mləndo-.

Welsh blydd ‘soft, tender’, Breton ble ‘weak’ (mḷdo-), Old Irish meldach ‘pleasant’ (can also belong to mel-dh-; likewise:) Scottish Gaelic moll m. ‘chaff’; Middle Irish blind, blinn ‘a dead man's saliva’ (probably mḷd-sno-);

Anglo-Saxon meltan ‘to melt, burn, digest’, Old Icelandic melta ‘to dissolve (in the stomach), digest’, Norwegian molten ‘tender, soft’, Causative Anglo-Saxon mieltan ‘to melt, purify, digest’; Gothic ga-malteins f. ‘dissolution’, Old Icelandic maltr ‘rotten, spoiled’, Old High German malz ‘melting away, weak’.

Old High German malz, Anglo-Saxon mealt, Old Saxon, Old Icelandic malt ‘malt’ (Slavic molto, Czech mláto, etc. borrowed from Germanic); compare Sanskrit mṛd-, mṛtsnā́- with New Icelandic mylsna ‘dust’, Anglo-Saxon formolsnian ‘to turn to dust’ (see above).

With the addition of s-: Old High German smĕlzan ‘to dissolve, melt’, smalz ‘rendered fat or butter’, Anglo-Saxon smolt, smylte ‘calm, from the sea’, Swedish smultna ‘to become calm’; possibly related are Old High German milzi, Anglo-Saxon milte f., milt m., Old Icelandic milti ‘spleen’ (easily softened, as if melted).

Old Bulgarian mladъ, Russian mólodъ, etc. ‘young, tender’ (moldo-); Old Prussian maldai Nom. Pl. m. ‘boys’, maldū-ni-n Accusative Sg. ‘youth’, maldian ‘foal’; Old Prussian maldenikis ‘child’, Old Bulgarian mladenьcь, mladьnəcə ‘youth’ (molden-, moldin-).

The root mel-dh- (perhaps initially in a dh-present mel-dh-ō) corresponds to Sanskrit márdhati, mṛdháti, meaning 'lets up, neglects, forgets' ('becomes soft, flaccid = worn out').

The Greek μαλθακός ('soft, tender, mild') extends from μαλακός, derived from μάλθη ('wax'), μαλθώσω • μαλακώσω in Hesychius, μάλθων ('softie'), and μαλθαίνω ('to soften'). Related to this (or to mel-d-) is the Welsh blydd and similar terms.

In Gothic, *unmildjai* (nom. pl.) means 'unloving', and *mildiþa* means 'mildness'. In Old Icelandic, *mildr* means 'merciful, compassionate'; in Anglo-Saxon, *milde*; and in Old High German, *milti* means 'mild, kind, friendly'.

In Old High German, *melta* and Anglo-Saxon *melde* are related to the Swedish *mæld* and *molda*, as well as Old High German *malta* and *multa*, which refer to 'mild'. These terms are akin to Greek βλίτον ('mild') from mli-to-, related to the dusting of leaves.

The term "(s)mel-k-: Old Icelandic melr ‘sand hill’ (melha-), Swedish dialect mjåg (melga-) the same Latvian smelknes ‘sandfall’, smalknes ‘fine dust, sawdust’, smalks ‘fine’, smulksne ‘tiny bit, trifle’" refers to a Proto-Indo-European root related to small particles or fine substances, with cognates in various languages reflecting meanings associated with sand, dust, or smallness.

The term in Lithuanian smulkùs ‘fine’, smùlkti ‘become fine’, smulkmė ‘trifle’; Lithuanian smiltìs, Latvian smìlts, smiÎkts ‘sand’, refers to a Proto-Indo-European root connected to the concept of fineness or small particles, with cognates in Lithuanian and Latvian that denote both fine qualities and sand.

The term melə-k-, mlāk- ‘soft, weak, dull, foolish’. Greek μαλακός ‘soft’, βλάξ, -κός ‘sluggish, soft, foolish’; βληχρός, Homeric ἀβληχρός ‘weak, gentle’ (μλᾱκ-σρός); μάλκη ‘freezing, freezing stiff’, μαλκῖω ‘to have stiff limbs from cold’ deviates too far in meaning, refers to a Proto-Indo-European root related to softness or weakness, with Greek cognates reflecting similar notions of softness, foolishness, and frailty.

The term Middle Irish malcad ‘to rot’; presumably Middle Irish blēn (Old Irish mlēn) ‘the soft ones’ from mlaknā, refers to a Proto-Indo-European root associated with softness or rotting, with Middle Irish and Old Irish forms reflecting concepts related to decay and softness.

Old Church Slavonic mlьčati, Russian molčátь ‘to be silent’ (milkē-), Old Church Slavonic u-mlьčiti ‘to tame’, u-mlьknąti ‘to fall silent’ (: Irish malcaim ‘to rot’); Bulgarian and Serbian mlâk ‘lukewarm’, etc. Lithuanian mùlkis (ml̥̄kį̆os) ‘fool’.

With -sko-: Gothic un-tila-malsks ‘impulsive’, Old Saxon malsc ‘proud’, New High German mulsch ‘soft’, mulschen dialect ‘to sleep’ refers to a Proto-Indo-European root associated with concepts of softness, foolishness, and silence, with cognates in various Indo-European languages reflecting meanings related to these themes.

Ref : WP. II 284 ff., WH. I 508, II 16, 103 ff., Trautmann 167 f., 177, 184, 188.

Pages : 716-719

PIET : 713

1258. mel-2

English : ‘to fail; to deceive’

German : ‘verfehlen, trügen’

Derivative: mel-i̯o- ‘evil’

Material: Avestan mairya- ‘deceitful, villainous’; Armenian meł, Pl. mełkʿ ‘sin’; Greek μέλεος ‘futile, void, unhappy, wretched’ (appears to be based on μελε[σ]ος from the meles- stem, whose weakest form mḷs-, βλασ- perhaps in βλάσ-φημος meaning ‘saying the wrong, inappropriate thing’); possibly μύλη ‘miscarriage’ from ἀμβλίσκω, ἀμβλόω ‘to cause a miscarriage’.

Middle Irish mell ‘error, mistake’ (mel-s-os, from the -es stem), mellaim ‘I deceive’, maile ‘evil’; Welsh mall ‘corrupt’ (mḷso-); Lithuanian mẽlas ‘lie’, Latvian Pl. mę̣li ‘lies’, màldît ‘to err, to be mistaken’, mùldêt ‘to wander aimlessly, to fantasize, to torment oneself’, mèlst ‘to speak confusedly’.

Ref : WP. II 291.

Pages : 719-720

PIET : 769

1259. mel-3

English : ‘to hesitate’

German : ‘zögern’

Material: Greek μέλλω, Fut. μελλήσω ‘to hesitate, to be about to’ (μόλις ‘hardly’); μέλει μοι ‘it matters to me’, μέλω, -ομαι, -ήσω, μέμηλα (Doric μέμᾱλα), μέμβλεται ‘to weigh on one’s heart, to be concerned’, μελέδη, μελεδών, μελέδημα ‘concern’, μελέτη ‘study’, μελέτωρ ‘caretaker’; Latin prō-mellere (-ll- = -ln-) ‘to promote a lawsuit’, re-melīgō ‘a delayed one’, re-mulcum ‘tow rope’, prō-mulcum ‘related’; Old Irish mall (mḷ-so-) ‘slowly’.

Ref : WP. II 291 f., WH. II 370, 427 f.

Page : 720

PIET : 2206

1260. mel-4

English : ‘strong, big’

German : ‘stark, groß’

Material: Greek μάλα ‘very’, μᾶλλον ‘more’ (for μέλλον = Latin melius appearing after θᾶσσον, θᾶττον: τάχα), μάλιστα ‘most’; Latin melior ‘better’ (originally ‘stronger’); multus ‘much’ (mḷto-); related are multa, older molta ‘penalty, penance’, multō, -āre ‘to punish’, dialect word, compare Oscan moltam ‘penalty’, moltaum ‘to punish’, multasikad ‘penal’, Umbrian motar ‘many’, mutu ‘penalty’ (mḷtā ‘compensation, reparation’; compare Germanic bōtō ‘penance’: bata- ‘better’); Latvian milns ‘very much’.

Ref : WP. II 292, WH. II 63 f., 123 f.

See also : A possible root formed through the extension of ĝ(h) is melĝh- ‘to swell’; see there.

Page : 720

PIET : 770

1261. mel-5

English : ‘member; to join’

German : ‘Glied; zusammenfügen’

Material: Sanskrit márman- n. "member, open, unprotected body part," Armenian marmin "body, flesh" (from Iran), Lithuanian mélmenys "flesh at the kidneys," Latvian mēlmeńi "soft, loins"; different Mühlenbach-Endzelin II 596 (from meldm- to p. 718).

Greek μέλος n. 'member' and 'articulated way, song, melody,' hence μελίζω 'I sing'; Breton mell m., Cornish mel, Pl. mellow 'ankle,' Welsh cym-mal 'joint, junction, connection' (Proto-Celtic melso-: μέλος = Lithuanian tamsiá: Sanskrit támas n.); Tocharian AB mälk- 'to unite'.

Ref : WP. II 292.

Page : 720

PIET : 771

1262. mel-6, melə-

English : ‘dark colour (black, dirty, etc.)’

German : in Farbbezeichnungen, bes. von dunkeln, unreinen, schmutzigen Farbentonen; ‘Schmutz, beschmutzen’

Derivative: melə-no- 'dirty'

Material: Sanskrit maliná- 'dirty, black', mlā-na- 'black, dark-colored', mála- m. n. 'dirt, waste, sin';

Greek μέλας, -αινα, -αν 'black' (probably from μέλανος after the fem. μέλαινα = Sanskrit malinī), μίλτος 'red ochre', μολύνω 'to soil' (perhaps from μαλύνω), μύλλος 'red mullet' (ablaut like Latin mulleus, Lithuanian mulvas), with ō-grade μώλωψ 'stripe, bruise';

Albanian mel-enë (collective mel-inio-) 'elm' (from the color of the wood), mel-ézë also, mjerë 'unhappy' (mel-ro- 'black'), etc."

Maybe Albanian mjellmë ‘white swan’ originally ‘black’ by Andi Zeneli.

Proto-Roman melix, -ice (French mélèze) 'larch';

Latin mulleus 'reddish, purple' (mulne̯os); compare Old High German mol p. 717;

Gothic mēla Nom. Pl. 'letter, character', mēljan 'to write', Old High German ana-malī 'spot, scar', Middle High German māl n. 'spot', Old High German mālōn, -ēn

'to paint, to draw', Old Norwegian mæla 'to color, to paint' (originally 'to paint with black color')."

Baltic mēlna- (melə-no-) in Latvian mẹlns 'black', Old Prussian melne 'bruise', Lithuanian meĨsvas 'bluish' (also Lithuanian meletà, -atà 'green woodpecker; hazel grouse', Old Prussian melato 'green woodpecker'); Lithuanian mélas, mélynas 'blue', mélynė 'bruise resulting from a blow', Latvian mẽļš 'dark blue' (mēļi̯as); Old Prussian mīlinan Accusative fem. 'spot'; Lithuanian mólis, Latvian mâls 'clay';

with u-colored reduplicated form: Lithuanian muĨvas 'reddish, yellowish', muĨv-yti, -inti 'to smear', muĨvė 'mud, swamp';

Russian malína 'raspberry, blackberry'."

Ref : WP. II 293 f., WH. II 122 f., Trautmann 177 f., 188.

Pages : 720-721

PIET : 772

1263. mel-7

English : ‘wool’

German : ‘Wolle, Wollgewand’

Material: Greek μαλλός (mḷ̊-nó-) 'wool, tuft'; Lithuanian mìlas 'cloth,' Latvian mil(n)a 'coarse cloth,' Old Prussian milan 'same'; (Serbo-Croatian mälje, Gen. mâljā Pl. f. 'down, fine hair' is derived from New Greek μαλλιά Pl.).

Ref : WP. II 294.

Page : 721

PIET : 774

1264. mel-8, melə- : mlō-

English : ‘to appear, come up’

German : ‘hervorkommen, erscheinen, hochkommen; Erhöhung, Wölbung’

Derivative: molā ‘shore’

Material: Perhaps Sanskrit maṇi- ‘pearl’, maṇika- m. ‘(round) water pot’; Greek μολεῖν ‘to go, come’ (Aor.), Präs. βλώσκω, Perf. μέμβλωκα; ἔβλω• ἐφάνη; (αὐτό-μολος) αὐτόμολος ‘going of oneself, without bidding: as substantive a deserter’, Hdt.9.76. Adv. αὐτομόλως ‘treacherously, S.Fr.691.’

(προ-μολή) προμολή ‘an approach, of the foot of a mountain, Anth.; the mouth of a river, Anth.’

προβλώσκω ‘to go or come forth, to go out of the house, Homeric’

μολεύω ‘trim the plant shoots, cut off and transplant the suckers or shoots of trees’;

Venetian River name Mal-ont-īna ‘Maltein’ (Carinthia), South Illyrian Placename Malontum, etc. (Krahe, Würzburger Jahrb. 1, 214);

Albanian mal ‘mountain’ (mol-no-); Toscan maje ‘peak, summit’ (mol̯ā); Albanian mol ‘forest’ (‘mountain forest’) from mēlo-; Geg. moje ‘high place’ (mēl-i̯ā); Proto-Roman malga ‘alpine pasture’ (mal-ikā);

By Andi Zeneli:

Italian

malga

Noun

malga f (plural malghe)

mountain pasture

secluded alpine farm building

Venetian

Noun

malga f (plural malghe)

alpine farm (of cows).

Old Irish Accusative Pl. mailgea (mal-ik-), Middle Irish Nom. Sg. mala ‘eyelash’; mell ‘lump, hill’ (mel-no-) = Breton mell ‘large ball’; Middle Irish mul ‘ball, lump’ (molu-), mul-lach ‘peak, summit’; Old Breton island name Μαλαιος, later Malea Insula (Adamnán), New Irish Muile ‘Mull’;

Latvian mala f. ‘edge, shore, area’; Lithuanian lýg-mala ‘height of the edge’;

Serbian ìz-molīm, iz-mòlīti ‘to show off’ (i.e., causative ‘to make something emerge’), Slovenian molíti ‘to stretch out, to hold out’, moléti ‘to jut out, to protrude’, etc.;

Ref : WP. II 294 f., Jokl L.-k-U. 162, Berneker II 74, J. Loth RC. 44, 293 ff.; 46, 161 f.

Pages : 721-722

PIET : 775

1265. meldh-1

English : ‘to pronounce ritual words’

German : ‘rituelle Worte an die Gottheit richten’

Material: Armenian maltʿem 'I ask'; Old Saxon meldōn 'to state, to relate', Old High German melda 'report, slander', meldōn, -ēn 'to announce, to indicate, to betray', Anglo-Saxon meld 'announcement'; Lithuanian meldžiù, meĨsti 'to ask, to pray', maldà f. 'request; prayer', Iterative maldaũ, maldýti; Old Prussian maddla 'request, prayer'; based on dissimilation from mold-lā to modlā 'request': Czech modla 'idol, temple' and Polish modła f. 'prayer'; with -dl- to -l-: Old Church Slavonic moljǫ, moliti 'to ask', reflexive 'to pray', etc.; from 'to consecrate and to sacrifice' then 'to sacrifice at a certain time' in Russian molítь, etc.;

Hittite ma-al-ta-i, ma-al-di (mald-) 'prays'."

Ref : WP. II 289, 291, WH. II 20, Trautmann 177, Benveniste Balto-Slavic 33, 133 ff., Mudge Lg. 7, 252.

Page : 722

PIET : 2204

1266. meldh-2

English : ‘lightning’

German : ‘Blitz, Hammer des Donnergottes’

Material: Welsh Pl. mellt, Sg. -en 'lightning', with a secondary t;

Old Icelandic mjǫllnir 'Thor's hammer' (melð[u]niu̯az); also Old Icelandic poetic myln 'fire'; Old Prussian mealde (meldi̯ā) 'lightning', deep-level Latvian milna (mildna) 'the hammer of the thunderer'; West Russian maladńa 'lightning' (meldьńa), deep-level Old Bulgarian mlъnьji, Russian mólnija 'same' (mьldnьji)."

Ref : WP. II 300, Trautmann 177.

Page : 722

PIET : 0

1267. mĕ̆lĝ- (oder meləĝ-)

English : ‘to pluck; to milk’

German : ‘abstreifen, wischen’, europ. ‘melken’

Grammar : Präs. mēlĝ-mi, Pl. mₑlĝ-més, Partiz. Perf. Pass. ml̥ĝ-tó-

Derivative: molĝo- 'to milk'

Material: Sanskrit mā́rṣṭi, mā́rjati, mr̥játi 'wipes, rubs off, cleans', participle perfect mr̥ṣṭá-, s-present mr̥kṣáti 'strokes, rubs, brushes', mr̥kṣáyati, mrakṣáyati 'applies'."

Avestan marəzaiti, mərəzaiti 'touches lightly', zastā-maršta- 'sealed (contract) by handshake (i.e., touch of hands)'.

d-present Sanskrit mr̥ḍáti, mr̥ḍáyati 'is gracious, forgives, spares'; Avestan mərəždā- 'to forgive' (mərəždika-, maržd ika- 'merciful', neuter 'mercy').

These words may also contain merĝ-; the non-palatal guttural is shown in Sanskrit nir-mārgá-ḥ 'smearing; what has been brushed off, waste', ni-mr̥gra- 'clinging', vi-mr̥gvarī f. 'clean', apāmargáḥ- 'Achyranthes aspera' (J. Schmidt KZ. 25, 114).

Greek ἀμέλγω 'to milk', Homeric ἐν νυκτὸς ἀμολγῷ 'at the moment of night milking'; ἱππημολγός, βουμολγός 'horse-, cow-milker', ἀμολγεύς, ἀμελκτήρ 'milking pail'.

Latin mulgeō, -ēre, mulsi, mulctus (= Sanskrit mr̥ṣṭá- 'wiped off') 'to milk' (from molĝeu̯ō: Lithuanian málžau, málžyti), also prō-mulgāre legem 'to proclaim a law' ('to bring forth'); mulctra 'milking pail'.

Middle Irish bligim 'I milk' (from mligim), Perf. do-om-malg 'I have milked', mlegun 'the milking', melg n. (es-stem) 'milk', Gen. bō-milge 'of cow's milk', mlicht, blicht 'milk' (mr̥g-tu-s); alongside bō-mlacht (from bō-mlicht 'cow's milk'): Old Irish to-in-uss-mlig- 'to proclaim'; Causative Middle Irish bluigid 'milks, presses out'; Welsh blith m. 'milk; milk-producing' (mr̥ĝ-ti-); gallorom. bligicāre 'to milk'.

Albanian miel, mil 'to milk' (melĝ-);

Old High German milchu, melchan, Anglo-Saxon melcan 'to milk' (strong form); in contrast, Anglo-Saxon meolcian, Old Icelandic mjolka (denominative from meluk- 'milk'), Old High German chumelktra 'milking pail' (possibly modeled after the Latin mulctra), Old Norse mjaltr 'milk-producing' (melkta-); with a deep-rooted form, Anglo-Saxon molcen, Middle High German molchen, molken 'thick milk', New High German Molken, and Old Icelandic weak verb molka 'to milk', mylkja 'to suckle'."

Due to the second vowel being disputed, the original affiliation of Gothic miluks, Old High German miluh, Anglo-Saxon meolc, mioluc, and Old Icelandic mjǫlk 'milk' is unclear; an i-extension in Anglo-Saxon milc and New High German

Hessian melχ (mili-k-); according to Specht (Indo-European Declension 126), a disyllabic root should be assumed; from West Germanic, likely Latin melca f. 'sour milk'.

Lithuanian mélžu, mìlžti, participle mìlžtas (= Sanskrit mr̥ṣṭá-, Latin mulctus) 'to milk'; Iterative málžyti; Russian-Church Slavonic mьlzu, mlĕsti 'to milk', Slavic melzivo in Slovak mlĺzivo, Russian molózivo (and others) 'beast's milk'; with the o-grade: Serbian mlâz m. 'milk stream' during milking (the accent of Serbian mȕsti = ml̥z-ti is taken from the older lengthened form of the infinitive mlĕsti = Lithuanian mélžti);

Tocharian A mālklune 'the milking'; Amalke, B malk-wer 'milk'.

Ref : WP. II 298 f., WH. I 741 f., II 62 f., 121 f., Trautmann 178, Specht Indo-European Dekl. 147 f.;

See also : vgl. auch melk- und merĝ-.

Pages : 722-723

PIET : 2211

1268. melĝh-

English : ‘to swell’

German : ‘schwellen’

Materials: Sanskrit malhá- 'with a udder (from cow and goat)', Armenian małj, Gen. -i 'gall' (ml̥ĝhi-, originally probably 'gall bladder');

Avestan mərəzāna 'belly'.

Lithuanian miL̃žinas, Latvian miÎzis 'giant', Latvian meÎzu, miÎz 'to swell, to fester'.

Ref : WP. II 300; Erweiterung von 4. mel-

Page : 723

PIET : 0

1269. meli-t

English : ‘honey’

German : ‘Honig’

Grammar : n., Gen. mel-nés

Material: Armenian mełr 'honey', Gen. melu (likely derived from medhu), mełu, Gen. mełui 'bee'; Scythian μελίτιον· something Scythian according to Hesychius; Greek μέλι, -τος 'honey', μέλισσα, Attic -ττα 'bee' (μελιτι̯α or μελι-λιχι̯α 'honey-lover'), βλίττω 'to drip' (mlit-i̯ō); compare μείλιχος, Attic μῑ̄λίχιος 'gentle';

Albanian mjal, mjaltë (melitom) ‘honey’; Latin mel, mellis (melnés) ‘honey’, mulsus ‘made or cooked with honey’ (melsos; an old imitation of saldtos, salsus); Old Irish mil ‘honey’ (melit from meli, hence Gen. mela), Welsh Cornish Breton mel the same; Irish milis, Welsh melys ‘sweet’, Gaulish proper name Meliððus, Melissus; also Welsh etc. melyn ‘yellowish’ is likely ‘honey-colored’ (see under mel- color designation); Gothic miliþ (melitom) ‘honey’, Anglo-Saxon mildēaw ‘nectar’, Anglo-Saxon milisc ‘honey-sweet’;

Hittite mi-li-t ‘honey’.

Ref : WP. II 296, WH. II 61 f., Schwyzer Gr. Gr. 1, 283, 518, 838.

Pages : 723-724

PIET : 776

1270. melk-1

English : ‘to rub’

German : ‘worüber streichen’

Here’s the translation of the provided text:

Comments: Parallel root to melĝ-.

Material: Latin mulceō, -ēre, mulsī, -sum ‘to stroke, caress, soothe, placate’, mulcetra ‘heliotrope’ (a plant with soothing properties), mulcēdo ‘grace’, Mulciber (WH. II 120); ‘to deal strokes’ in mulcō, -āre ‘to maltreat, mistreat’.

Ref : WP. II 297.

Page : 724

PIET : 2772

1271. melk-2, melg-

English : ‘wet’

German : ‘naß, Nässe’

Material: Greek μέλκιον · κρήνη according to Hesychius; Gothic milhma m. ‘cloud’; Middle High German milgen ‘to soak grain for animal feed’; Slavic melko- in Old Bulgarian mlěko, Russian molokó, etc. ‘milk’; ablautend Slavic malka- in Old Russian molokita likely ‘swamp, water body’, Serbian mlȁka ‘watery soil’, mlâkva ‘puddle’, Polish pa-młoka ‘mist’, etc.; Czech mlklý ‘moist’, Lithuanian malkas m., màlka f. ‘gulp, draw while drinking’, Latvian màlks, màlka likewise.

melg- in Slavic molžiti, Russian dialect molžítь, za-molaživatь ‘to become murky’ (of weather).

Ref : WP. II 297, Trautmann 177.

Page : 724

PIET : 2208

1272. mēlo-, smēlo-

English : ‘small animal’

German : ‘kleineres Tier’

Material: Greek μῆλον n. ‘small livestock, sheep’; Old Irish mīl n. ‘(small) animal’, Welsh mil, Old Cornish Breton mil ‘animal’; Germanic in māla (Lex Salica), Dutch maal ‘young cow’, Agermanic Μηλί-βοκον ὄρος ‘the resin’; ablauting Armenian mal ‘sheep, ram’.

Since ‘small livestock’ can be a derived noun from an adjective meaning ‘to be small,’ one can further compare Old Bulgarian malъ (mōlo-) ‘small, little’ (from which Little Russian mal’ f. collective ‘young sheep,’ etc.), Latin malus ‘bad’ (in the sense of ‘small’), Oscan mallom, mallud ‘malum’ (with expressive ll); with the related s- Gothic smals (smə-lo-), Old High German and Old Saxon smal, Anglo-Saxon smæl ‘small, little, narrow’, Old Icelandic smale n. ‘small animal’, Old High German smala-nōz, smalaz fihu, Middle High German smal-nōz, smal-vihe ‘the same, small livestock’, Middle High German smal-hirte ‘herdsman for small livestock’.

Ref : WP. II 296, WH. II 20.

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PIET : 777

1273. melōdh- (molədh-, $m_o$lədh-)

English : ‘elevation; head’

German : ‘Erhöhung, Kopf’

Material: Sanskrit mūrdhán- m. ‘head’, Avestan ka-mərəδa- ‘head of daemonic beings’ (literally ‘what kind of head’); Greek βλωθρός (mlodh-rós or molədhrós with idg- Ḭ) ‘tall, lofty, grown high’, also βλαστός ‘sprout, shoot’ (mlədh-tos); μέλαθρον ‘ceiling, roof’ (melədhrom); Anglo-Saxon molda ‘the top of the head’, Old Frisian meldke (muldi-kō);

Tocharian A malto ‘first’.

Maybe Albanian kë-purdha, këpurdha ‘mushroom’ by Andi Zeneli

Ref : WP. II 295.

Page : 725

PIET : 3159

1274. mels-

English : ‘to taste’

German : ‘woran schmecken, kosten’

Material: Old Irish mlas, New Irish blas, Welsh blas, Breton blaz ‘taste’ (mlasto-, likely derived from mḷ̊sto-); Russian molsátь (mьlsati) ‘to suck, to gnaw’, Czech mlsati ‘to lick, to nibble’, Polish pomłoski ‘treat, delicacy’.

Ref : WP. II 300.

Page : 725

PIET : 0

1275. membh-

English : ‘to reproach’

German : ‘tadeln’

Material: Greek μέμφομαι ‘to reproach,’ μομφή ‘reproach, accusation’; Gothic bi-mampjan ‘to mock, to ridicule’; Old Irish mebul ‘shame,’ New Irish meabhal ‘betrayal,’ Welsh mefl, Cornish meul (similar meanings); Celtic -bl- derived from -mbl-. For comparison with Gothic p, see Specht Indo-European Declension 261, Note 1.

Ref : WP. II 261 f.

Page : 725

PIET : 2167

1276. mēmso-, mē(m)s-ro-

English : ‘flesh’

German : ‘Fleisch’

Grammar: n. consonant stem mḗs n. (derived from mēms)

Material: Sanskrit māṁsá- n. ‘meat’, māṁs-pacana- ‘cooking meat’; mā́s n. ‘meat’;

Armenian mis, Gen. msoy ‘meat’;

Greek μῆνιγξ ‘skin, flesh membrane, brain membrane’ (mēsno- or mēmsno-); μηρός ‘piece of thigh’, μηροί ‘individual thigh pieces’, μῆρα, μηρία ‘cut thigh bones’ (μηρός = Old Irish mīr, Indo-European mē(m)s-ro-);

Albanian mish ‘meat’ (initially from minsa).

Latin membrum ‘limb’ (mēms-ro- ‘fleshy’), membrāna ‘thin, delicate skin’;

Old Irish mīr ‘piece’ (‘piece of meat’; equivalent to μηρός);

Gothic mimz n. ‘meat’;

Old Prussian mensā ‘meat’, Latvian mìesa (same meaning); Lithuanian Žemaitian meisa, Lithuanian mėsà (same meaning, with Slavic influence).

Old Bulgarian męso ‘meat’; Slavic męzdra reflected in Russian-Church Slavonic męzdrica ‘skin of the egg,’ Russian mjazdrá (memzdhrā) ‘flesh side of the hide,’ etc.; likely also found in Little Russian ḿáznúty ‘to become thick,’ ḿaz ‘muscle; corpulence, mass,’ etc.;

Tocharian B misa n. Pl. ‘meat.’

Maybe Albanian (mesdrā) medër, mjedër, mjedhër, mjedhër, mjetërr, njetër, midër, mider, mitër ‘rubus idaeus, Red raspberry’ from manemjerdhëra Pl. ‘zizania’ by Andi Zeneli

Ref : WP. II 262, WH. II 64 f., Trautmann 178 f., Specht Indo-European Dekl. 50.

PIET : 750

1277. men-1

English : ‘to tower’

German : ‘emporragen’

Derivative: in nominal derivations mn̥-t-, mŏnii̯o- ‘mountain’

Material: Avestan framanyente (related to Latin prō-minēre) ‘they gain an advantage,’ mati- (mṇti-) ‘advantage of the mountain’;

Latin ē-mineō, -ēre ‘to stand out, to project,’ im-minēre ‘to threaten, to overhang,’ prō-minēre ‘to project’; from these compounds, the following words’ initial i can likely be explained: minae ‘the projecting battlements (of walls); threats,’ minor, -ārī ‘to stand out, to overtop, to threaten,’ mināx ‘protruding, towering, threatening’; mōns, -tis ‘mountain’ (a crossing of montos and mṇti-);

Note by Andi Zeneli:

Illyrian Promona : Latin Promina

Πρώμονα, Appian, Illyr. 12, 2--5--28; Pent. Tab.; Geogr. Rav. 4.16), a town of the Liburni, situated on a hill, and, in addition to its natural defences strongly fortified. Octavianus, in the campaign of B.C. 34, surrounded it and the adjacent rocky heights with a wall for the space of 40 stadia, and defeating Teutimus, who had come to its relief, forced an entrance into the town, and obliged the enemy to evacuate the citadel. There is every reason to believe that Promona stood on the skirts of the craggy hills, which, with the neighbouring district, now bear the name of Promina. As the Peutinger Table places it on the road from Burnum to Salona, it must be looked for on the SW. side of the mountain of Promina, in the direction of Dernis. (Wilkinson, Dalmatia, vol. 1. p. 206.)

[E.B.J]

Illyrian Promona : Latin prōmineō (present infinitive prōminēre, perfect active prōminuī); second conjugation, no passive, no supine stem ‘to stand or jut out; to project, overhang; to be prominent, (figuratively) to bend or reach out (for), extend (to) [From prō- + mineō (“project, jut”), from Proto-Indo-European men- (“to stand out”).] see 1277. men-1 English : ‘to tower’

Illyrian Dalmatian prō-mona, Prōmona, Appian Πρωμόνα, Albanian Promona, Croatian Promina ‘mountain’, Promina is a mountain in inland Dalmatia, Croatia. Its highest peak is Čavnovka (also called Velika Promina ‘Great Promina) by Andi Zeneli, see 1325. mono- English : ‘neck.’

Latin mentum ‘chin, architectural projection,’ is comparable to Welsh mant ‘chin support, mouth’ as mn̥to- (from which derives Middle Irish mant ‘the place of a lost tooth, gum’); Old Breton -monid, mutated Welsh mynydd, Cornish meneth, Breton menez ‘mountain’ (moniio̯-), Welsh gor-fynydd ‘ascent’ (formally equivalent to Old Irish formna ‘shoulder’); see also under menth-2.

Old Icelandic mēnir ‘roof ridge’ (notable alongside Celtic mŏniio̯-), mēna ‘to project’;

related is likely mono- ‘nape, neck.’

Ref : WP. II 263, WH. II 73 f., 90, 108 f.

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PIET : 2168

1278. men-2

English : ‘to step, tread over, press’

German : ‘treten, zertreten, zusammendrücken’

Material: Sanskrit carma-mnās Nom. Pl. ‘tanner’; Aeolic μάτεισαι ‘trampling’ (μάτημι), ματεῖ · πατεῖ Hesychius, derived from mn̥-tós ‘trampled’; Welsh mathru ‘to tread with feet,’ Breton mantra (same meaning, mn̥tr-), Gallic -mantalon (stamped) ‘way’ in Petro-mantalon ‘fourfold road’ (= Petru-), Mantalo-magus ‘field of roads,’ Phrygian Placename Μανταλος; also Middle Irish men f. ‘flour, dust’;

Lithuanian minù, mìnti ‘to tread, to break flax, to tan hides,’ Latvian minu, mīt ‘to tread, to tan’; Old Bulgarian mьnǫ, męti ‘to compress,’ Russian mnu, mjatь ‘to break (flax or hemp), to knead, to tread (clay), to crumple, to crinkle.’

Greek μνίον ‘moss, seagrass’ (μνιαρός, μνιόεις ‘mossy’), μνόος, μνοῦς (μνόϝος) ‘soft down,’ μνοῖον · μαλακόν Hesychius, Lithuanian mìniava ‘flax silk, felt grass.’

Ref : WP. II 263, Veudryes BSL 38, 113 f., Trautmann 185.

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PIET : 2170

1279. men-3

English : ‘to think, mind; spiritual activity’

German : ‘denken, geistig erregt sein’

Comments: extends menə- : mnā- and mnē-, menēi- : menī-

Derivative: Nominal formations: men-men- n., menos- n., men-ti-, men-tu-, moni-, mn̥-ti-, mn̥-to- ‘meaning, thought,’ men-ter- ‘thinker.’

Material: Sanskrit mányatē ‘thinks’, Avestan mainyeite the same, Old Persian mainyāhay (Indo-European men-i̯-o-, = Greek μαίνομαι ‘to be mad, to rave: said of one who so speaks that he seems not to be in his right mind’, Old Irish -muiniur, Slavic mьnjǫ ‘mind’, see below), Sanskrit Perf. ma-mnē, mēnē; manāy-ati ‘is eager’, manā-yú- ‘eager, pious’, manī-sā́ ‘wisdom, understanding; devotion, prayer’ (menēi- : menī-); Sanskrit manutē ‘thinks’; mánati ‘mentions’ (= Lithuanian menù, Polish -mionę, Czech -menu); Sanskrit mānáyati ‘honors’ (: Lithuanian ìš-monis ‘understanding’), Avestan mąnayən ‘one could believe’; Supine. Sanskrit mántum, Participle Perf. matá- ‘thought’ (= Greek αὐτό-ματος, Latin commentus, Lithuanian miñtas, Old Irish dermat).

Andi Zeneli:

Albanian Aorist geg ç-mena, Tosk ç-menda ‘I became mad, also in causal sense, madden’ (ἐξ ) ex-mena (ἔμηνα aor. of μαίνομαι.) : Greek Aorist ἔμηνα ‘II aor. 1 Act. ἔμηνα, in causal sense, madden, E.Ion520 (troch., prob. in IA580 (lyr.)), Ar.Th.561; enrage, X.HG3.4.8: pres. μαίνω first in Orph.H.71.6., Theoc.10.31: aor. Pass. ἐμάνην, part. μᾰνείς, inf. μᾰνῆναι, Hdt.3.30, E.Ba.1295:’

Albanian mendoj ‘I think’ derived from the Aorist (ἐξ ) ex-mena ‘I became mad, I made someone mad’

Albanian Aorist përmenda ‘I mentioned, I remembered’ për ‘pre’ -menda ‘remembered’ by Andi Zeneli

Μέντης ‘Mentes (King of the Cicones)’ Homer, Iliad 17.61-82 by Elena Kocaqi

Mythology

In Book XVII of the Iliad, Apollo disguises himself as Mentes to encourage Hector to fight Menelaus, ("Hector, now you're going after something you'll not catch, chasing the horses of warrior Achilles, descendant of Aeacus. No mortal man, except Achilles, can control or drive them, for an immortal mother gave him birth. Meanwhile, warrior Menelaus, Atreus' son, standing by Patroclus, has just killed the best man of the Trojans, Euphorbus, son of Panthous, ending his brave fight.")

From the ā-Basis (= Greek μνᾱ-): Sanskrit mnātá- 'mentioned'; mnāyátē 'is mentioned';

Sanskrit mánas-, Avestan manah- n. 'mind' (= Greek μένος); Sanskrit durmanā́s (= δυσμενής); Old Persian Haxā-maniš Ἀχαιμένης 'inspired by the spirit of friendship'; Sanskrit mánman- 'thought, idea' (= Old Irish menme); mantár- 'thinker' (= Greek Μέντωρ, Latin commentor); múni- m. 'enthusiast, seer (cf. μάντις), ascetic'; mántra- m. 'religious formula', Avestan mąθrō the same

Sanskrit su-mná- n. 'benevolence'; Sanskrit matí-, máti-, Avestan -maiti- 'mind, thought, opinion' (= Lithuanian mintìs, Old Bulgarian pa-mętь, Gothic ga-munds, Latin mēns), with Sanskrit manti- 'to think' (= Gothic ana-minds); mántu- the same; abhi-māti- f. 'posture' (-mn̥t-i-); Armenian i-manam 'I understand' (menā-mi, cf. Old High German manōn below).

Greek μέμονα (μέμᾰμεν; μεμᾰ́ώς, with metrical lengthening μεμᾱ́ώς) 'I remember, desire, long for' (aorist-present like Latin meminī, unreduplicated Gothic man), Imper. Perf. μεμάτω (= Latin mementō); αὐτό-ματος 'acting and thinking of oneself'; μαίνομαι 'I am rapturous, rave' (= mā́nyatē etc.), Aor. ἐμηνάμην, ἐμάνην, Perf. μέμηνα; cf. μανίᾱ 'frenzy', μάντις 'seer', μαινάς, -άδος 'the rapturous one', μαινόλης, -ολίς 'raging'.

Note by Andi Zeneli:

Albanian Geg mënia, tosk mëria ‘anger’ : Greek μανίᾱ 'frenzy'

From the ā- basis: Perf. μέμνημαι (Doric -ā-) 'I remember', Präs. μιμνήσκω (Aeol. μιμναίσκω) 'I remind', Med. 'I remember', Fut. μνήσω; μνάομαι 'I remember' in Homeric μνωόμενος, μνώοντο; μνῆσις f. 'memory', μνήμων 'mindful', μνῆμα, Doric μνᾶμα 'memorial, tomb'; μένος n. (= Sanskrit mánas-) 'courage, anger'; μενοινάω 'I have in mind, intend', μενοινή 'wish', based on a noun μενώ(ι) (cf. the female names Μενωί, Μενώ and the derivative Μενοίτης, Μενοίτιος); μῆνις, Doric μᾶνις 'wrath' (μνᾶνις); cf. above p. 693.

Albanian mund, mënd 'can' (mn̥-dh-);

Note by Andi Zeneli:

Albanian së-mundje ‘not-able, disease’sëmurë ‘ill, sick’

Note by Andi Zeneli:

Albanian mendje ‘mind’ : Old High German, Old Saxon minn(e)a 'love, affection' (minþjā, mindjā);

Latin meminī 'I remember, I am mindful' (: Greek μέμονα; cf. Oscan memnim 'monument, memory'); from the basis with -ī (: -ēi) minīscitur the same, comminīscor 'I remember'.

Latin mēns, -tis 'nature of the mind, disposition, intellect, reason' (from mn̥ti-, see above Sanskrit matí- etc.), mentiō 'mention' (= air air-mitiu), Denom. mentior, -īrī 'to lie' (cf. Old Prussian mēntimai 'we lie', i.e., 'to present something invented', cf. also commentum 'invention, plan', with the participle commentus 'devised', and Lithuanian pra-manýtas 'fabricated, false'); Caus. moneō 'to admonish' (= Lithuanian iš-manýti, intensified Sanskrit mānáyati), monitor m. 'admonisher', monumentum 'memorial', mōnstrum 'sign, monster' (mone-strom), mōn-strāre 'to show', etc.

Old Irish do-moiniur 'belief, opinion' (= Greek μαίνομαι, Sanskrit mányate, with -mo- from -ma-) and many other compounds; Simplex in ro-mēnair 'he has considered', dia-ru-muinestar 'for which he has designated'; with o-grade (cf.

moneō) Old Breton guo-monim 'to promise'; Old Irish cuman, cuimne (= Middle Welsh covein) 'memory', Welsh co-f (kom-men) the same; Old Irish menme (= Sanskrit manman-) 'mind, sense'; Old Irish dermat 'forgetting' (-mn̥to-), airmitiu (are-mentį̄ō) 'honor', etc.

Gothic man, munum (Inf. munan, Prät. munda) 'to mean, to believe' (Past-present like μέμονα, meminī, μέμνημαι), ga-munan 'to remember something', Old Icelandic muna 'to remember, to think of', munu, mono 'to intend, to become', Anglo-Saxon mon, man '(to) think', Old Saxon far-munan (Past -munsta) 'to forget, to deny'; Gothic weak verb munan (3rd Sing. munaiþ, Past. munaida) 'to remember (to do), to intend' (munaiþ from menē̯i-eti = Sanskrit manāy-ati, cf. menē- in:) Old High German firmonēn 'to despise' (and Slavic monĕti, Lithuanian miné́ti, as well as - if old - Greek μανῆναι);

o-grade: Old High German, Old Saxon manōn, Anglo-Saxon manian 'to admonish' (Old High German manōt 3rd Sing. = Lithuanian mãno 'understands', cf. reduction-stage Armenian i-manam 'I understand' from menāmi);

Gothic muns m. 'thought, opinion', Old Icelandic munr 'sense, desire, pleasure', Anglo-Saxon myne 'memory, desire, love', Old Saxon muni-līk 'lovely' (= Sanskrit múni-); Gothic ana-minds 'suspicion' (= Sanskrit mantí-), ga-minþi n. 'recollection', Old Icelandic minne 'memory', Old High German, Old Saxon minn(e)a 'love, affection' (minþjā, mindjā); Gothic ga-munds, Anglo-Saxon ge-mynd, Old High German gi-munt 'recollection, memory' (= Sanskrit matí- etc.).

Lithuanian menù (= West Slavic -menǫ, Sanskrit mánati), miñti ‘to think’, reconstructed form miniù, miné́ti (cf. Old High German firmonēt etc.) ‘to mention’, Latvian minēt ‘to mention’, ablautend Lithuanian manýti ‘to understand’; lengthened grade ìš-monis ‘understanding’; Lithuanian mintìs ‘thought’ (= Sanskrit matí- etc.); mẽnas m. ‘art’; prà-mintas ‘named’; Old Prussian mēntimai ‘we lie’.

Old Church Slavonic mьnjǫ (mьniši), mьnĕti 'to mean', po-mьnĕti 'to remember', pamętь 'memory'; Tocharian A mnu 'to think', B mañu 'desire';

Hittite me-im-ma-i (memmāi) 'says', possibly from memn- or men- cf. Benveniste Balto-Slavic 33, 140, Pedersen Hittite 116, Bonfante Lg. 17, 205 ff.

Ref : WP. II 264 ff., WH. II 65 ff., 68 ff., 107, 109 f., Trautmann 180 f.

Pages : 726-728

PIET : 2172

1280. men-4

English : ‘small, to diminish’

German : ‘klein, verkleinern; vereinzelt’

Comments: partly with u- and u̯o-, partly with k-formants.

Material: u-, u̯o-stem: Armenian manr, Gen. manu 'small, thin, fine', manuk 'child, boy, servant'; Greek μάνυ-ζα • μονοκέφαλον σκόροδον Hesychius, μάνυ • μικρόν (Hs. πικρόν) Ἀθαμᾶνες Hesychius, μᾱνός, Attic μᾰνός (μανϝός) 'thin, loose, sparse', diss. βανόν (= μανόν) • λεπτόν Hesychius.

Additionally, as ‘isolates itself’ according to Brugmann RhMus. 62, 634 f. (Lithuanian) μαναύεται • παρέλκεται Hesychius; that is, ‘withdraws, sneaks away’ and with diss. possibly Attic βάναυσος ‘(one who keeps away from others’ =) ‘the small man with a limited perspective’.

o-stem Ionian μοῦνος, Doric μῶνος, Attic μόνος (μόνϝος) 'alone, solitary'; Old Irish mīn (mēni-) 'smooth, gentle'; menb 'small', old Menueh Gen.; Welsh di-fanw 'insignificant', di-fenwi (mn̥u̯-) 'to diminish, to belittle'.

With k-formants: Sanskrit manā́k 'a little'; Old High German mengen (mangjan) and mangolōn 'to lack', New High German mangeln, Middle High German manc (-g-) 'deficiency, fault'; Lithuanian meñkas 'small, insignificant', ménkė 'cod, burbot', etc.; Tocharian B menki 'less';

Hittite ma-ni-in-ku-wa-an-te-eš Nom. Pl. 'short'.

Ref : WP. II 266 f., WH. II 93.

Pages : 728-729

PIET : 752

1281. men-5

English : ‘to stay, stand still’

German : ‘bleiben, (sinnend) stillstehen’

Comments : (= men- ‘denken’)

Material: Sanskrit man- (parimamandhi, ámaman) 'to hesitate, to stand still', Avestan Old Persian man- 'to stay, to wait', Avestan fra-man- 'to endure'; Armenian mnam 'I stay, I wait' (mēnā-).

Greek μένω, μίμνω (μεμένηκα) 'to stay', μονή f. 'the act of staying', μόνιμος 'enduring', μέμνων 'donkey' ('enduring'); Latin maneō, -ēre (cf. μεμένη-κα) 'to stay' (meneie̯ō), Denom. mantāre 'to stay frequently'; Old Irish ainmne, Welsh amynedd, Middle Welsh anmynedd 'patience' (an-meni̯ā); Tocharian A B mäsk- 'to be'; Hittite mi-im-ma-i 'to refuse'.

Ref : WP. II 267, WH. II 26, Pedersen Hittite 121.

Page : 729

PIET : 2173

1282. mend-, mond- (mn̥d-)

English : ‘to suck (breast), to feed; breast’

German : ‘säugen, saugen; Brust’; auch ‘junge, saugende Tiere’

Material: Albanian ment 'to suckle, nurse', mezej 'to suckle'; mes, mezi m. 'filling', mezat 'young bull, calf', mezore 'young cow' (mondi̯o-); Illyrian personal name Menda f. 'mare', ablaut personal name Mandeta; mandos 'small horse', from which dialectal mannus: Latin 'small Gaulish horse'.

Maybe Albanian para ‘near’ menda ‘horse’ parmenda ‘wooden plough’ : Aromanian paramendã f ‘wooden plough’

Messapic Juppiter Menzana (mendi̯o-no-) 'god to whom horses were sacrificed'; from Illyrian derives Romance mandius 'calf, cattle' (Rum. minz 'calf', manzat 'young cow', New High German Tirol Manz, Menz 'barren cow', Rheinländ. Minzekalb, Basque mando 'mule', etc.).

Middle Irish menn (mendo-), mennán 'young animal, calf, foal', secondarily bennán 'calf, kid, fawn'; New Irish binnseach, Gaelic minnseach 'kid'; Welsh mynnan 'kid'; Cornish min 'kid'; Breton menn 'young animal', menn gavr 'kid'; Gaulish Placename Epo-manduo-durum, British Placename Mandu-essedum (Illyrian loanword); possibly also Bavarian River name Mindel; Old High German manzon m. Pl. 'nipple, udder'; Illyrian Gaulish mand- might also contain Indo-European ablaut mn̥d-.

Note by Andi Zeneli:

Mende (Chalcidice)

Mende (Ancient Greek: Μένδη), also Mendae or Mendai (Μένδαι), or Menda (Μένδα), or Mendis, was an ancient Greek city located on the western coast of the Pallene peninsula in Chalkidiki, facing the coast of Pieria across the narrow Thermaic Gulf and near the modern town of Kalandra.

§ M444.15 Mende: Μένδη, πόλις Θρᾴκης, ἀπὸ Μένδης γυναικός. Ἀπολλόδωρος Μένδιν αὐτήν φησι. τὸ ἐθνικὸν Μενδαῖος οἶνος.

Mende, a city of Thrace, named after the woman Mende. Apollodorus mentions her as Mende. The ethnic term is Mendaean wine.

§ M444.17 Mendes: Μένδης, πόλις Αἰγύπτου παρὰ τὴν Λύκων πόλιν. Στράβων ιζ΄ "καὶ Λύκων πόλις καὶ Μένδης, ὅπου τὸν Πᾶνα τιμῶσι καὶ τὸν τράγον". ὁ πολίτης Μενδήσιος καὶ Μενδησία θηλυκόν. λέγεται καὶ Μενδίτης.

Mendes, a city of Egypt near the city of Lycopolis. Strabo 17: 'both the city of Lycopolis and Mendes, where they honor Pan and the goat.' The citizen is Mendean, and Mendeis is the feminine form. It is also referred to as Menditis.

§ M444.21 Menedemion: Μενεδήμιον, πόλις Λυκίας. Καπίτων ἐν Ἰσαυρικῶν τρίτῳ. τὸ ἐθνικὸν Μενεδήμιος ἢ Μενεδημιεύς.

Menedemion, a city of Lycia. It is the third of the Cappadocians in Isauria. The ethnic term is Menedemian or Menedemite.

Ref : WP. II 232, WH. II 29 f., Marstrander ZceltPh. 7, 384 f., Krahe, Würzburg. Jb. 1, 189, 202.

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PIET : 732

1283. mend(ā, -om)

English : ‘defect, flaw’

German : ‘Fehler, Körperfehler, Gebrechen’ (auch ‘Makel, Fleck’)

Material: Sanskrit mindā́ ‘bodily defect’ (for mandā́ based on nindā́ ‘reproach’);

Latin mendum, menda ‘error, defect,’ ē-mendāre ‘to repair; to heal,’ from which come mendīcus ‘beggar’ and mendāx, -ācis ‘lying’ (defective);

possibly Old Irish mennar ‘blemish,’ with a diminished form Old Irish mind ‘sign, mark’ (mn̥du n.; also in the sense of ‘diadem’ = ‘insignia’ of the same word), Welsh mann ‘place, spot,’ mann geni ‘birthmark.’

Ref : WP. II 270, WH. II 69, J. Loth RC. 44, 362 f.

Pages : 729-730

PIET : 757

1284. mendh-

English : ‘to pay attention to; vivacious’

German : ‘seinen Sinn worauf richten, lebhaft sein’

Derivative: m(o)ndh-ro- ‘merry, awake, brisk, cheery’

Material: Sanskrit mēdhā́ ‘wisdom, insight, understanding’, Avestan mazdā, mazdāh- n. ‘memory, recollection’, mazdāh- m. name of the highest god (mazdhā from mn̥dh-tā);

Greek μανθάνω (secondary present of) μαθήσομαι, μαθεῖν ‘to learn’, Doric-Aeol. μάθη, Ionic μάθος n., Ionic-Attic μάθησις ‘learning, instruction’; μενθήρη ‘forehead; thought’; perhaps Μοῦσα (μονθι̯α) ‘Muse’;

Albanian mund ‘can, win’;

Welsh mynnu ‘to want’, Cornish mennaf ‘I want’, mynnes, mynnas ‘to want, will’, Welsh go-fin(n) ‘to desire, to ask, to request’, Cornish govyn the same; Gothic mundōn ‘to look at’, mundrei ‘goal’, Old Icelandic munda ‘to aim, to strive’, Old High German muntar ‘eager, cheerful’, muntarī ‘zeal’; Old High German mendī ‘joy’, menden, Old Saxon mendian ‘to rejoice’;

Lithuanian mañdras, mandrùs ‘cheerful, exuberant’; Latvian muôdrs and muôžs the same (mandus), muôstiês ‘to awaken’; Old Bulgarian mǫdrъ ‘wise’. Indo-European men-dh- through contraction from men-dhē- ‘to focus the mind on’, cf. Sanskrit man[z]-dhātár- ‘the thinking one, devout’, Avestan mąz-dā- ‘to impress on memory’ (from which mązdra- ‘understanding, wise’). - From Greek προ-μηθής ‘provident’ (Doric -ā-) it seems possible to conclude an Indo-European mā-dh- alongside men-dh- (like $g^{w}$ā- : $g^{w}$em-).

Note Andi Zeneli:

Mazaei or Maezaei (Ancient Greek: Μαζαῖοι, Μαιζαῖοι) were a sub-tribe of the Illyrians, autochthonous to the interior of today's Bosnia and Herzegovina, settled mainly in the Sana river basin, the middle course of Vrbas, and around the Vrbanja and Ugar rivers.

Mazaeus

Mazaeus or Mazday (Aramaic: MZDY, Greek: Μαζαῖος Mazaios) (died 328 BC) was an Achaemenid Persian noble, satrap (a type of governor) of Cilicia and later satrap of Babylon for the Achaemenid Empire. He retained the satrapy after Babylon was under the rule of Alexander the Great.

Ref : WP. II 270 f., Trautmann 168 f.

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PIET : 2178

1285. men(e)gh-, mon(e)gh-, mn̥gh-

English : ‘abundant, excessive’

German : ‘reichlich, viel; reichlich geben’

Material: Sanskrit maghá- n. ‘gift, offering,’ maghávan(t)- ‘generous, bountiful’; m. ‘giver,’ maṁhatē ‘gives, bestows,’ maṁhiṣṭha- ‘exceedingly generous, extremely abundant,’ maṃhánā ‘gladly, willingly.’

Old Irish menicc ‘frequent, plentiful, often’, Welsh mynych ‘frequent’, Cornish menough ‘many’ (meneggi-, expressive); Gothic managS, Old High German manag, Old Saxon manag, Anglo-Saxon manig, menig ‘many, some’, Old Icelandic mengi n. ‘quantity’; mangr, margr ‘some, many, friendly’; Old Church Slavonic мъногъ ‘many’ (monogo-), compare also Lithuanian minià ‘quantity’ (menį̄ā).

Ref : WP. II 268 f., Trautmann 189.

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PIET : 754

1286. men(ə)k-

English : ‘to knead’

German : ‘kneten (quetschen, zermalmen)’

Derivative: menku- ‘soft’

Material: Sanskrit mácatē, mañcatē ‘crushed, deceived, is arrogant’ (Dhātup.; likely also related to) Sanskrit maṅkú- ‘weak, unsteady’;

Albanian mekē ‘make wet, become powerless, stiffen’, i mekan ‘dull, weak’, mekë ‘fool’ (mn̥k-);

Greek Ionic μάσσω (mn̥k-i̯ō), Attic μάττω ‘press, knead, stroke, wipe’ (paradigmatically combined with Aor. Pass. μαγῆναι, related to μαγεύς etc., pattern Wz. maĝ-, see there; in Gothic, ambiguously μάκτρα ‘baking trough’), μακαρία · βρῶμα ἐκ ζωμοῦ καὶ ἀλφίτων Hesychius;

Anglo-Saxon mengan, Old Saxon mengian, Middle High German mengen, New High German mengen (originally ‘knead together’), Old Saxon gi-mang, Anglo-Saxon (ge)-mang n., Middle High German ge-manc, -ges m. ‘mixture, blend’;

Lithuanian mìnkau, -yti ‘(dough) knead’, mìnkštas ‘soft’, ablautend mánkau, -yti (= Germanic mangjan), Latvian mîcît ‘tread’, mîksts ‘soft’;

Old Church Slavonic mękъ-kъ ‘soft’, męknǫti ‘become soft’, o-mę-čiti ‘to soften’, Russian mjákiš ‘the soft part of bread’, ablautend Old Church Slavonic mǫka ‘flour’ (Serbo-Croatian múka, Russian muká etc.), mǫka ‘quality’ (Serbo-Croatian mȕka etc.) and so on;

Ref : WP. II 368, WH. I 508, II 3, 23 f., Trautmann 184 f.

See also : Compare the similar roots māk- and maĝ-.

Pages : 730-731

PIET : 2175

1287. meng-

English : ‘pretty, beautiful; useful thing’

German : ‘schöner machen, schwindelhaft verschönern’

Comments: only nominal

Material: Sanskrit mañjú-, mañjulá- 'already, lovely', maṅgalá- n. 'good omen, luck'; Ossetic mäng 'deceit'; Greek μάγγανον n. 'magical device, war machine', etc. (from which Latin manganum 'machine', Albanian mangë 'hemp breaker', etc., Middle High German mange 'throwing machine', New High German Mange(l) 'washer roll'), Greek μάγγων (from which Latin mangō 'deceitful trader'), μαγγανεύω 'to deceive', etc.;

Middle Irish meng 'deceit, trick', mengach 'treacherous'; from New High German mange derives Old Prussian manga 'prostitute', Lithuanian mánga 'rude person'; Tocharian A mańk 'debt, fault'.

Ref : WP. II 233, WH. II 28 f.

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PIET : 2764

1288. $m_e$ni-

English : ‘a k. of fish’

German : ‘Fischname’

Material: Greek μαίνη (from which Latin maena), μαινίς 'a small sea fish', Slavic мъпь, Russian мень, etc. 'eel larva'; however, Sanskrit mīná- m. 'fish' (from which māiniká-, māinalá- 'fisher') has Dravidian origin; possibly related is Old High German muniwa, Anglo-Saxon myne, English minnow 'a type of small fish'.

Ref : WP. II 267 f.;

See also : likely belongs to men-4.

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PIET : 753

1289. mēnōt, Gen. mēneses, woraus mēnes-, mēns-, mēs-, mēn-

English : ‘month; crescent’

German : ‘Monat’ und ‘Mond’

Grammar : m.

Comments: likely as personified 'time measurement' related to mē- 'to measure'.

Material: Sanskrit mā́s, mā́sa- m., Avestan må, Gen. må̊ŋhō, New Persian māh 'moon, month'; Armenian amis, Gen. amsoy 'month' (mēnsos); Greek Attic neologism μήν, from Gen. μηνούς (Lesbian μῆννος), Nom. Ionian μείς, Doric μής m. 'month' (mēns), μήνη (μηνσᾱ) 'moon'; Albanian muai 'month' (mōn- from Indo-European mēn-).

Latin mēnsis m. 'month' (cons. Gen. Pl. mens-um), mēnstruus 'monthly' (GN Mēna is Greek loanword), sēmē(n)stris 'six-month, semiannual', Umbrian mēnzne 'month'; Old Irish mī (mēns), Gen. mīs (mēnsos), Welsh Old Cornish mis, Breton miz 'month'; Gothic mēna, Old Icelandic māni, Anglo-Saxon mōna, Old Saxon, Old High German māno 'moon' (-en-stem); Gothic mēnōþs, Old Icelandic mānaðr, Anglo-Saxon mōnað, Old Saxon mānuth, Old High German mānōt, New High German Monat (mēnōt-), Lithuanian mė́nuo (mēnōt), mė́nesis m. 'moon, month', Latvian mêne(i)s 'moon, month' (dialectal Lithuanian mė́nas from a neuter mēnos), Old Prussian menins 'moon'; Old Bulgarian měsęcь m. 'moon, month' (mēs-n̥-ko-).

Tocharian A mañ 'month', mañ ñkät 'moon' (= 'god of the month'), B meñe 'month', meṃ 'moon'.

Ref : WP. II 271 f.. WH. II 71 f., Trautmann 179 f., Brandenstein Studien 11 f.

Pages : 731-732

PIET : 758

1290. menth-1, meth-

English : ‘to mix up, stir’

German : ‘quirlen, drehend bewegen’

Derivative: menthu- ‘stirring spoon used in sacrifices’

Material: Sanskrit mánthati, mathnáti 'stirs, mixes, shakes', mántha- m. 'rotation, stirring spoon', Avestan mant- 'to stir';

Greek μόθος m. 'battle tumult', μόθουρα (μοθορϝα) f. 'handle of the oar', Doric μόθων m. 'child of a metoikos'; Attic 'rascal', Laconian μόθαξ 'also';

Latin (Oscan) mamphur, better manfur 'a part of the lathe';

Old Icelandic mǫndull m. 'turning wood in the hand mill', New High German Mandel, Mandelholz 'rolling stick, rolling wood'.

Lithuanian mentùris, -ùrė (Latvian mieturis) 'whisk, stirring stick', menčiù, mę̃sti 'to stir (flour)', Lithuanian mentẽ̃ 'spatula', meñtė f. 'shoulder blade'; Old Bulgarian mętǫ, męsti 'to stir, to disturb', Iterative mǫtiti, sъ-metana (Russian smetána, etc.) 'cream, milk cream', dissimilated from sъ-mętana;

Old Bulgarian motati sę 'to agitate', Russian motátь 'to wind up, shake; to waste', etc.

Ref : WP. II 269, WH. II 22 f., Specht KZ 64, 13; 66, 49, Trautmann 181 f.

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PIET : 2176

1291. menth-2

English : ‘to chew, mouth’

German : ‘kauen; Gebiß, Mund’

Material: Sanskrit math- ‘to eat’:

Greek μάθυιαι; γνάθοι (Hesychius) (compare ματτύνη ‘Macedonian meat dish’), μασάομαι ‘to chew, bite’ (from μαθια-, Indo-European mn̥th-i̯ā), μαστάζω ‘to chew’, μάσταξ f. ‘mouth’ and ‘mouthful’, μαστιχάω ‘to gnash with teeth’, μοσσύνειν · μασᾶσθαι βραδέως (Hesychius, likely with o from α before υ, from μασ(σ)ύνειν ‘postulated from Attic Μασυντίας, παραμασύντης m. ‘parasite’); e-grade μέστακα · τὴν μεμασημένην τροφήν (Hesychius, menth-to-).

Latin mandō, -ere, -i, mansum ‘to chew’ (menthō);

New Irish méadal ‘belly, intestines’ (menth-lā or mn̥th-lā);

Old High German mindil, gamindel n. ‘bit on the bridle’, Anglo-Saxon mīðl ‘same’, Old Icelandic mēl (minþl), corresponding Swedish mīl;

Old Icelandic minna-sk ‘to kiss’; weak grade Gothic munþs, Old Icelandic muðr, munne, Anglo-Saxon mūð, Old High German mund ‘mouth’; or related to Welsh mant, see above men-1.

Ref : WP. II 270, WH. II 24; Specht Indo-European Dekl. 253 f.

Pages : 732-733

PIET : 755

1292. mer-1

English : ‘to plait, bind; rope’

German : ‘flechten, binden; Schnur, Masche, Schlinge’

Comments: expanded from meregh-, merəgh-

Material: Greek μέρμῑς, -ῑθος f. ‘thread’; lengthened form μηρύομαι ‘to wind together, to coil up’, μήρινθος ‘thread, cord’ (σμήρινθος used by Plato with a secondary σ-), presuming that μᾱρύεται in Theocritus 1, 29 involves Hyperdorism; corresponding Swedish merþi, Old Icelandic merð ‘fish net’.

meregh-, merəgh-: Greek βρόχος (μρόχος) m. ‘strangle, noose, loop’, diminutive βροχίς f., μόροττον ‘basket made of bark’ (from μόραττον); Middle Irish braige, braga ‘prisoner’; Latvian merĝa, with ablaut form marga ‘railing’, possibly related to Lithuanian márška ‘sheet, fishing net’, if stemming from morəgh-ska; Old Church Slavonic mrěža ‘net, loop’, Russian merëža ‘net bag, mesh net’, diminutive merëžka ‘mesh in net, fine pattern’ (which reverted to form merëga ‘fabric, weave, embroidery’), Serbian mrȅža ‘net’.

Ref : WP. II 272 f., Trautmann 182.

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PIET : 2179

1293. mer-2

English : ‘to shimmer, shine’

German : ‘flimmern, funkeln’

Material: Sanskrit márīci-, marīcī 'ray of light, mirage' (marī-: Greek μαῖρα, μαρῖλη); Greek μαρμαίρω, μαρμαρίζω 'to shimmer', μαρί:-λη 'glowing coal', Μαῖρα 'the sparkling dog star'; ἀμαρύσσω 'to sparkle', ἀμαρυγή 'brightness, sparkling' (-υ- through metrical lengthening, cf.:) μαρμαρῦγή 'brightness, swift movement', μαρμαρύσσω (-ki̯ō) 'to sparkle', probably from a base meru-; perhaps μορφή f. 'shape, (shimmering) appearance' (mor-bhā), ἀ-μερφές• αἰσχρόν Hesychius, μορφνός 'dark-colored' (rhyming word with ὀρφνός the same); Latin merus 'bare, pure, unmixed', probably originally 'clear, bright';

Anglo-Saxon ā-merian ‘to test, to examine’; Anglo-Saxon mare f., with ablaut, Old Icelandic mura f. ‘silverweed’;

Russian dialect marъ ‘sun heat; sleep’, márevo ‘heat, where the air is hazy white; mirage, heat haze’ (mōreu̯om) and similar forms; related to mьr-. Little Russian mryj ‘foggy, gloomy, dank’, mríju, mríty ‘to shimmer, to dim, to become hazy’;

The Middle Irish brī ‘trout’ is uncertain as an old feminine mrī related to Latin merus, as well as Greek (σ)μαρίς ‘a certain small fish’.

Guttural extensions:

mer(ə)k- ‘to shimmer, flicker before the eyes; to darken’, also related to twilight.

Old Irish mrecht- ‘spotted’ (mr̥kto- ‘variegated’), New Irish breachtach ‘speckled’, New Welsh brith, f. braith ‘speckled’, Cornish bruit ‘varied’, Breton briz ‘spotted’; Welsh brithyll ‘trout’, Cornish breithil ‘mugil’, Breton brezel ‘mackerel’ (Marstrander ZceltPh. 7, 373 f. included:); Icelandic murta ‘small trout’, Norwegian mort ‘roach’;

Gothic maúrgins ‘morning’, Old Icelandic myrginn, morg-inn, -unn; Anglo-Saxon morgen, Old Saxon, Old High German morgana ‘morning’.

Lithuanian mérk-iu, -ti ‘to shut one’s eyes, to blink’, mìrks-iu, -ė́ti ‘to blink continually’, with ablaut ùž-marka ‘someone who squints at something’, markstaũ, -ýti ‘to blink’.

Slavic mьrknoti in Old Church Slavonic mrъknoti ‘to darken oneself’, Aor. po-mrъče, Serbian mr̋knuti ‘to become dark’, Old Church Slavonic nemrьčemyjь ‘inaccessible’, Czech mrkati ‘to dawn’, Czech ‘to blink, to nap, to become dim’; additionally Slavic mьrkъ in Serbian mr̋k ‘black’, Slovak mrk ‘cloud’, Little Russian smerk ‘twilight’, ablautend Slavic morkъ in Old Church Slavonic mrakъ ‘darkness’, Russian mórok ‘darkness, fog, cloud’; Russian mérek ‘to fantasize, apparition; evil spirit’, Bulgarian mrĕzgav ‘gloomy, unfriendly (regarding weather)’, mrъ́ždъ, mrъ́štъ ‘to become gloomy, dark’, mrъždolě́jъ ‘to shimmer’ (voiced root loss through remote assimilation), Czech dialect mřižděti se ‘to dawn’.

mer(ə)g$^{w}$-:

Greek ἀμορβός ‘dark’ (Aeo. ορ for αρ); Albanian mje(r)gulë ‘fog, darkness’;

Old Icelandic myrkr (mirkwa-), accusative myrkvan ‘dark’, mjǫrkvi, myrkvi m. ‘darkness’; Old Saxon mirki, Anglo-Saxon mierce ‘dark’;

Lithuanian mìrgu, -ė́ti ‘to shimmer’, Latvian mi̯r̂dzêt ‘to shimmer, to blink’, mi̯r̃gas ‘sudden flashing’, Lithuanian márgas ‘variegated’, ma̯r̃guoti ‘to shimmer variably’, Latvian marga ‘shimmer’, mùrgi ‘fantasy images, northern lights’; Russian morgatь ‘to blink, to wink’;

perhaps related to the family of Sanskrit mr̥gá- ‘gazelle’, etc., as ‘spotted animal’ (from which mr̥gáyati ‘to hunt’).

Ref : WP. II 273 ff., WH. II 78, Trautmann 182 f.

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PIET : 2181

1294. (mer-3), mor-(u)-

English : ‘to blacken, dark spot’

German : ‘schwärzen, dunkle Farbe, Schmutzfleck’

Material: Greek μόρυχος ‘dark’, μεμορυχμένος ‘(smoke) blackened’; Lithuanian moraĩ Pl. ‘mold’; Russian maráju, -tь ‘to smear, to slander’, marúška ‘spot, stain’, Czech morous ‘ashy-colored striped cattle’, moratý ‘black striped’, Polish morus ‘dirty bird’; n-stem in Polish morąg ‘variegated striped’ and similar; also related is Greek μόρνον · εἶδος ἀετοῦ καὶ ξανθός Hesychius (‘dirty yellow’). μορτός · μέλας φαιός Hesychius, possibly also with s-extension Armenian mṙayl ‘dark, fog, cloud; gloomy, dark’ (muṙayl based on mor-so), maṙaxul ‘dense steam, darkness’ (mr̥so-) and Lithuanian mùršinu ‘to sully’, mùr(k)šlinu ‘to wash, to sully’.

Ref : WP. II 279 f., Trautmann 169, Specht Indo-European Dekl. 119.

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PIET : 761

1295. mer-4, merə-

English : ‘to die’

German : ‘sterben’

Comments: (= mer-5 ‘to be rubbed away’)

Material: Sanskrit marati, máratē ‘dies’, Armenian meṙanim ‘to die’, Greek ἔμορτεν ‘died’ Hesychius (compare Lithuanian mèris m., mìre f. ‘death’, mérdėti ‘to lie dying’); causative Sanskrit māráyati ‘kills’, Ossetic māryn ‘to kill’,

Lithuanian marìnti, Serbian mòriti and others; reduced form Sanskrit mriyátē ‘dies’, Avestan miryeite (= məiryeite) and similar, Old Persian a-mariyatā ‘he died’, Latin morior (mr̥-i̯ōr) ‘I die’; Balto-Slavic mirē- in Lithuanian mìrštu, miřti ‘to die’, Latvian miřstu, miřt and similar (including Lithuanian mìrė ‘the dead’, Latvian mirējs m. ‘dying one’); Old Church Slavonic mьrǫ, mrěti and -mьrěti and similar, Hittite me-ir-ta (mert) ‘died’.

Partiz. mr̥-tó- ‘dead’ in Sanskrit mr̥tá- = Avestan mərəta- ‘deceased’, Armenian mard ‘man’ (‘mortal’), Latin Morta, goddess of death, Balto-Slavic mirta- ‘dead’ in Lithuanian mirtóji dienà ‘day of death’, Old Church Slavonic u-mrъtije n. ‘death’, and others; n̥-mr̥-to- ‘immortal, living’ in Sanskrit amŕ̥ta-, Avestan aməša-, Greek ἄμβροτος (Aeo. ρο for ρα), from which ἄμβρόσιος ‘belonging to the immortals’ is derived; from ἄμβροτος abstracted βροτός ‘mortal’ and βρότος ‘blood’ (M. Leumann, Homeric Wörter 126 ff.).

mr̥-tó-m ‘death’ in Sanskrit mr̥tá- n. ‘death’, Old High German mord, Anglo-Saxon, Old Icelandic morð n. ‘murder’ (alongside mr̥-tro-m in Gothic maurþr n., Anglo-Saxon morðor n. ‘murder’).

mr̥-ti- ‘death’ in Sanskrit mr̥ti-, Avestan mərəti-, Latin mors, -tis, Lithuanian mirtìs, Old Church Slavonic sъ-mrъtь (derived from -mrъtь), Serbian smȓt, and others.

mr̥-tú ‘death’ in Armenian mah, older marh; contaminated with -ti-: Sanskrit mr̥tyú-, Avestan mərəϑyu- and similar.

mór-to- ‘mortal’ in Sanskrit márta-, Avestan maša- ‘man’, with tonal variation marəta- ‘mortal, mortal being’, Greek μορτός ‘man, mortal’ Hesychius (for μόρτος); derived from mor-ti̯o- in Sanskrit martya-, Avestan mašya-, Old Persian martiya- ‘mortal, mortal being’.

mr̥-u̯ó- ‘dead’ in Old Irish marb, Welsh marw, and Gaulish marvos (M.-L. 5387a); the Gaulish term Mori-marusa ‘dead sea’ remains unclear; influenced by mr̥-tu- to form mr̥-tu̯-o- in Latin mortuus ‘dead’, Old Church Slavonic mrьtvъ (mrъtvъ) and similar.

móro-s ‘death’ in Sanskrit mā̆ra- ‘death’, Lithuanian mãras ‘plague’, Old Church Slavonic morъ and others.

According to Thieme's studies, Greek mártys (-ρς), -ρος, Homeric μάρτυρος 'witness' ('one who swears') is derived from mr̥t-tur- 'grasping death' (root tu̯er- 'to grasp').

Ref : WP. II 276, WH. 112 f., Trautmann 186 f., Thieme Studien 15 ff.

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PIET : 2183

1296. mer-5, merə-

English : 'to rub, wipe; to pack, rob'

German : 'aufreiben, reiben' und 'packen, rauben'

Material: Sanskrit mr̥ṇāti, mr̥ṇati 'rob, seize', ā-marī-tár- 'robber', ámr̥ṇat 'robbed', malí-mlu- 'robber'; however, mr̥ṇáti means 'ground, crushed, smashed', suggesting a connection to mel-1 instead. Similarly, marú- m. 'sand, desert, rock'.

Greek μαραίνω 'to wear away, consume, weaken', Pass. 'to be consumed, gradually disappear, fade', μαρασμός 'fading away, loss of strength'; μάρομαι 'to fight'; μάρμαρος 'stone, rock block' (cf. Latin rūpēs: rumpō), later (from μαρμαίρω) 'white stone, marble' (from which Latin marmor).

Latin mortārium 'mortar' (based on mr̥-tós 'crushed'); via morētum 'mortar dish' see WH. II 112; morbus 'disease' (mor-bhos);

Old Irish meirb 'swoon,' Middle Irish meirb, Welsh merw 'slack, weak' (mer-u̯i-); Middle Irish meirle f. 'robbery, theft,' meirlech 'thief'; Old Irish mrath 'treachery,' Welsh brad (from mrə-to-) related to Old Irish marnaid 'betrays,' subjunctive -mera.

Old Icelandic merja (preterite marða) 'to strike, crush'; Old High German maro, marawi, and mur(u)wi 'soft, tender, ripe,' Anglo-Saxon mearo 'soft, tender,' Old Icelandic morna 'to wither away,' Norwegian moren, maren 'rotten'; New Icelandic mor n. 'dust,' Old Swedish morþ 'crumbly mass, refuse';

Serbian mr̃va ‘crumb’; Old Bulgarian iz-mrъmьrati ‘to be crushed,’ Old Russian - moromradi ‘to gnaw, crumble.’

Hittite marriattari ‘is shattered.’

morā f. ‘mountain’ : Old Irish mor-(r)īgain ‘lamia,’ originally ‘mountain queen’ (mōrrīgain modeled on mōr ‘big’), Old Icelandic mara, Old High German mara, Anglo-Saxon mare (New High German Mahr, Nachtmahr m.) ‘supernatural female being that sits on the chest of sleepers at night,’ Serbo-Croatian - Church Slavonic mora ‘witch,’ Little Russian mora ‘alp, drudge, night goblin,’ etc.

mer-g-:

Middle Dutch morken ‘to crush,’ Anglo-Saxon murc(n)ian ‘to grieve,’ murc ‘pressing, gnawing (from hunger)’; see further under (merk-), merg- ‘rotten, spoil,’ etc.

mer-d-:

Sanskrit mr̥dnāti (mr̥dnīta-, mr̥ditá-), márdati, mardáyati ‘crushes, shatters, grinds, abrades,’ Avestan 3rd singular mōrəndaiti (from mr̥nd-) ‘destroys’ (these terms are also derived from Indo-European meld-, see mel-1; Sanskrit mr̥dnáti perhaps instead of mr̥ṇátti (mr̥-n-ed-ti) influenced by mr̥ṇáti).

Armenian mart ‘battle’;

Greek βαδῆν · τὸ βιάζεσθαι γυναῖκας Ἀμπρακιῶται Hesychius (mr̥d-); ἀμέρδω ‘to rob’ and ‘to obscure, darken’ (‘to rob of brightness, of sight’), μέρδει · κωλύει · βλάπτει Hesychius; to the aorist ἀμέρσαι newly formed ἀμείρω.

East Frisian murt ‘crumbly mass, dust,’ Low German murten ‘to decay,’ Middle High German murz ‘stump,’ Swiss murz, morz ‘little pieces’;

Latvian mẽrdêt ‘to weaken, to starve; to attend a person's death’ (the latter meaning closer to Lithuanian mérdėti, present mérdmi, mérdžiu ‘to die,’ which is based on a do- or dho-present from mer- ‘to die,’ similarly, mer-d- ‘to grind’ likely also traces back to such a do-present; Latvian mẽrdêt is likewise derived from mer- ‘to die’).

Latin mordeō, -ēre, momordī ‘to bite’ (equivalent to Sanskrit mardáyati, mamr̥dḗ), also used in contexts of emotions and sensations.

Compare the s-forms:

Greek σμερδνός, σμερδαλέος ‘terrible, dreadful’ (‘consuming’), Old High German smerzan ‘to pain,’ smerzo ‘pain,’ Middle Dutch smerten, Low Dutch smarten, Anglo-Saxon smeortan ‘to suffer pain,’ English smart ‘stinging, sharp, clever,’ and ‘neat, delicate’; also related is smerd- ‘to stink.’

mer-k-:

Sanskrit marcáyati ‘endangered, injured, damaged,’ mr̥ktá- ‘injured,’ markā́- m. ‘dying, death’ = Avestan mahrka- ‘death,’ with the strong stem Sanskrit Instrumental Singular mrc-ā́, Avestan mərəxš ‘ruin, destruction,’ and Avestan mərənčaiti ‘injured, destroyed’; Armenian morč̣ ‘young, tender’ (morḳ̂o-); possibly Albanian morr ‘flea’ (mōrko- ‘the scratching one’), comparable to φθείρ (φθείρω); Latin murcus ‘maimed’ (leading to Sicilian μύρκος ‘mute’) and murcidus ‘sluggish, limp’; Middle High German morgen ‘limp.’

With the s-form, Lithuanian smer̃kti ‘to try to put in distress,’ smarkùs ‘cruel,’ pa-smer̃kti ‘to ruin,’ and New High German dialectal schmorgen ‘to suffer, to be in need.’

Related to this (as ‘chopped’) is Anglo-Saxon mearg ‘sausage’ = Old Icelandic mǫrr ‘same, fatty entrails’ (marhu-), and the reduplicated Greek μίμαρκυς ‘blood sausage’; Hittite mar-kán-zi ‘to cut.’

Also see merk-2 ‘sorrowful’ and merk-1 ‘to rot, to spoil,’ etc.

mer-s-:

Sanskrit maṣam, maṣ̃ḭ̃m kar- ‘to pulverize,’ maṣi-, maṣī ‘powder’;

Old High German morsāri ‘mortar’ (transformed from Latin mortārium), Middle High German zermürsen ‘to crush, to squash,’ and Middle Dutch zermorschen ‘to crush likewise,’ Swiss German morsen, mürsen ‘to grind, to pound.’ Related terms include Middle High German New Dutch mursch, murs, New High German morsch, and Dutch morzelen ‘to grind down.’

Ref : WP. II 276 ff., WH. 42, 110 ff.;

See also : identisch mit mer-4.

Pages : 735-737

PIET : 721

1297. mer-6, mer-s-

English : ‘to bother, anger’, etc.

German : ‘stören, ärgern, vernachlässigen, vergessen’

Derivative: morso- ‘patience, forgetting’

Material: Sanskrit mṛ̊ṣyate ‘forgets, neglects, forgives,’ marṣa- m. ‘patience,’ mṛ̊ṣā ‘in vain, erroneous,’ causative marṣayati ‘tolerates, forgives’; Armenian moṙanam ‘to forget’ (Meillet, Esquisse2 40); Gothic marzjan ‘to annoy,’ Anglo-Saxon mierran, Old Saxon merrian, Old Frisian meria, Old High German marren, merren ‘to hinder, to disturb.’

Anglo-Saxon ā-mierran ‘to spoil,’ Old Frisian mēre ‘band, fetter’; Lithuanian maršas ‘forgetting,’ along with maršùs ‘forgetful,’ and Latvian àiz-màrša f. ‘forgetfulness.’

In addition, Lithuanian mirštù, miršti (only with už-, pa-) and Latvian àiz-mìrstu, àiz-mìrst ‘to forget’; Lithuanian causative maršìnti ‘to cause to forget.’

Ref : WP. II 279, Trautmann 187.

Pages : 737-738

PIET : 2191

1298. merədh-, mrādh-

English : ‘to boil; to jolt, shake’

German : ‘aufsprudeln, aufschütteln’

Material:

Greek βράσσω, Attic βράττω (μρᾱθ-ι̯ω), Aorist ἔβρᾰσα, Ionian ἐκ-βρήσσω ‘to boil, bubble up, foam,’ and βρασμός ‘boiling’; Latvian mùrdêt ‘to bubble up,’ murdi ‘spring,’ and Lithuanian mùrdau, -yti ‘to thrust in, to sink down.’

Ref : WP. II 280.

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PIET : 2192

1299. mereĝ-

English : ‘edge, border’

German : ‘Rand, Grenze’

Material: New Persian marz 'region, boundary'; Latin margō, -inis 'edge, border' (merĝ-ōn-, -en-); Old Irish mruig, Middle Irish bruig (mrogi-) 'region, district', Welsh, Cornish, Breton bro 'district', brogae Galli agrum dicunt (Schol. to Juvenal VIII 234), Gaulish personal name Brogi-māros, a folk name Allobroges (= Old Norse alja-markiR 'foreigner') and the like; Gothic marka f. 'border', Old High German marc(h)a 'border, borderland', Anglo-Saxon mearc the same, Old Icelandic mǫrk f. 'borderland, forest' (morĝā), Old Icelandic landa-mark n., Anglo-Saxon gemearc n. 'border, boundary, demarcation, definition' (morĝom), probably also Old Norse mark n. 'sign, mark', Middle High German marc(h) n. 'mark, sign', New High German merken (also Mark as currency, originally probably 'mark on weight').

Ref : WP. II 283 f., WH. II 39 f.

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PIET : 765

1300. meregh-

English : ‘to soak, drizzle’

German : ‘benetzen, rieseln’

Material:

Greek βρέχω ‘to wet, to rain, to overflow,’ βροχή ‘rain,’ and βροχετός ‘rainy’; Latvian merguôt ‘to rain softly,’ mę̂rga, mārgā ‘gentle rain.’ Czech mrholiti ‘to drizzle,’ mrhùlka ‘fine rain’; Russian morgatь ‘to become cloudy’ (mъrgatь), moroch, morozgá ‘fine rain’ (morgh-s-), and morositь ‘to drizzle lightly.’

Note by Andi Zeneli:

βροχή ‘rain’

Descendants

Greek: βροχή (vrochí)

Mariupol Greek: вруши́ (vruší)

Albanian Accusative (βροχήν) breshën ‘hail’ similar formation to Albanian Accusative dimën winter’ Mariupol Greek : Albanian -ch- : -sh-. Also ancient Albanian -o- : -e- phonetic mutation

Note by Andi Zeneli:

In vocabulary of Koine Greek there were numerous borrowings from non-Attic dialects, and some Attic words acquired new meanings; thus, opsaria ‘fish’ and brechei ‘it rains’ for Classical Greek ichthyes and hyei both occur in the New Testament (compare Modern Greek psárya, vrékhi).

Koine Greek

The fairly uniform spoken Greek that gradually replaced the local dialects after the breakdown of old political barriers and the establishment of Alexander’s empire in the 4th century bce is known as the Koine (hē koinē dialektos ‘the common language’), or “Hellenistic Greek.” Attic, by virtue of the undiminished cultural and commercial predominance of Athens, provided its basis, but, as the medium of communication throughout the new urban centres of Egypt, Syria, and Asia Minor, it absorbed numerous non-Attic elements and underwent some degree of grammatical simplification. Numerous inscriptions enable scholars to trace its triumphant progress at the expense of the old dialects, at least as the language of

business and administration, although some rural dialects are reported to have survived as late as the 2nd century ce. Other sources of information for the Koine are the translation of the Septuagint made in the 3rd century bce for the use of the Hellenized Jewish community of Alexandria, the New Testament, and the writings of a few people (e.g., the historian Polybius and the philosopher Epictetus) who preferred it to Attic. As the everyday colloquial language of urban Egypt, it may be studied in papyri going back to the 4th century bce. The Koine may be dated very crudely from the period of Alexander's conquests in the 4th century bce to approximately the reign of Justinian in the 6th century ce.

The Koine replaced the Attic tt with the ss characteristic of Ionic and other dialects (e.g., glōssa for glōtta 'tongue') at an early date, but its main phonological characteristic is the gradual simplification of the rich vowel system of Classical Greek. Ancient closed and open long /ē/ (ει and η) and /i/ (ι) merged as /i/, and /ai/ (αι) monophthongized to /e/; /oi/ (οι) monophthongized to /ü/, thus merging with simple /ü/ (υ) (pronounced as French tu). The second element of /au/ (αυ) and /eu/ (ευ) was changed to /v/ or /f/ depending on the voicing of the following consonant (compare Ancient auge 'light, dawn,' autos 'he' to Modern avghí, aftós). Classical /ph th kh/ (pronounced as in English pin, tin, kin) acquired fricative articulations as in fin, thin, and the final element of Scottish loch (or German Buch); /b d g/ became the voiced fricatives /v dh/ (as in that), /gh/ (as in Spanish fuego).

Other parts of the grammar also began to move in the direction of Modern Greek in this period. Nouns in consonant stems began to acquire the endings of the -a declension; e.g., thygatēr, 'daughter,' accusative thygatera, was remodeled after items such as khōra, khōran 'country.' The dual number was lost in nouns, verbs, and adjectives, as was the optative mood (expressing wish or desire) of verbs. Confusion arose between the perfect and aorist tense forms, leading to the loss of one or the other (the former in most verbs).

Ref : WP. II 280, Trautmann 182.

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PIET : 2193

1301. merĝ-1

English : ‘to strip off, to wipe’

German : ‘abstreifen, abwischen’

Comments: (partly also Eastern merg-)

Material: Sanskrit mr̥-ṇa-j-āni (1st person singular subjunctive), mr̥ñjata (3rd person plural) ‘to wipe, to scrape’ (compare with ὀμόργνυμι); see also under melĝ-; Armenian meržem ‘I sweep, I expel’; Greek ἀμέργω ‘I scrape off (leaves, fruits),’ ἀμοργός ‘expressing,’ and ἀμόργη ‘mash of pressed olives’ (leading to Latin amurca); ὀμόργνῡμι ‘I wipe off; I press out’ (-oρ- likely derived from -er- under the influence of the following υ); Latin mergae, -ārum ‘hay fork,’ merges, -itis f. ‘sheaf’ (‘gathered together’).

Ref : WP. II 283, WH. II 76.

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PIET : 2199

1302. merĝ-2

See also : s. unter merk-1.

Page : 738

PIET : 0

1303. merḭo-

English : ‘young man, woman’

German : ‘junger Mann’ und zugehörige oder ähnliche Femininbildungen

Material:

1. Sanskrit márya- m. ‘man, young man, beloved, suitor,’ maryaká- m. ‘male’ (equivalent to Middle Persian mērak); Greek μεῖραξ m. f. ‘boy, girl,’ and

μειράκιον ‘young boy’ (the vowel of the second syllable likely influenced by πάλλαξ); Albanian shemëre f. ‘wife, rival’ (sm̥-merī), and vgl. mërkosh ‘male, whelp’ (from a man’s offspring), possibly also martoj ‘I marry’ (mër-ëtonj), as noted by Jokl L.-k U. 5 ff.

A feminine form merĭ̄ ‘young woman’ may be present in Latin marī-tus ‘married, united (from the husband).’

2. With g-formants: Lithuanian mergà, Old Prussian mergo ‘girl, maid, servant’; possibly also related to British forms -ch- from -kk- (consonantal doubling in the diminutive): Welsh merch, Breton merc’h, Cornish myrgh ‘daughter, woman’; with -gn- following formative i: Celtic morignā, Old Cornish moroin ‘virgin, girl, maid,’ Welsh mor-forwyn ‘sea maiden, siren’ (from which Old Irish muir- ‘sea’ derives).

3. In -tĭ̄: Lithuanian martì ‘bride, maiden,’ Old Prussian mārtin accusative singular ‘bride,’ Latvian mȁrša ‘brother's wife,’ KrimTatar marzus ‘nuptiae’ (i.e., marþus or from marþjōs assimilated), Greek likely in Βριτόμαρτις, the Cretan name for Artemis.

Note by Andi Zeneli:

Brito-Martis ‘the name of Artemis, one year goddess of marriage, sweet goddess’

βρίτος:

ἔτος

Βριτόμαρτις:

ἐν Κρήτῃ ἡ Ἄρτεμις (Call. h. 3,190)

βριτύ:

γλυκύ. Κρῆτες

see 229. bher-1

English : ‘to bear, carry’

Ref : WP. II 281, WH. II 40 f., Trautmann 170.

Pages : 738-739

PIET : 762

1304. merk̂-

English : ‘to grab’

German : ‘fassen, ergreifen’

Material:

Sanskrit mr̥śáti ‘touches, feels’; Greek βρακεῖν ‘to touch’, συνιέναι ‘to comprehend’, δυσβράκανος ‘hard to handle’ (Hesychius), βράκετον ‘abundance’, πλῆθος ‘multitude’, βράττειν ‘to increase’, πληθύνειν ‘to enlarge’, and βαρῦνειν ‘to weigh down’ (Hesychius).

Additionally, through assimilation from marktō: Greek μάρπτω, μάρψαι ‘to seize’, μάρπτις ‘robber’; through metathesis: βράψαι ‘to grasp’, βράπτειν, ἐσθίειν, and similar forms (Hesychius).

The affiliation of Latin merx ‘merchandise’, mercēs, -ēdis ‘price, wage, pay’, mercārī ‘to trade’, and Oscan amiricadut ‘commercially’, amirikum ‘commerce’ is uncertain.

Ref : WP. II 283, WH. II 78 f.

Page : 739

PIET : 0

1305. merk-1, merĝ-, merək-, merəĝ-

English : ‘to rot’

German : ‘morschen, faulen, einweichen’

Comments: Originally = (mer-), merk- ‘to rub off’ (see p. 737), but already in the proto-language, it became independent through its association with moisture.

Derivative: mrəku- ‘swamp’.

Material: Latin marceō, -ēre ‘to be wilted, to be slack’, marcidus ‘wilted, slack’, and marcor ‘wilted condition, decay, slackness’; Gallic bracis ‘type of grain for malting’.

Middle Irish mraich, braich, Welsh, and Cornish brag ‘malt,’ meaning ‘soaked, swollen grain’; Gallo-Roman bracu- (mraku-) ‘mire’ (related to Slavic morky), and Welsh brag-wellt ‘sedge’.

Gallo-Roman mercasius ‘swamp,’ Old French marchais; Gallo-Roman embrekton ‘dipped morsel’ (from which Latin imbractum derives); Middle Irish brēn, Welsh braen (mrakno-) ‘decayed, rotten’; Middle High German mer(e)n, Middle Dutch meren ‘to soak bread in wine or water’ (merhen); Lithuanian merkiù, meřkti ‘(flax) to soak,’ with ablaut forms mirkstù, miřkti ‘to lie in water,’ markýti ‘to soak,’ markà ‘flax roasting’; Latvian marks and mę̃rka ‘moisture,’ mę̀rcêt ‘to dip’; Little Russian morokvá ‘mire’ (derived from morky), and West Russian mjaréča ‘mire’ (merkį̄ā).

merĝ- in the same meaning (compare p. 736 mer-, merg- ‘to wear away’):

Albanian mardhem ‘to shiver, to tremble,’ marth m. ‘severe frost’ (= Slavic morzъ); Old Irish meirc (New Irish meirg) ‘rust,’ mergach ‘wrinkled’ (mergi-); New Irish meirgeall ‘roughness,’ Welsh merydd ‘damp, sluggish’; merddwfr ‘brackish water’; Old Breton mergidhaam ‘to become rusty’ (Breton mergl ‘rust’ is Irish loan); Middle High German murc ‘decayed, wilted,’ New Icelandic morkinn ‘rotten, soft from decay,’ Old Icelandic morkna ‘to become rotten’.

Bulgarian mrъzel ‘laziness,’ Old Church Slavonic mrъzitь (miržīti) ‘to be disgusted,’ Slovene mrziti ‘to feel disgust’ (basis merəĝ-); compare Old High German bruoh ‘moorland, swamp,’ Middle Dutch brōk, Dutch broek. Thus, associated with ‘cold due to wetness’ or ‘goosebumps’ (related to Old Irish meirc ‘wrinkle’), is Old Church Slavonic po-mrъznǫti ‘to freeze,’ mrazъ (and Russian моро́з m oroz ‘frost’), also reflecting the heavy intonation of the basal form.

Ref : WP. II 281 f., WH. II 36 f., 129, Trautmann 182, 187.

Pages : 739-740

PIET : 2195

1306. merk-2, mork-

English : ‘sullen’

German : ‘verdrießlich’

Material: Cornish moreth ‘anger, sorrow’; Breton morc’het ‘worry, misfortune’; Polish markotь ‘growling, grumbling’, markotny ‘grumpy, moody’ (from which Lithuanian markatnus ‘moody’ and West Russian markocić ‘to make moody’, markotný ‘boring’ derive).

Ref : WP. II 282.

See also : Beziehung zu (mer-), merk- ‘aufreiben, verzehren’ (S. 737) wahrscheinlich.

Page : 740

PIET : 0

1307. mə-r, Gen. mə-n-és, mn̥tós

English : ‘hand’

German : ‘Hand’

Grammar: heteroclitic r/n-stem.

Material: Based on the r-nominative: Greek μάρρη f. ‘hand’, εὐμαρής ‘easy to handle’, μάρις, -εώς m. ‘measure of liquid’; Albanian marr ‘take, receive, hold, grasp’ (marnō, n-present as a denominative formation from mar- ‘to get into the hand’).

Based on the mə-n- of the oblique case: Latin manus, -ūs f. ‘hand’ (the u-stem), Umbrian mănuv-e ‘in hand’, Ablative mani, Oscan accusative manim, with a consistently found form in Umbrian manf accusative plural; Latin mancus

‘maimed’ (originally ‘at hand’); related are Latin mandō, -āre ‘to entrust, command’, Oscan aama-naffed ‘commanded’, mana-fum ‘I commanded’ from manus and -dere (pattern dhē-), literally ‘to lay in the hand’; Middle Irish montar, muinter ‘lawful wife’.

With a similar meaning as Latin manipulus ‘bundle’ (mani-plos ‘filling a hand’), there is also Celtic manatlo- in Cornish manal ‘sheaf’, Middle Breton malazn (for manazl), New Breton malan as well;

possibly Gothic manwus ‘ready’ (‘at hand’), manwjan ‘to prepare, make ready’;

Hittite maniiaḫḫ- ‘to hand over, manage’.

Based on mn̥-t-: Old Icelandic mund f. ‘hand’, mundr m. ‘bride price and the guardianship acquired through the purchase’, Gothic personal name Mundila, Anglo-Saxon mund f. ‘hand, protection, guardianship’, Old High German munt f. ‘same meaning’. New High German Vormund.

Ref : WP. II 272, WH. II 24 f., 34 f., Vendryes RC. 43, 210.

Pages : 740-741

PIET : 759

1308. met-

See also : s. oben S. 703 f. unter mē-2 und mē-3.

Page : 741

PIET : 0

1309. meu-1, meu̯ə- : mŭ-

English : ‘wet; dirt; to wash’, etc.

German : ‘feucht, moderig, netzen, unreine Flüssigkeit (auch Harn), beschmutzen’, auch ‘waschen, reinigen’

Derivative: mu-dlo- 'detergent', mŭ-tro- 'mud, swamp'

Material: A. Sanskrit mū́tra- n. 'urine', Avestan mūϑra- n. 'uncleanness, dirt' (: Middle Dutch modder, etc.);

Maybe Albanian mut, pl. mutra ‘excrement, dirt’ by Andi Zeneli

Armenian -moyn 'immersed in' (mou-no-);

Greek Cypriot μυλάσασθαι 'to wash oneself', Hesychius (mū-dlo-);

Middle Irish mūn m. ‘urine’; mūr ‘mud’;

perhaps Dutch mooi, Middle Dutch moy, Dutch moi(e) ‘beautiful’ (mou-i̯o- ‘washed’);

Latvian maût ‘to immerse, to swim, to drink heavily’, Old Prussian aumūsnan ‘washing’, iterative causative Lithuanian máudyti, Latvian maudât ‘to bathe someone’, Lithuanian máustyti etc.; Latvian mudêt ‘to become soft, to become moldy’;

Old Bulgarian myjǫ, myti ‘to wash, to rinse’, mylo (Proto-Slavic Czech etc. mýdlo-) ‘soap’;

with s- prefix Latvian smaũlis ‘someone who has become dirty’, smulêt ‘to dirty’, smulis ‘a dirty person’;

Polish, Little Russian muł ‘mud’, Russian dialect múlitь (vódu) ‘to make (water) cloudy’ (mou-lo-); forms with r-suffix, or r-extension see below;

from mu-n-d-os (-d- to the root extension meu-d-) meaning ‘washed’ also Latin mundus ‘ornament, clean, pure, neat’, noun ‘adornment of women; world order, universe’ (after Greek κόσμος);

B. Extensions:

1. meu-d-; mud-ro- ‘cheerful’ (cf. ‘merry’).

Sanskrit mudirá- m. ‘cloud’, lex. also ‘frog’; to Sanskrit mṓdatē ‘is joyful’, mṓda- m., mōdana- n. ‘pleasure, cheerfulness’, Avestan maoδanō-karana- ‘preparing pleasure’, Sanskrit mudita ‘glad’, Avestan a-hə̄musta- (a-sam-musta-) ‘one whom one cannot be glad about, unpleasant’, Sanskrit mud-, mudā ‘pleasure, joy’, mudrá- ‘cheerful’;

Greek μύζω (mud̯ō) ‘suck’, μύδος m. ‘moisture, decay’, μυδάω ‘I am moist, rotten’, μυδαλέος ‘moist’ (Homeric υ: through metric lengthening, hence younger μῡδαίνω ‘to water’);

Latin mundus (see above meu-);

Middle Irish muad (moudo-) ‘clean, proud’;

Middle Dutch mūten ‘to wash the face’, Old High German muzzan ‘to clean’, Swedish dialect muta ‘to drizzle lightly’, Dutch mot ‘light drizzle’; with initial s- English smut ‘smudge’, Middle High German smuz, New High German Schmutz, Middle English smotten, smoteren ‘to smear’;

Lithuanian mudrùs, Latvian mudrs ‘lively’ (: Sanskrit mudrá-), Lithuanian mùdrinti, Latvian mudît ‘to urge’.

From an -es-stem m(e)udes- are derived:

Latin mustus (muds-to-s) 'young, fresh, new' (originally 'wet, moist'); Greek μύσος (μυδσος) n. 'stain, blemish'; μυσαρός 'dishonorable'; Old Irish mossach 'unclean' (mud-s-āko-), Welsh mws, Breton mous the same; Low German mussig 'dirty'; Russian múslitь 'to drool, slobber', musljákъ 'slobberer, dirty person'.

Mῡσός ‘ὀξύα, beech tree, white spotted tree’ Strabon similar to Doric tribe from Greek doru ‘tree’ by Andi Zeneli

2. meug-, meuk- 'slippery' see under special headings.

3. meu-r(o)- etc.:

Armenian mōr 'dirt, swamp' (məu-ri-), mrur 'sediment' (murur); Greek μῦρω (μυρι̯ω), μῦρομαι 'to let flow, weep', ἁλι-μῡρήεις 'flowing into the sea'; perhaps also μῡρίος 'infinite', μύριοι '10,000'; Latin muria 'brine'; Lithuanian murstu, mùrti 'to become soaked', pl. mauraĩ 'duckweed', Latvian maũrs m. 'turf', Lithuanian máuras 'mud', alternation. mùras m. 'dirt', Latvian murît 'to soil'; Russian mur m. muráva f. 'meadow grass', dialect 'mold', múryj 'dark gray', etc.; cf. p. 741 Middle Irish mūr 'mud'.

4. meus-, musós, from which mūs, musós, root noun 'moss, mold'.

Old High German Anglo-Saxon mos n. 'moss, swamp', Old Icelandic mosi m. the same, high-stage Old High German mios, Anglo-Saxon mēos 'moss, mold', Old Icelandic mȳr-r f. (meuz-ī-) 'moor, swamp'; Lithuanian mūsaĩ m. pl. 'mold on sour milk', ablautend mùsos f. pl.; Old Bulgarian mъchъ 'moss' (musos), New Bulgarian muchъl 'mold'; additionally presumably Armenian mamur 'fucus, algae, moss, mold' (memus-ro-).

5. With formative guttural: Latin muscus m. 'moss'; Norwegian dialect musk 'dust, fine rain, darkness', Danish dialect musk 'mold', Middle Dutch mosch, mosse the same; Old Church Slavonic ; muzga (mouz-gā) 'lake, pond', Russian mzgnutь 'to spoil', mozgnutь 'to emaciate', Old Bulgarian mъžditi 'to weaken', Russian mozgъ 'rainy weather', možšitь 'to soak'.

Maybe Albanian muzg ‘dusk’, mugët ‘dark’ by Andi Zeneli

6. meut-:

Armenian mutʿ 'dark; darkness, fog', mtʿar 'dark'; Middle Irish mothar 'thicket, dense mass', Irish 'swamp' (mutró- =)

Middle Dutch modder ‘mud’ = Middle High German moder ‘decaying matter, swamp’ (New High German Moder, truly New High German Essig-, Weinmutter), English mother ‘yeasts’ (mutro-); English mud ‘mud’, Middle Dutch mudde ‘thick mud’ (Dutch modde), Middle High German mot (-tt-) ‘peat soil, bog’ (Swiss mott ‘peat’), East Frisian mudden ‘to dirty’, muddy ‘dirty’, Swedish modd ‘snow dirt’, dialect muddy ‘dirty’;

with initial s- Middle Dutch, Old Frisian smudden ‘to dirty’, Low German smudden ‘to drizzle’, West Flemish smodder ‘mud’, Middle English smod ‘dirt’, smudderen, Dutch smodderen ‘to dirty’, older Dutch also ‘to feast’ (originally ‘to eat and drink uncleanly’; likewise East Frisian smūs, New High German Schmaus, older Dutch smuisteren ‘to feast’ and ‘to smear’, Low German, Dutch smullen ‘to feast’ and ‘to wallow, dirty’ probably from smuð-lṓn; Lithuanian smũtnas ‘sad’ comes from Polish smutny meaning the same (Vasmer, in a letter).

Ref : WP. II 249 ff., WH. II 126 f., 130, 134, 136, Trautmann 172, 188, 190 ff., Specht Indog. Dekl. 65, 257 f.

Pages : 741-743

PIET : 714

1310. meu̯-2, meu̯ə-

English : ‘to move’

German : ‘fortschieben’

Comments: (Aryan, partly also mi̯eu̯ə- : mīu̯-)

Material: Sanskrit mīvati ‘pushes, presses, moves’ = Avestan ava-mivāmahi ‘we eliminate, take away’, Avestan a-muyamnō ‘immovable, which cannot be diverted’, Sanskrit káma-mūta- ‘moved by love’, mūrá- ‘urgent, hasty’.

Greek ἀμεύσασθαι ‘to come forward, to surpass’ (possibly from ‘to push oneself forward’), Gortynian ἀμεϝύσασθαι ‘to engage in trade’, ἀμῦνω ‘to defend’ (Med. ‘to defend myself’ (push away)), ἀμύντωρ ‘defender, avenger’, μῦνασθαι ‘to protect oneself’, μῦνη ‘pretext, excuse’; compare Old Irish mūn- ‘to instruct’ (E. Lewy).

Latin moveō, -ēre ‘to set in motion, to move (originally by pushing forward)’, participle mōtus (movi-to-s) = Umbrian comohota Abl. Sg. f. ‘commota’;

Lithuanian máuju, máuti ‘to put on, to slip on (e.g., a ring on a finger)’, ùžmovā ‘everything that is put on’, rañktų ùžmova ‘muff’; Middle Dutch mouwe f. ‘muff’, New High German hemds-mauen ‘shirt sleeve’.

An s-extension seems to appear in Sanskrit muṣṇā́ti, móṣati ‘to steal’, móṣa- ‘robber, thief’, Frankish (Lex Salica) chrēo-mōsido ‘grave robbery’; see below p. 753 under mūs.

Ref : WP. II 252 f., WH. II 116, Trautmann 172.

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PIET : 2152

1311. mēudh-, məudh-, mūdh-

English : ‘to complain or care about smth.’

German : etwa ‘worauf bedacht sein, sehnlich verlangen’

Material: New Persian mōja ‘lament’ (-j- from -d-, compare:) must ‘lament’ (-st- from -dhst); Greek μῦθος m. ‘speech’, μῡθέομαι ‘to speak, to reflect’; Gothic maudjan, ga-maudjan ‘to remind someone’; Lithuanian maudžiù, maũsti ‘to long for’, ãpmaudas ‘distress, worry’; Old Bulgarian myslь ‘thought’ (mūd-sl̥io-); perhaps New Irish smúainidh ‘thinks’.

Ref : WP. II 255 f., Trautmann 171 f.

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PIET : 2158

1312. meug-1

English : ‘to take by surprise, wily’

German : ‘heimlich und tückisch lauern’

Material : Latin muger ‘der Falschspieler beim Würfelspiel’ (mug-ro-s ‘lauernd’);

Old High German mūhhari, mūhh(e)o ‘highwayman, robber’, muhhōn ‘to lurk secretly, to attack’, Middle High German vermūchen ‘to quietly get rid of’, late Old High German mūhhilāri (from mūchilōn), New High German Meuchler, Middle High German miuchel ‘secretly’, Old High German mūh-heimo ‘cricket’, ablautend Middle High German mocken ‘to lie hidden’, Middle English micher ‘thief’, English dialect to mich ‘to be hidden, to steal’.

Ref : WP. II 255, Wissmann Nom. postverb. 137; wohl zu Folgendem.

Pages : 743-744

PIET : 746

1313. meug-2, meuk-

English : ‘to slide, slip’

German : A. ‘schlüpfen, schlüpfrig’, daraus ‘schleimig, Schleim’; andererseits B. ‘darüber streichen, gleiten, entgleiten’

Comments: also with initial s-.

Derivative: muk-to- ‘soft’, muk-ti- ‘slipping away’.

Material: A. Latin mūcus ‘mucus’, mūcor ‘mold’, ē-mungō, -ere ‘to blow one's nose’ (metaphorically ‘to cheat out of money’); mūgil m. ‘slime fish’.

Greek ἀπο-μύσσω ‘to blow one’s nose; to cheat’, ἀπό-μυξις ‘the act of blowing one’s nose’ (: Latin ē-munctiō), μυκτήρ ‘nose, nostrils’, μύξα ‘mucus, nose’ (derived from μυκ-σ-ός ‘slimy’, as also:) μύξος, μυξῖνος, μυξών ‘slime fish’ (also σμύξων with initial s-, as in Hesychius also σμύσσεται, σμυκτήρ), μύσκος · μίασμα Hesychius (μυκ-σ-κος), ἀμυσχρός, ἀμυχνός ‘unblemished, pure, holy’; μύκης, -ητος ‘mushroom’.

Welsh mign (mūkino-) ‘swamp’; with initial s- Gaelic smùc, smug ‘snot’ (expressive); Middle Irish mocht ‘soft’, Welsh mwyth (muk-to-).

Old Icelandic mygla f. ‘mold’, mugga ‘fine rain’, Middle English mugen ‘to become misty’, New High German dialect maugel ‘misty, cloudy, dim’, Anglo-Saxon for-mogod ‘rotten’.

With Indo-European g: Old Icelandic mykr and myki f. (mukī) ‘manure’, Middle High German mucheln, mücheln ‘to smell moldy’, Old Icelandic mjūkr (from which English meek) ‘soft’, ablaut Gothic mūka-mōdei ‘gentleness’, Middle Dutch muik ‘soft’, New High German dialect maukig ‘rotten’, Swiss German mauch ‘rotten, dull, hungry’ (similar to Swiss German mucht ‘dull, hungry’); Middle High German mūche ‘horse foot disease’, Gothic maukō in provincial mauca ‘intestine’;

Latvian mukls, muklaîns ‘swampy’, mùku (munku), mukt ‘to sink into a swamp’;

Serbo-Croatian mukljiv ‘moist’.

B. Sanskrit munákti, muñcáti, mucáti ‘frees, releases’ (‘shakes off’), múkti- ‘release, liberation, abandonment’; Avestan fra-muxti- ‘to unbind’; compare Sanskrit muṇṭhate ‘flees’, Old Persian amu(n)ϑa ‘he fled’ from mu-n-eth-mi;

Lithuanian munkù, mùkti ‘to escape’ = Latvian mùku, mukt ‘to break free, to flee’ (and ‘to sink into a swamp’ as mentioned above); Lithuanian (s)maũkti ‘to glide, to

brush off’, Latvian maukt ‘to shake off’, Lithuanian (s)munkù, (s)mùkti ‘to glide down, to slip away’.

Slavic (s)mъknǫti ‘to glide’ in Czech smeknouti ‘to peel off’, Old Church Slavonic reflexive smyčǫ, smykati sę ‘to crawl’ (in modern Slavic also ‘to slip, to glide, to shake off’), Russian-Church Slavonic mъknuti sja ‘to pass over’, Old Church Slavonic mъčati (mъkē-) ‘to toss, to roll’, among others.

A root meukh- with the specific meaning ‘to slip in’ likely relates to Armenian mxem (muxam) ‘I put in, immerse, bathe’, mux ‘tincture’, mxim ‘to enter, to insinuate, to plunge in’, initially connected to Greek μυχός m. ‘innermost corner’ (approximately ‘sheltering corner’), μύχιος ‘innermost’.

Based on (s)meugh-, the Germanic family includes:

Old Icelandic smjūga ‘to creep in or through’, Anglo-Saxon smūgan ‘to slip, to crawl’, Middle High German smiegen ‘to bend down’, New High German schmiegen, causal Old Icelandic smeygia ‘to hug, to draw close’, Middle High German sich smougen ‘to duck down’, Anglo-Saxon smēag ‘clever, astute’, smēagan ‘to think, to seek’, sméagol ‘narrow, slim’, Old Icelandic smuga f. ‘sheltering hole’; furthermore Swedish i mjugg, Norwegian i mugg ‘stealthy’, with s- Danish Norwegian i smug, Dutch ter smuig (and ter smuik) dialect, Danish Norwegian smughandel ‘smuggling trade’, Low German smuggeln, New High German (derived from this) schmuggeln (with corresponding Dutch smokkelen).

Also likely related is New High German mogeln, Low German mogelen, muggelen ‘to engage in secretive, deceptive play’; with Germanic k(k): Norwegian dialect smokla, smukla ‘to lurk, to sneak forward’, Swiss German schmauchen ‘to secretly take, to nibble’.

In the sense of ‘to snug, to slip in’, Middle High German smuck ‘the snugging, adornment’ (originally something that can be brushed against), smücken; Middle Dutch smucken ‘to snug, to dress, to adorn’, Old High German smocco; Anglo-Saxon smock ‘shirt’, Old Icelandic smokkr m. ‘women's breast apron’, Middle Dutch smuk (-ck-) ‘flexible, elegant’, Middle High German gesmücket ‘slender’.

-g- or -gh- in Latvian smaugs ‘slender’, Lithuanian smáugti ‘to strangle’, Latvian smudži, smūdzi ‘mosquitoes, small flies’, Polish smug, smuga (alongside smuk) ‘narrow passage, narrow stripe’.

Ref : WP. II 253 ff., WH. I 402 f., Trautmann 189 f., 271, Kuiper Nasalpräs. 124 f., 129.

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PIET : 2154

1314. meuk̂-

English : ‘to scratch, tear’

German : ‘kratzen, ritzen’

Material: Greek ἀμυκάλαι · αἱ ἀκίδες τῶν βελών, παρὰ τὸ ἀμύσσειν Hesychius, ἀμύσσω, Attic ἀμύττω ‘scratch, scrape’, ἅμυχή ‘cut, scrape’, etc.

Latin mucrō ‘sharp point, spear, sword’; perhaps related to Anglo-Saxon ge-myscan ‘to torment, to distort’ (muhskjan) and Lithuanian mùšti ‘to strike’; perhaps also Sanskrit muṣṭí f., Avestan mušti- ‘fist’.

Ref : WP. II 255, WH. II 117 f.

Page : 745

PIET : 2157

1315. meu-s-

German : ‘stehlen’

See also : s. S. 753 (mūs-).

Page : 745

PIET : 0

1316. mezg-1

English : ‘to plunge’

German : ‘untertauchen’

Material: Sanskrit májjati ‘dives under, sinks under’ (Part. Perf. Pass. magná- from mazgná-), Causative majjayati ‘sinks’; Latin mergō, -ere ‘dive in, sink, hide’, from which mergus m. ‘diver (water bird); vine sinker’: Baltic Iterative mazgāiō ‘dive repeatedly in, wash’ in Lithuanian mazgóti, Latvian mazgât ‘to wash’. Compare Estonian mõskma, Mordvin muśkəms, Samoyedic masu, Hungarian mosni ‘to wash’, etc.; uncertain if related is Greek μίσγω ‘mix’ from mi-mzgō; differently above p. 714.

Ref : WP. II 100 f., WH. II 76 f., Trautmann 173, H. Güntert Kalypso 51.

Pages : 745-746

PIET : 2213

1317. mezg-2

English : ‘to bind, attach’

German : ‘stricken, knüpfen’

Derivative: mozgo- ‘knot’

Material: Old High German and Old Saxon măsca, Anglo-Saxon max, mæscr ‘loop’; Old Icelandic mǫskvi the same;

Lithuanian mezgù, mẽgsti ‘to knot, to knit’, mãzgas, Latvian mazgs ‘knot’, Lithuanian mazgýti Iterative ‘to knit’, makstýti ‘to braid’, Latvian mežģêt, mižģêt ‘to twist’, mežģît ‘to vine’ (Russian mázgarь ‘spider’ s. Berneker II 28).

Ref : WP. II 301, Trautmann 172.

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PIET : 2214

1318. mizdhó-

English : ‘fee’

German : ‘Lohn, Sold’

Material: Sanskrit mīḍhá- n. ‘prize of battle, competition’, Avestan mīžda- n., Ossetic mizd, myzd ‘wage’, New Persian muzd ‘wage’; Greek μισθός ‘payment’; Gothic mizdō ‘wage’, Anglo-Saxon meord the same and Anglo-Saxon mēd, Old Saxon mēda, Old High German mēta, miata the same, New High German Miete; Old Church Slavonic mьzda, mъzda ‘wage’.

Ref : WP. II 301, Trautmann 188.

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PIET : 782

1319. mō-, mo-lo-

English : ‘to strain oneself’

German : ‘sich mühen’

Material: Greek μῶλος ‘toil, effort, toil and moil of war, turmoil’, μωλέω ‘contend, bring an action at law’, Cretan μωλίω ‘to litigate’, μῶλυς ‘weary’, perhaps μόλις ‘barely’ (o for ω after μόγις); ἄ-μοτος ‘unwearying’; Latin mōlēs f. ‘burden, mass’, Denom. mōlior, -īrī ‘to accomplish with effort’, mŏlestus ‘annoying, burdensome’ (analogy to modestus);

Note by Andi Zeneli:

Hesychius μόλος:

πόνος. μάχη. φρύαγμα

molos:

pain. battle. roar

Μόλος

English (Autenrieth)

father of Meriones, Il. 10.269, Il. 13.249.

Μόλος, ου (ὁ) Molos, fils de Deucalion, Il. 10, 269 ; 13, 249.

Cret. μωλίω, contend, bring an action at law, αἴ κα μωλῇ, αἰ δέ κ' ἀνφὶ δώλῳ μωλίωντι, Leg.Gortynian1.14, 17; τὰ μωλιόμενα the pleadings, ib.5.44, al.; μωλιομένας τᾶδ δίκας while the case is being pleaded, ib.1.48:—Hsch. has μλεῖ· μάχεται, πικρανθήσεται, and μωλήσεται· μαχήσεται.

Μολίων

English (Autenrieth)

(1) son of Molione, the wife of Actor, dual Μολίονε, see Ἀκτορίωνε.—(2) a Trojan, companion of Thymbraeus, slain by Odysseus, Il. 11.322.

Hesychius Μολίονε:

μαχηταί. καὶ Μολιονίδαι: γυναικός τινος υἱοί (Λ 709)

Molione, warriors

Gothic af-mauiþs ‘weary’, Old High German muoan, Middle High German müen, müejen ‘to disturb, to burden’, Dutch moeijen ‘to annoy, to trouble’; Old High German muodi, Old Saxon mōði ‘tired’, Anglo-Saxon mēðe ‘tired, distressed’, Old Icelandic mōðr ‘tired’; Lithuanian pri-si-muolėti ‘to toil’; Russian máj-u, -atь ‘to tire, to trouble’, majá, majatá ‘trouble, hard effort’, etc.

Note by Andi Zeneli:

Μολοσσία, ἡ χώρα τῆς Ἠπείρου. ὁ οἰκήτωρ Μολοσσός. καὶ θηλυκὸν Μολοσσίς καὶ τὰ Μολοσσά οὐδετέρως, καὶ Μολοτοί δι΄ ἑνὸς 'τ'. Μολοτός ὁ τόπος. τὸ κτητικὸν Μολοττικός.

"Molossia, the land of Epirus. The inhabitant is Molossus. And the feminine form is Molossis, and the plural is Molossai, and Molotai with one 't'. Molotos is the place. The possessive form is Molottikos."

The noun Μολοτός Molotos is a participal adjective, similar formation to λιτός ‘simple, plain, inexpensive, frugal, poor, smooth, even, plane, paltry, petty, small’ from λίς (lís) f (Epic) ‘smooth’.

The inhabitant Μολοσσός was created in the same way as λισσός • (lissós) m (feminine λισσή, neuter λισσόν); first/second declension ‘smooth’ from from λίς (lís) f (Epic) ‘smooth’.

Ref : WP. II 301 f., WH. II 101 f., Trautmann 188;

See also : wohl zu mē-5.

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PIET : 2215

1320. mōd- : məd- oder mād- : məd-

English : ‘to meet, approach’

German : ‘begegnen, herbeikommen’

Material: Armenian matčim ‘I approach’, Aorist mateay, matucanem ‘I bring near’ (maut ‘near’ according to Pedersen with Armenian u-epenthesis);

Old Icelandic mōt n. ‘meeting, assembly, public gathering’, Anglo-Saxon (ge)mōt, Old Saxon mōt, Middle High German muoz, Gothic ga-mōtjan, Old Icelandic møta, Old Saxon mōtian, Anglo-Saxon mētan, English meet ‘to encounter’.

based on Indo-European mə[d]-tlo-m, Gothic maþl ‘meeting place, market’, Anglo-Saxon mæðel ‘council meeting, speech’, and (as maðlá-) Anglo-Saxon mæl ‘speech, dispute, argument’, Middle Dutch mâl ‘assembly’, Old Saxon and Old High German mahal n. ‘court, legal assembly, contract’ (leading to New High German Mahlstatt). Old Icelandic mál ‘speech, negotiation, legal matter’, and Middle Latin (Germanic) mallum, mallus ‘court, legal term’, from which Gothic maþljan, Anglo-Saxon mæðelian, mæðlan, and mælan, Old High German mahelen, and Old Icelandic mæla ‘to speak’ and from the public promise, Old High German gi-mahalo ‘husband, spouse, groom’, gi-mahala ‘wife, spouse, bride’, and New High German vermählen.

Ref : WP. II 304 f., Feist[3] 349 f.

Pages : 746-747

PIET : 0

1321. modhro- oder madhro-

English : ‘blue; a k. of plant’

German : ‘blau; Färberpflanze’

Material: Old Icelandic maðra ‘galium verum’, isl. hvít-, kross-maðra, etc. ‘Galium boreale, smooth meadow sweet’; Old High German matara ‘dye plant’, Anglo-Saxon mædere, mæddre f. ‘same’; Middle Dutch mēde, Old Frisian mīde ‘same’. Additionally, Slavic modrъ (e.g., Czech modrý) meaning ‘blue’.

Ref : WP. II 305.

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PIET : 0

1322. moiso-s oder maiso-s

English : ‘sheep; hide, leatherwork’

German : ‘Schaf; Fell, daraus gefertigte Schläuche, Säcke’

Material: Sanskrit mēšá- m. ‘ram’, mēṣī- ‘sheepskin’, Avestan maēša- ‘ram, sheep’;

Old Icelandic meiss m. ‘basket’, Old High German meis(s)a ‘baggage’, Middle Dutch mēse ‘barrel’.

Old Bulgarian měchъ ‘tube’, Russian měch ‘skin, tube; sack’, etc.; Lithuanian máišas, máiše ‘hay net, etc.’, Latvian máiss, máikss ‘sack’, Old Prussian moasis ‘bellows’.

Ref : WP. II 303, Trautmann 165, Specht Indo-European Dekl. 52 f.

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PIET : 783

1323. mo̯ks, arisch mo̯ksŭ

English : ‘soon’

German : (Lokativ Plur.) ‘bald’

Material: Sanskrit adv. makṣŭ́ ‘quickly, soon, early’, makṣū́makṣu ‘very soon’; Instr. Pl. makṣū́bhiḥ, Superlative makṣū́tama-; with nasal: Sanskrit maŋkṣu ‘bald’; Avestan mošu ‘soon, immediately’;

Latin mox ‘soon’ = Middle Welsh moch ‘bald’ (from which comes Middle Irish moch), Old Irish mó ‘bald’, used as a prefix mos-, mus-: mos-riccub- sa ‘I will come soon’, mus-creitfet ‘they will soon believe’.

Ref : WP. II 303 f., WH. II 117.

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PIET : 787

1324. molko-

English : ‘leather pouch’

German : ‘Ledersack, Ledertasche’

Material: Old High German malaha, Middle High German malhe ‘leather bag’, Old Icelandic malr ‘sack’, and Greek tarent. μολγός ‘bag made from cowhide’. The discrepancy in Gothic is likely explained by borrowing μολγός from another language (possibly Thracian) and the adaptation of the Greek γ to correspond with their k sound.

Ref : WP. II 308; Vendryes Balto-Slavic 41. 134 ff.

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PIET : 0

1325. mono-

English : ‘neck’

German : ‘Nacken, Hals’

Comments: In derivations (especially with the suffixes -ī, -i̯o-), it also means 'necklace, neck jewelry'.

Material: Sanskrit mányā f. 'nape'; Avestan minu- 'neck ornament' (from Avestan ə) and with the comparative form manaoϑrī 'neck, nape' (mon-eu-tro-); Paeonian μόν-απος, -ωπος 'bison' ('mane-like'); Gallic-Greek μανιάκης, μάννος, μαννάκιον 'neckband of Celtic peoples' (μόννος in Doric).

Latin monīle 'necklace as jewelry' (from monī- like Old Bulgarian moni-sto); Old Irish muin- 'neck' in muin-torc 'necklace', muinēl 'neck' (moniklo-), Welsh mwn, mwnwgl 'neck'; Old Irish formnae 'shoulder' (for-moni̯o-); Old Irish muince 'collar', derived from Old Welsh minci 'necklace' (from mwng 'mane' + ci, see above p. 518); from moniį̯o- 'neck': Welsh mynydd 'mountain', Cornish meneth, abbreviated -monid, Breton menez etc.

Illyrian Dalmatian prō-mona, Prōmona, Appian Πρωμόνα, Albanian Promona, Croatian Promina ‘mountain’, Promina is a mountain in inland Dalmatia, Croatia. Its highest peak is Čavnovka (also called Velika Promina ‘Great Promina) by Andi Zeneli see 1277. men-1 English : ‘to tower’

Old Icelandic men, Anglo-Saxon mene, Old High German menni (mani̯an) 'neck ornament'; Old Icelandic mǫn, Anglo-Saxon manu, Old High German mana (German manō) 'mane'; Old Church Slavonic monisto 'necklace', Polabian mimeístia 'coral'; with formative g: Middle Irish mong 'mane, hair', Welsh mwng 'mane', Old Icelandic makke 'upper part of the horse's neck', Danish manke 'mane'; possibly related is Illyrian (Paeonian) μόν-απος, -ωπος 'bison' ('mane-like').

Ref : WP. II 305, WH. II 108, Trautmann 169, J. Loth RC 45, 196 ff.

See also : vgl. oben S. 726 men- ‘emporragen’.

Pages : 747-748

PIET : 788

1326. mori, mōri

English : ‘sea’

German : ‘Meer’; germ. auch ‘stehendes Wasser’

Material: Latin mare, -is n. (i-stem; Gen. Pl. marum secondary; with unclear a); Old Irish muir Gen. mora n., Welsh, Cornish, Breton mor 'sea', Gaulish Mor-inī, Aremori-cī a folk name 'sea-dwellers', mori-marusa 'sea mare'; Placename Mori-dūnum 'Murten'; Gothic marei f. 'sea', Old Saxon meri, Old High German marī, merī (the same -īn-stem); Gothic mari-saiws m. 'lake', Old Icelandic marr, Gen. marar m. 'sea, lake', Old High German mari, meri (Gen. meres) m. n. 'sea', Anglo-Saxon mere m. 'sea, lake, pond', Old Saxon meri m. 'ditch, pond';

with -sk suffix: Anglo-Saxon merisc m. 'swamp' (cf. Middle Latin marisca the same, Germanic loanword), Old Saxon mersc, Middle Low German mersch, marsch, 'marsh'.

with -g suffix: Anglo-Saxon merece m., Old Icelandic merki; lengthened form: Anglo-Saxon mōr m., Old Saxon mōr n., Old High German muor n. 'moor, sea', Old Icelandic mørr f. 'marshland', Old High German salz-muorra 'salt marsh' (mōri̯ō); Old Prussian mary 'bay' (marē); Lithuanian mãrė, plural meist f. mãrės, mãrios 'sea, Baltic Sea, Curonian Bay'; Old Church Slavonic morje 'sea'; Balto-Slavic pa-mari̯a- n. 'marine region' in Lithuanian pa-marỹs m., pa-mãrė f. 'coastal area', Old Church Slavonic po-morije 'marine area', New High German Pommern.

Ref : WP. II 234 f., WH. II 33 f., Trautmann 169 f.; nach Specht Indo-European Dekl. 119 zu mer-3.

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PIET : 735

1327. mormor-, murmur-

English : ‘to murmur’

German : Schallwort ‘murmeln, dumpf rauschen’

Material: Sanskrit marmara- 'rushing' m. 'the rush', murmura- m. 'crackling fire', murmurā 'name of a river'; Armenian mrmram, mrmrim (murmur-am, -im) 'murmur, rustle, roar'; Greek μορμῦρω (μορμυρι̯ω) 'murmur, rustle'; Latin murmurō 'murmur', murmur n. 'murmur, grumbling'; Old High German murmurōn, murmulōn, New High German murmeln, short form Old Norse murra, Middle High German New High German murren; further development Anglo-Saxon murc(n)ian 'complain, murmur'; ablaut Norwegian dialect marma 'roar (from the sea)'; Lithuanian murmlénti, murménti 'murmur', murméti, marméti 'murmur, grumble'; ablautend marmalaĩ 'large horseflies' (a short form with dissimilation m - m to m - v seems related to marvà, mervà 'horsefly'); Old Church Slavonic mrъmrati 'murmur'.

Unreduplicated with n-suffix Irish muirn (murni-) f. 'noise, rush'.

Ref : WP. II 307 f., WH. II 130 f., Trautmann 190;

See also : zum Folgenden (mormo(ro)-)

Pages : 748-749

PIET : 2217

1328. mormo(ro)-

English : ‘fear, terror’

German : ‘Grausen, grausig, bes. von Gespensterfurcht’

Material: Greek μορμώ, μορμών f. 'scare ghost', μόρμορος 'fear', μορμο-λυκεῖον 'scare image', μορμο-λύττομαι, μορμύνω 'put in fear', μύρμος· φόβος Hesychius, Μυρμιδόνες actually 'the people of the scare ghosts';

Latin formidō 'horror, tormenting fear; especially religious awe'; form- dissociated from morm- (as in formīca : μύρμηξ).

Ref : WP. II 308, WH. I 532.

Page : 749

PIET : 790

1329. moro-

English : ‘blackberry’

German : ‘Brombeere’ (dann südeurop. auf die Maulbeere übertragen)

Material: Armenian mor, mori, moreni 'blackberry';

Greek μόρον (μῶρον Hesychius) 'mulberry; blackberry'; Welsh merwydden 'mulberry', but it can also be interpreted as a development of a Celtic moro- with 'e' as an umlaut of 'o'; Latin mōrum 'mulberry, blackberry' Greek loanword, Latin ō as a substitute for the closed Greek o- can be explained by borrowing; thus, approximately mŏrum 'blackberry' was phonetically absorbed through the borrowed mōrum from μόρον. See also mer-3 p. 734.

From Latin originate Old High German mūr-, mōrbere, Middle High German mūlber 'mulberry' and Lithuanian mõras as well.

Ref : WP. II 306, WH. II 114, Specht Indo-European Dekl. 119.

Page : 749

PIET : 711

1330. moru̯ī̆-

English : ‘ant’

German : ‘Ameise’

Comments: Tabooistically distorted forms are u̯ormo-, mormo-, mouro- (German also meuro-).

Material: The following can be traced back to moru̯ī̆-: Avestan maoirī- (secondarily with maurvay-), Sogdian ’m’wrč f., New Persian mōr 'ant';

Old Irish moirb, plural Welsh myrion, Breton merien, Cornish muryon; Old Bulgarian mravi (which has evolved into Russian muravéj, Slovene mrâv, Bulgarian mravijá).

Based on morm-: Latin formica (compare to the phonetic connection noted above with Latin formīdō: Greek μορμώ); Greek μύρμος (Lycophron), μύρμηξ, Doric μύρμᾱξ (k-extension to the ā-stem, similar to ὅρμῑκας Latin formica, Sanskrit valmī-ka- to the ī-stem, and Sanskrit vamra-ká to the o-stem); unclear Armenian mrjiun (murjimno-), genitive mrjman.

Based on u̯orm-: Greek βύρμᾱξ, βόρμᾱξ (Hesychius) (the β- serves as a written substitute for ϝ, and compare also ὅρμικας · μύρμηξ from Hesychius); Sanskrit valmīka- m. 'ant mound'; alongside this, with an entirely distinct sound sequence, vamrá- m., vamrī́ f. 'ant'.

Based on mouro-: Old Icelandic maurr, alongside meur- in Danish myre, Swedish myra (meuriōn-), Middle Dutch plural mure (attested once) miere, New Dutch mier, Middle Dutch mīre (according to van Wijk's treatment of the ī), Middle English mire, mȳre (Scandinavian loanword), Anglo-Saxon mȳre, English mire, now only in the term pis-mire (referring to the spraying of their acid), and Krimgot miera.

Ref : WP. II 306 f., WH. I 531 f., Trautmann 170, Specht Indo-European Dekl. 45.

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PIET : 715

1331. mo[u]-lo- : mū-lo-

English : ‘root, plant’

German : ‘Wurzel, Pflanze’

Comments: as 'mouth of the plant' related to mū- (see p. 751).

Material: Sanskritūla- n. 'root', mūla-karman- n. 'sorcery involving roots';

Greek μῶλυ 'a legendary miraculous herb (Homer); a yellow-flowering garlic species (Theophrastus, Dioscorides)', μώλυζα 'garlic species'.

Ref : WP. II 303, 310, Wackernagel Sitz.-Ber. Pr. Akad. 1918, 410 f.

Page : 750

PIET : 786

1332. mō[u]-ro- : mū-ro-

English : ‘stupid, crazy’

German : ‘stumpfsinnig, töricht’

Material: Sanskrit mūrá- 'dull-witted, foolish'; Greek μωρός, Attic μῶρος 'foolish, silly' (from which Latin mōrus 'foolish, silly').

Ref : WP. II 303, WH. II 114.

Page : 750

PIET : 785

1333. moz-g-o-, moz-g-en-, mos-k-o-

English : ‘brain’

German : ‘Mark, Hirn’

Material: Sanskrit majján, majjā́, majjas- 'marrow', mastíṣka- 'brain', mástaka- 'head, skull'; Avestan mazga- 'marrow, brain'; Old High German mar(a)g, mar(a)k; Old Saxon marg; Anglo-Saxon mearg; Old Icelandic mergr (genitive mergrjar) 'marrow'; Swedish miærgher; Church Slavonic mozgъ 'brain', možданъ (mozgěnъ),

accusative plural moždeni 'marrow'; Old Prussian musgeno 'marrow', with a related form (derived from mazgenės) Lithuanian plural smãgenės, Latvian smadenes 'brain'; Tocharian A mäśśunt 'marrow'.

Ref : WP. II 309, Trautmann 172 f., Specht Indo-European Dekl. 78 f.

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PIET : 792

1334. mozĝho-s

English : ‘young bull’

German : ‘junges Rind’

Comments: only Armenian and Greek.

Material: Armenian mozi 'young cattle, calf' = Greek μοσχίον, diminutive of μόσχος m. 'young bull, calf', f. 'young cow, heifer'; likely identical to μόσχος 'plant shoot, sprout'.

Ref : WP. II 309.

Page : 750

PIET : 793

1335. mrk-

English : ‘edible root, carrot’

German : ‘eßbare Wurzel, Mohrrübe, Möhre’

Material: Greek βράκανα 'wild vegetable' (Hesychius); Old High German mor(a)ha 'Daucus carota', New High German Möhre, Anglo-Saxon more, moru; late Old High German diminutive morhila 'morel' (a carrot-like mushroom). In contrast,

Russian morkóvь, morkva 'carrot' and Serbian mrkva seem to be borrowed from Germanic sources.

Ref : WP. II 313.

Page : 750

PIET : 799

1336. mregh-m(n)o-

English : ‘brain’

German : ‘Hirnschale, Hirn’

Material: Greek βρεχμός, βρέχμα n. (and βρέγμα) 'forehead, upper skull'; Anglo-Saxon bregen, brægen n. 'brain' (English brain); Old Frisian brein; Middle Dutch bragen, bregen; New High German Brägen m. 'brains'.

Ref : WP. II 314.

Page : 750

PIET : 801

1337. mreĝhu-, mr̥ĝhu-

English : ‘short’

German : ‘kurz’

Material: Prakrit múhu-, Avestan mərəzu-jīti-, -jva- 'short-lived', Sogdian murzak 'short';

Greek βραχύς 'short', βράχεα 'shallow places'; associated with βραχῖων 'upper arm', with a comparative form beside βράσσων;

Latin brevis (initially derived from the feminine bre(χ)u̯ī) 'short', brūma 'winter solstice, winter, cold' (brevi-mā, breu-ma 'time of the shortest days');

Gothic gamaúrgjan 'to shorten', Old High German murg(i) 'short', murgfāri 'fragile', Anglo-Saxon myrge 'pleasant', English merry.

Ref : WP. II 314, WH. I 115.

Pages : 750-751

PIET : 800

1338. mŭ̆-1

English : ‘to murmur, moo’ (expr.)

German : Schallnachahmung für den mit gepreßten Lippen erzeugten dumpfen Laut: ‘undeutlich reden, unartikuliert murmeln (daher auch Worte für ‘stumm’); Mund, Maul; den Mund geschlossen halten oder schließen’

Derivative: mū-ko- 'mute'

Material: 1. Greek μύ, μῦ 'exclamation of compressed pain'; Latin mū facere, mutmut facere 'to grunt' (or 'to make a noise of discomfort').

2. Sanskrit mū́ka- 'mute', Armenian munj 'mute', Greek μῦκός, μύτις, μυττός, μύδος, μυναρός; Hesychius μυνδός 'mute'; Latin mūtus 'mute';

Compare also Old Danish mue, Norwegian mua 'to be silent, not to make a sound'; Old High German māwen 'to scream'; Latvian maunu, māwu, maût 'to roar'; Czech myjati 'to moo'.

Related to this are New High German Möwe, Anglo-Saxon mæw, mēw, Old Icelandic már (plural māvar), and Old Saxon mēu.

3. [Sanskrit mukhá- n. 'mouth' is derived from Dravidian]; Greek μύλλον 'lip'; μυλλαίνω 'to distort the mouth, to make faces' (μύσταξ 'upper lip, mustache', see Boisacq with Lithuanian). Old High German mūla f., Middle High German mūl n. 'muzzle'; Middle Dutch mūle 'muzzle, snout'; Old Icelandic mūli 'muzzle, especially the upper lip in animals, prominent rock peak'; Gothic faúrmūljan 'to tie

up the mouth' (possibly related to Norwegian smaul, Latvian smaule 'muzzle'); see also under mōu-lo- p. 750.

4. With dental formations:

Latin muttiō, -īre 'to grunt', muttum nullum 'no grunter' (compare above mutmut); Old High German mutilōn 'to murmur, to trickle', musse 'spring'; Old Icelandic muðla 'to murmur', along with Germanic forms: Norwegian dialect mutra, Middle English muteren, English mutter; Lithuanian mùtė 'muzzle'.

5. Guttural extensions (see above 2.):

With k: Greek μῡκάομαι 'to roar', μυχθίζω 'to snort, to mock'; Middle High German mūhen, mūgen, mūwen 'to roar'; Old Bulgarian mykъ 'roaring'; Russian myčatь 'to roar'; Serbo-Croatian and Czech mukati 'to roar'.

With g: Sanskrit múñjati, mṓjati 'produces a sound' (Dhātup.); mucchanā 'swelling sound'; Greek μύζω 'to make a sound with closed lips, to groan' (from which Latin mussāre is derived), μυγμός 'sigh'.

Latin mūgiō, -īre ‘bellowing’, conmūgentō ‘calling together’, mūgīnor ‘roaring sound’ (also ‘to attempt slowly’), Umbrian muieto ‘murmur’, mugatu ‘muttering’, Latin mūgilāre from the natural sound of the donkey; Old High German muckazzen ‘to speak quietly’, New High German Middle Dutch mucken ‘to speak with a half-open mouth’ (kk is expressive), East Frisian muk ‘kiss’.

6. s-Extension: Greek μῦω ‘to close, from the lips and the eyes’ (hence μύωψ ‘squinting, myopic’; μυάω ‘to bite the lips together’; from μυστός ‘silent’: μύστης ‘initiated in the mysteries’, μυστικός ‘pertaining to the mysteries’, μυστήριον ‘secret, secret ceremony’, compare also μυεῖν ‘to initiate into the mysteries’;

Norwegian mȳsa ‘to squint the eyes’; from Germanic, also Middle Dutch mummelen, English mumble ‘to murmur’, mump, Norwegian mumpa; Middle High German mupf, muff ‘grimace of the mouth’, mupfen, muffen, Middle Dutch mopen, English mope ‘to gape’, English mop ‘grimace’; possibly New High German Bavarian mäuen ‘to chew again’ and similar;

Latvian musināt ‘to whisper, to murmur’; Hittite mu-u-ga-ā-mi (mūgāmi) ‘to speak lamentations’.

Ref : WP. II 309 ff., WH. II 117, 119 f., 135, 139 f., Trautmann 188.

Pages : 751-752

PIET : 794

1339. mū-2, mus-

English : ‘fly n.’

German : schallnachahmend für ‘Mücke, Fliege’

Material: Armenian mun, Gen. mnoy ‘mosquito’ (mus- or mu-no-); Albanian mü-zë, mi-zë (zë diminutive suffix) ‘gnat’; Greek μυῖα (μυσι̯α) ‘fly’; Latin musca; Old Icelandic mȳ n. (mūja-) ‘gnat’; Swedish mygg, mygga, Anglo-Saxon mycg, Old Saxon muggia, Old High German mucka ‘gnat’ (muki̯ā́);

with -s- Gotlandic mausa (mūsa), Flemish meuzie (musī); Lithuanian musẽ, Old Prussian muso, Latvian mũsa, muša ‘fly’; Old Bulgarian mucha ‘fly’ (mousā), mъšica ‘gnat’.

Ref : WP. II 311, WH. II 133, Trautmann 191, Specht Indo-European Dekl. 43.

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PIET : 717

1340. mŭk-

English : ‘heap’, etc.

German : ‘Haufe’ und Zubehör

Material: Greek μύκων · σωρός θημών Hesychius; Proto-Germanic mukina ‘heap of stones’ (Jokl V. Rom. 8, 193); Old Icelandic mūgi, mūgr ‘heap, quantity’, Anglo-Saxon mūga m. ‘(grain) heap’, mūha also (mūwa); compare further Swedish dialect moa ‘to gather together’ (mūhōn), Old High German mū-werf ‘mole’.

With -k(k)-: Middle Dutch mūke, Dutch muik, Middle High German mūche, New High German (half northern) Mauke f., Bavarian (true high German) Mauche

‘growth, foot swelling of horses’; Swiss mauch m. ‘growth on vine shoots, untidy heap’. With ū: Norwegian dialect mukka ‘heap, quantity’, Middle High German mocke m. ‘lump, chunk’ (identical to Middle High German mocke ‘breeding sow’); Old Icelandic mostr ‘large quantity’ (muh-stra-); the only high-grade form in Anglo-Saxon mēagol ‘(lumpy, massive =) firm, strong’.

Ref : WP. II 311; According to Hubschmid ZnPh. 66, 33 f., not Indo European.

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PIET : 795

1341. mūs

English : ‘mouse’

German : ‘Maus’ auch ‘Muskel’

Comments: (older mŭs, musós from meus, musós)

Material: Sanskrit mū́ṣ- m. ‘mouse, rat’, New Persian mūš ‘mouse’;

Armenian mu-kn ‘mouse, muscle’; Greek μῦς (μῠ̀ός, μῦν after ῦ̃ς, ῠ̃ός, ῦ̃ν) ‘mouse’, also ‘muscle’; Albanian mī ‘mouse’, Latin mūs m. ‘mouse’ (mūrīnus: Middle High German miusīn ‘from mice’); Old High German, Middle High German, Old Saxon, Middle Dutch, Old Icelandic, Anglo-Saxon mūs ‘mouse, muscle’ (cons. stem); Old Bulgarian myšь f. ‘mouse’.

Vielfach auf Körperteile angewendet: Armenian mukn ‘muscle’, Greek μῦς ‘muscle’, μυών ‘muscle-rich area of the body’ (which also leads to ‘lascivious woman’ in Greek μυωνία), μύαξ, -ακος m. ‘mussel, spoon’: Latin mūrex ‘purple snail’; Latin musculus ‘muscle’.

Old High German, etc., mūs ‘muscle, especially of the upper arm’; Middle Dutch mūs specifically ‘the fleshy ball of the thumb’; New High German Maus, Mäuschen; Old Bulgarian myšьca ‘brachium’; on the other hand, Sanskrit muṣká- m. ‘testicle, female pubis’; New Persian mušk ‘beaver musk’ (from Persian comes Greek μόσχος, New High German Moschus); Greek μύσχον ‘sexual organ’;

likely related to Sanskrit muṣṇáti ‘steals, plunders’, etc., see under meu-2 ‘to push forward’.

Note by Andi Zeneli:

Μῦσοί

English (Autenrieth)

(1) a tribe on the Danube, Il. 13.5.

(2) kindred with the foregoing, the Mysians of Asia Minor, occupying territory from the river Aesēpus to Mt. Olympus, Il. 2.858, Il. 10.430, Il. 14.512, Il. 24.278.

Ref : WP. II 312 f., WH. II 132 f., Trautmann 191, Specht Indo-European Dekl. 40 f.

Pages : 752-753

PIET : 706

1342. mut-o-s

English : ‘circumcised’

German : ‘gestutzt’

Material: Latin mutilus, mutidus ‘mutilated’, muticus ‘cropped’, mūtō, muttō ‘penis’, GN Mutunus, Romance mutt- ‘blunted’; Irish mut, Gaelic mutach ‘short’ (with expressive tt); possibly also Irish moth ‘penis’ interpreted as ‘stump’.

Ref : WP. II 312, WH. II 136 f.; nach E. Lewy eher zu Latin mūtus S. 751, vgl. ‘stumm’: ‘verstümmeln’.

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PIET : 797

1343. nā-1

English : ‘to help, be of use’

German : ‘helfen, nützen’

Material: Sanskrit nā́-tha- n. ‘help’, m. ‘protector’, nā-tha-tē ‘implores’; Greek ὀ-νί-νη-μι, -νᾰ́-μεν ‘to be useful’, Fut. ὀ-νή-σω, Med. ὀ-νί-νᾰ́-μαι, Aor. ὠνήμην ‘I have benefit’, ὄνειαρ n., correctly ὄνηαρ, -ατος ‘benefit’ (o-nā-u̯r̥), etc.

Ref : WP. II 315.

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PIET : 2222

1344. nā-2

English : ‘to be afraid, ashamed’

German : ‘sich fürchten, schämen’

Derivative: Verbal noun forms on -sor-, -sr-

Material: Old Irish nār ‘modest’ (nā-sro-), ná(i)re ‘shame’ (nā-sri̯ā); Hittite naḫ(ḫ)- ‘to fear, be afraid’, naḫšari̯a- ‘to be afraid’.

Ref : H. Pedersen Hittitisch 187.

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PIET : 0

1345. nāgʷh-

English : ‘sober’

German : ‘nüchtern’

Comments: Only Armenian and Greek.

Material: Armenian nautʿi ‘sober’; Greek νήφω, Doric νᾱ́φω ‘I am sober’.

Ref : WP. II 317.

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PIET : 2223

1346. nak-

English : ‘fur’

German : ‘Fell’

Material: Greek νακος n., νακη f. ‘woolly fleece, sheepskin’, ἀρνακίς f. (for ἀρνο-νακίς) ‘sheepskin’, νακύ(δ)ριον · δέρμα (Hesychius); Anglo-Saxon næsc ‘soft leather, such as deer hide’ (nak-s-ko-, -kā; cf. the -es-stem νακος); Old Prussian nognan (from noknan) n. ‘leather’ (nāk-no-); additionally, according to E. Lewy, Sanskrit nā́ka- ‘vault of heaven’.

Ref : WP. II 316.

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PIET : 806

1347. nana, nena usw.

English : ‘mother, etc. (child word)’

German : Lallwort

Material: Sanskrit nanā́ ‘mother, little mother’, nanānā reformed (after svasā: svasr-) to nanāndar ‘sister of the man’; New Persian nana ‘mother’; Greek νάννα,

νίννη ‘nurse, aunt’, νέννος, νάννας ‘uncle’; Albanian nanë ‘mother, wet nurse’; Latin nonnus m., nonna f. late ‘monk, nun’, also ‘nurse of a child’; Welsh nain (nanī) ‘grandmother’; Russian njanja ‘nanny’ (dialectally also ‘older sister’), Bulgarian neni ‘the elder’, Serbo-Croatian nena, nana ‘mother’, Sorbian nan ‘father’; also compare New High German Nenne, ‘a child’s word for ‘milk’.

Ref : WP. II 317, WH. II 175.

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PIET : 2775

1348. nant-

English : ‘to dare, risk’

German : ‘wagen, sich erkühnen’

Comments: Only Celtic and Germanic.

Material: Old Irish néit m. ‘combat’ (nanti-); Gothic ana-nanþjan ‘to strive’; Old Icelandic nennna ‘to bring to heart’; Old High German preterite ginand ‘to have courage for’, ginenden; Old Saxon nāthian, Anglo-Saxon nēþan ‘to strive’; Old Icelandic nenninn ‘active, industrious’ (‘wage-happy’); Middle High German genende(c) ‘eager’; Old High German nand (also found in names like Ferdinand); Anglo-Saxon nōð f. ‘courage’.

Ref : WP. II 317.

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PIET : 2224

1349. nas-

English : ‘nose’

German : ‘Nase’

Comments: (nās- derived from the declensional forms of this consonantal stem, originally referring to ‘nostril’)

Material: Sanskrit nas-á, -í, -ṓḥ in the instrumental, locative singular, genitive dual; nā́sā, nominative dual ‘nose’ (originally ‘nostril’), with secondary nā́sā f. ‘nose’; nas-táḥ adv. ‘from the nose’, nasya- ‘situated at the nose’, etc.; nā́sikā ‘nostril, nose’; Avestan nāh-, nå̊ŋhan- ‘nose’; Old Persian nāham accusative singular (equivalent to Latin nārem) ‘nose’.

Latin nāris, mostly plural -ēs, -ium ‘nostril, nostrils’ (transformed into i-stem; accusative singular and plural still in consonantal form); nāsum n. (Old Latin) and nās(s)us m. ‘nose’ (with expressive ss); Anglo-Saxon nōse f. ‘promontory’; Swedish Norwegian nōs ‘snout’; Old Frisian nōsi (diminutive form, nās-);

Ablaut forms include Old High German nasa ‘nose’, Old Norse nǫs f. ‘nostril, nose, prominent cliff’, and Anglo-Saxon nasu ‘nose’ (presumably dual ‘the two nostrils’).

"Nose," næs- in compounds, Old Norse nes n., Gen. Pl. nesja "promontory, tongue of land," Middle Dutch nes (-ss-) m. the same, Anglo-Saxon næss m. the same (from Germanic nasja-); Old Prussian nozy, Lithuanian nósis f. "nose," nasraĩ m. pl. "throat" (originally nãsras "mouth"), Old Church Slavonic nozdri "nostrils" (from -sr-), nosъ "nose" (Russian "promontory").

Ref : WP. II 318, WH. II 143 ff., Trautmann 193 f., Holthausen KZ. 69, 166 f., Specht Indo-European Dekl. 75.

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PIET : 807

1350. nāus-1

English : ‘boat’

German : ‘Schiff’ (ausgehöhlter Einbaum)

Grammar : f. Accusative nāu̯m̥

Derivative: nāu̯iio- "related to the ship," nāu̯-āgo-s "boatman."

Material: Sanskrit nāu- (Nom. nā́uḥ) "ship, boat" (nāvya- "navigable"); Old Persian nāviyā "fleet" (: Greek νήιος "related to the ship"); nāvāja- m. "boatman," Avestan navāza- ds (: Greek ναυ-ηγός the same, see also Latin nāvig-āre, -ium); Avestan nāvaya- "navigable" (via Sanskrit ati-nu s. Brugmann II1 137 Anm. 2); Armenian nav "ship" (derived from Persian).

Greek (Homeric) νηῦς, νηός (νᾱϝός), Attic ναῦς, νεώς "ship"; Latin nāvis the same (originally of the consonantal stem, cf. accusative nāvem = Sanskrit nā́vam, Greek νῆα); Old Irish náu (Gen. nōë, Dat. Pl. nōib) "ship"; Welsh noe "shallow vessel, baking trough," Breton neo the same (nāu̯iā); related are Gallic (Proto-Roman) nāvā "glen," also River name; Gallic nausum "ship"; Old Icelandic nōr m. "ship," nau-st "boat shed," nōa-tūn (nōa = Greek νηῶν) "harbor," Anglo-Saxon nōwend "boatman" (but Middle High German nāwe, næwe "small ship," New High German dialect Naue from Latin); Norwegian nō "trough made from a hollowed tree trunk," nøla (nōwilōn-) "large trough, heavy boat," Old High German nuosc, Middle High German nuosch m. "trough, channel," Old Frisian nōst "trough," Middle Dutch nōste "livestock trough, water trough"; also related are the Lithuanian fluvial names Nova and the Polish Nawa.

Albanian anije ‘ship’ by Andi Zeneli

Ref : WP. II 315, WH. II 148 f., J. Hubschmid R. int. d’Onom. 4, 3 ff.

Pages : 755-756

PIET : 803

1351. nāu-2 : nəu- : nū-

English : ‘death; corpse’

German : A. ‘Tod, Leiche’, B. ‘bis zur Erschöpfung abquälen; ermattet zusammensinken’

Derivative: nāu̯is ‘corpse’

Material: A. Gothic naus ‘corpse’ (ga-nawistrōn ‘to bury’), Old Icelandic nār (noun), Anglo-Saxon nē(o) (masculine, noun); Old Russian navъ ‘corpse’, Czech náv, -i (masculine) ‘beyond, hell’, Latvian nâwe ‘death’, from which nâwêt ‘to kill’, nâwîtiês ‘to struggle, to die’; Old Prussian nowis ‘trunk’.

B. Old Irish nūne (older naunae) (feminine), Welsh newyn (masculine) ‘famine’ (nəu̯eni̯o-), Breton naoun (nəueno-) (noun); Middle Welsh neued ‘longing, distress’ (nāu̯-itā); Latvian nâwîtiês (see above), Lithuanian nõvyti ‘to torment, to kill’, iš-nôvyti ‘to annihilate’; in the causative form, Old Church Slavonic Czech unaviti ‘to exhaust’, Postverbal Czech únava ‘exhaustion’, Russian dialect onáva ‘fatigue’, with a reduction form in Old Church Slavonic unyti ‘to be slack, to weaken’, Czech nýti ‘to waste away’, Russian nýtь ‘to become melancholic’.

nəu-ti- in Gothic nauþs (feminine) ‘need, necessity’, Old Icelandic nauð, nauðr (feminine) ‘necessity, distress, hardship’, Old Saxon nōd, Old High German nōt ‘distress, hardship, necessity’, Anglo-Saxon nēad-, nīed (feminine) ‘need, obligation, distress’.

Old Prussian nautin (nāuti-) (accusative) ‘need’; in Slavic forms with u and ǫ, t and d (see Meillet, Slave commun2 61 f.): Old Church Slavonic nǫžda ‘necessity, force, obligation’, Polish nędza ‘need’, Old Bulgarian nǫditi ‘to compel’, but also Old Church Slavonic nužda ‘constraint, necessity’, nuditi ‘to compel’, Polish nuda ‘boredom’; with t, Polish nęt ‘enticement’, Bulgarian nut ‘force’, Polish nucić (16th century) ‘to force’; the -d- serves as an Indo-European extension alongside -t-, and the ǫ arises from secondary nasalization.

Ref : WP. II 316, Trautmann 201 f.; Loth RC 45, 199 ff.

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PIET : 804

1352. nĕ1, nē, nei

English : negative particle

German : Satznegation der reinen Verneigung

Comments: (also developed into word negation in some languages)

Derivative: n̥- word negation; ne-k$^{w}$o-s ‘not one’, nei-k$^{w}$o-s (the same); ne-k$^{w}$e ‘and not’, ne-u̯e ‘or not’

Material: nĕ: Sanskrit ná ‘not’, néd (náid) (the same), Avestan Old Persian na- ‘not’, Avestan nōiť (= Sanskrit néd), Sanskrit ná-vā = Avestan na-va ‘or not’ (compare Latin nē-ve, and more specifically Old Irish nō as noted below); Sanskrit naca ‘and not’ (= Latin neque, etc.).

Regarding ne- in Armenian (nuał ‘fading’ from ne-val-, etc.), see Dumézil Balto-Slavic 40, 48 f.;

In Greek, νε- occurs only (as a replacement for n̥-) before verbal forms and also other adjectives with initial ẵ, ĕ̃, ŏ̃, with which it contracts, such as νήκεστος, νηλεής, νώνυμ(ν)ος (followed by secondary νή- in νήποινος ‘unavenged’, Doric νᾱ̃ποινος, etc.).

Latin nĕ- appears in forms such as ne-fās, ne-sciō (ne-sciens, ne-scius), ne-cesse, ne-uter, n’unquam, nusquam, nūllus, nōn (n’oin[om], comparable to Old High German and New High German nein), ne-que ‘and not, certainly not’ (= Oscan nep, Gothic nih, Old Irish na[ch] ‘not’, Sanskrit na-ca), and Oscan ne ‘not, nē’; also see Latin neg[āre, -ōtium] mentioned above on page 418; Latin neu, nē-ve, old neive, nīve ‘or not’.

Old Irish ne-ch ‘someone’, Welsh nep ‘someone’ (= Sanskrit nakis ‘no one’, but with the stripping of the negative meaning in sentences with repeated but non-cancelling negation); a similar development occurs in Lithuanian with nẽkas ‘something’ and nekurìs ‘someone’, etc.

Likewise, ne-u̯e ‘or not’ evolved into the positive meaning ‘or’ in forms such as Old Irish nŏ̃, nŭ̃, Welsh neu, Old Breton nou ‘or’. Additionally, verbal support particles (for infixed pronouns and the relative -n-) in Old Irish include no-, nu-, and Middle Welsh neu- as originally formulaic prefixes meaning ‘or not’. The proclitic ne resulted in na (similar to Irish ass- ‘ex’) in the initial position, leading to forms like Old Irish na[ch], Middle Welsh nac (etc.) ‘not’, deriving from ne-k$^{w}$e with Proto-Celtic apocope of the final -e.

Gothic ni, Old High German ni, Old Saxon ni, ne, Anglo-Saxon ne 'not'; Old Icelandic nẽ̃ in the only poetic usage means 'non', while nē in the sense of 'neque' corresponds to Gothic nih (which has become equivalent to ni) from ne-k$^{w}$e = Old High German nih-ein, Old Saxon (with grammatical variation) nig-ēn 'none' (but Old Saxon nec 'and not' = Latin neg-, see above p. 418);

Old High German conjunction noh 'still' from neh (ne-kʷe) or from ne + Old High German ouch 'also'; Old High German nein, Old Saxon nēn 'no' from ne + oinom 'not one' (see above Latin nōn, nūllus); Anglo-Saxon nā 'never, not, no', English nō 'no' (also Old Icelandic nei 'no' from ni + aiw = Old Saxon, Old High German nio 'never'); Old Prussian ni, Lithuanian ne 'not', nẽkas, nekurìs (see above); Old Church Slavonic ne 'not';

Hittite natta 'not', nāwi 'not yet'. nē: Sanskrit (Vedic) nā 'not'; Latin nē 'not' in nē-quidem, nēquāquam, nēquīquam, nēquam, probably shortened in nĕutiquam (but né-uter with old nĕ, see above), nē subjunctive 'that not', Oscan ni 'not' (ni-p 'not'), Marrucinian ni 'not';

Old Irish nĭ̄, Middle Welsh ny, New Welsh ni, Cornish ny, Breton ne 'not' (partly with secondary shortening); Old Irish nī 'is not' is the usual nī with the copula omitted; Gothic nē 'no'.

nei emphasized 'not': Avestan naē-čiš 'none', adv. naēčiš for reinforced negation; Latin nī, Old Latin nei adv. and conjunction 1. older 'not, that not', 2. 'if not', quid-nī; Oscan nei 'not' (nei-p 'neque'); Gothic nei (hapax legomenon) 'not', Old Icelandic nī 'no', Old High German nī emphatic 'not';

Lithuanian niẽ-kas 'nobody', neĩ 'not even, not at all'; Old Church Slavonic ni 'nor', ni-kъto 'nobody'; the Germanic forms perhaps correspond to Sanskrit nēd 'not at all, so not', Avestan nōit, Old Persian nay from Indo-European ne id 'not that'; perhaps Indo-European nei is to be interpreted as ne + ī (cf. οὐτοσ-ί:).

n̥- negation particle as the first element: Sanskrit, Avestan, Old Persian a-, before vowels (also i̯, u̯) an-; Greek ἀ-, before a vowel ἀν-; Latin in-, oldest en- (the pre-consonantal form); Oscan, Umbrian an-; Old Irish in- (before medial), ē- (before tenuis), an- (before a vowel), Welsh, Cornish, Breton an-;

Gothic, Old High German, Old Saxon un-, Old Icelandic ō-, ū-; in Balto-Slavic completely replaced by ne-; see Church Slavonic ne-ję-vĕrъ 'unbelieving', ne-ję-sytь 'insatiable = pelican', Berneker 429; Tocharian AB a(n)-, am-, e(n)-, em-, on-; correspondences found across several languages include, for example: Sanskrit aḿ̥ta-, ἄμβροτος, immortālis; Sanskrit ájñāta-, ἄγνωτος, Armenian ancanautʿ, ignōtus, Old Irish ingnad, Gothic unkunþs; Sanskrit anudrá-, ἄνυδρος, etc.

Ref : WP. II 319 f., WH. II 150 f., 152, 165 f., Trautmann 194 f., Schwyzer Gr. Gr. 1, 431 f., 2, 590 ff.

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PIET : 3074

1353. ne 2, nē

German : enklit. Partikeln

See also : s. oben S. 320 f. (eno-).

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PIET : 0

1354. ne-3, nō-, Plur. nĕ̄s-, nŏs-

English : ‘we’

German : ‘wir’

Comments : Originally outside of the nominative case; see nominative singular under u̯e.

Material: 1. Sanskrit dual accusative, dative, genitive nāu; Gathic Avestan genitive nā; Old Church Slavonic nā; Greek νώ, Homer's νῶι from νω-ϝι (the second element of the nominative stem u̯e-, u̯i-); Old Irish nā(tha)r genitive; Gothic ugkis; Old Saxon unc; Old Norse okkr 'both of us' (unc = n̥-ge, compare with mik from me-ge)."

2. Plural: Sanskrit naḥ enclitic, Avestan nə̄, nå̊, nō; Latin nōs; Albanian na nominative (nŏs), ne genitive, dative, accusative (nōs); Irish ni, etc. (seems to be s-nēs), genitive ar n- (n̥s-rō-m); Welsh, Cornish, Breton ni, ny 'we' (nēs); Gothic, Old High German uns; Old Saxon ūs; Old Norse oss 'us' (n̥s); Old Church Slavonic nasъ genitive (nōs-sōm); Old Prussian nōuson (similarly).

Based on n̥sme (likely n̥s + the particle sm-, related to the -sm- of the pronoun declension, e.g., Sanskrit tá-sm-āt), Avestan ahma (Sanskrit asmān, Old Persian genitive amāxam) = Aeolic ἄμμ-, Doric ἀ̄μ-, Ionian-Attic ἡμ-; possessive Lesbic ἄμμος, Doric ἀ̄μός = Avestan ahma-, Ionian-Attic ἡμέτερος, etc.; Hittite dative, accusative anzāš, enclitic naš 'us'.

Ref : WP. II 320 f., Schwyzer Gr. Gr. 1, 600 f.

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PIET : 3053

1355. nebh-1

English : ‘to burst’

German : ‘bersten’

Material: Sanskrit nábhatē 'to burst'; Old Icelandic næfr 'the outer birch bark' as 'bursting, peeling off'.

Ref : WP. II 330.

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PIET : 0

1356. nebh-2

See also : s. oben S. 315 f. (enebh-).

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PIET : 0

1357. ned-1 : $n_e$d-

English : ‘to roll up; to attach, bind’

German : ‘zusammendrehen, knüpfen’

Derivative: nōdo-/-ā 'knotted.'

Material: 1. Latin nōdus 'knot' (Indo-European nōdos); probably nassa (nad-s-ā) 'fish trap, woven basket with a narrow neck'; nectō, -ere, nexī, nectum 'to tie, to bind' is a neologism based on plectō; with the meaning 'close' from 'tightly linked': Oscan nessimas nominative plural feminine 'nearest', Umbrian nesimei 'closest'.

Old Irish comparative nessa, superlative nessam 'nearer, closest'; Welsh nes, nessaf; Cornish nes; Middle Breton nes, nessaff; Old Irish nascim 'to bind, to obligate' (ned-skō), arnenas 'I will bind', etc.; naidm 'binding, contract', for-naidm 'band', nasc 'ring' (compare with the -sk formation in Old High German nusca, which also aligns with the u = e pattern, and Avestan naska- 'text collection', likely originally 'bundle'); Breton naska 'to bind'.

Gothic nati, Old High German nezzi, Old Saxon nęt, nętti, Anglo-Saxon, Old Icelandic net 'net', with a stretching grade (similar to Latin nōdus); Old Icelandic nōt f. 'large net'.

With the formative -s-k-, -s-t-: Old High German nuska, Middle High German nüsche 'cloak buckle'; Old Saxon nusk(i)a 'clasp' (see above); Old Icelandic nist, nisti n. 'clasp on a garment'; nista 'to fasten together'; nesta 'to pin down, to nail down'; Middle High German nästen (nesteln) 'to bind tightly, to lace'; Old High German nestilo, nestila 'loop, lace strap, tie'; New High German Nestel; Old Saxon nestila 'tie, hair band'; and Old Danish nast, nestli; reduced form Anglo-Saxon nos(t)le 'band'.

That ned- is an extension of (s)nē- 'to twist together' is supported not only by the meaning but also by the s-initial forms Old Irish snaidm 'knot' (compare above with naidm) and New High German Hessian Schnatz 'the braided hair wrapped around the hairpin of women, bridal headdress' (snatta- with Germanic -tt-).

2. Probably related to the names for nettle (as an ancient fiber plant):

Greek ἀδίκη (n̥d-ikā); Old High German nazza, Old Icelandic nǫtr, Old High German nezzila (Germanic natilōn), Anglo-Saxon netele; alongside, with Indo-European -t- (also nə-t-, nō-t- as a t-extension to the presumed root (s)nē-): Old Prussian noatis, Lithuanian nõterė, notrẽ̃ 'nettle', nõtrynė 'dead nettle', Latvian nâtre, nâtra 'nettle'; Slavic natъ 'herb leaves' in Slovene nât (genitive natî), Polish nać, and possibly (as a reduplicated Proto-Celtic ni-nati-) Middle Irish nenid, New Irish neantóg 'nettle', with dissimilation in Breton linad.

Ref : WP. II 328 f., WH. II 144 f., 155 f., 172 f., Trautmann 194, H. Jacobsohn Arier u. Ugrofinnen 90 f.;

See also : s. unter (s)nē-.

Pages : 758-759

PIET : 811

1358. ned-2

English : ‘to sound, roar’, etc.

German : ‘tönen, brüllen, rauschen’

Material: Sanskrit nádati 'sounds, roars, rushes', nada- m. 'roarer, bull, river', nadī́- f. 'river, flow', nadī-na- m., nadī-śa- m. 'sea', etc.; Avestan nad- 'to scorn'; Greek (Illyrian) River name Νέδα (Arcadian), Νέδων (Messenian); Thracian River name Νέστος; Illyrian River name Νέστος (Dalmatia) from ned-to-.

Note by Andi Zeneli:

Nedon ‘city in Messenia’

**NEDINUM** (**Νήδινον**, **Ptol. 2.16.10**; Geog. Rav. 4.16; Neditae, Orelli, **Inscr**. 3452), a town of the Liburni, on the road from Siscia to Iadera (Peut. Tab.), identified with the ruins near Nadin. Orelli (*l.c.*) refers the inscription to Novigrad. (Wilkinson, Dalmatia and Montenegro, vol. i. p. 93.)

Nēdīnum n sg (genitive Nēdīnī); second declension

a town of the Liburni, situated on the road from Siscia to Iadera

Declension

Second-declension noun (neuter), with locative, singular only.

§ N471.13 Nede: Νέδη, πόλις Ἀρκαδίας, ἀπὸ νύμφης Νέδης. Εὐφορίων δὲ Νεδέην [καὶ] αὐτήν φησι. τὸ κτητικὸν Νεδεήσιος.

"Nede, a city of Arcadia, [is named] after the nymph Nede. Euphorion, however, also calls her Nedeea. The possessive [form] is Nedeisios." Εὐφορίων (Euphoriōn): This refers to Euphorion of Chalcis, a Greek poet and grammarian of the 3rd century BC.

§ N471.15 Nedon: Νέδων, ποταμὸς καὶ τόπος τῆς Λακωνικῆς. τὸ τοπικὸν Νεδούσιος καὶ Νεδουσία ἡ Ἀθηνᾶ. κλίνεται δὲ Νέδοντος.

"Nedon, a river and place in Laconia. The local possessive form is Nedousios, and the goddess Athena is called Nedousia. It is declined as Nedontos."

Ref : A. Mayer Mél. Boisacq II 132 f., Krahe IF. 58, 209 ff.

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PIET : 0

1359. nedo-

English : ‘reed’

German : ‘Schilf’

Material: Sanskrit nadá- m. presumably 'reed', New Persian nai, dialectal nad 'reed'; Armenian net 'arrow'; Lithuanian néndrė (and léndrė) 'reed' (with nasal, related to leñkti 'to bend'); Latvian našļi 'reed' from nadslis.

Ref : WP. II 329; vgl. Kuiper, Proto-Munda 82.

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PIET : 812

1360. neĝh-

English : ‘to pierce, stick’

German : ‘durchbohren, stechen’

Material: Middle Irish ness 'wound' (neĝh-s-); a reduced form in Old Church Slavonic vъ-nьzǫ 'to insert', infinitive vъ-nьznǫti, causative Russian-Church Slavonic vъ-noziti 'to stab in'; Old Church Slavonic nožь 'knife'; related to Sanskrit ákṣu- 'pole' (n̥ĝh-su-).

Ref : WP. II 326 f., Trautmann 200.

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PIET : 0

1361. nei-1, neiə- : nī-

English : ‘to lead’

German : ‘führen’

Material: Sanskrit náyati (participle nītá-), Avestan nayeiti 'leads', Middle Persian nītan 'to lead, to drive', Sanskrit nīthā f. 'leadership, way', nītho, netā 'leader', nḗtar-, nētár- m. 'leader', nētrá- n. 'leadership, eye'; Middle Irish nē, nīa 'warrior, hero' (neit-s), genitive singular Proto-Irish nētas, Old Irish nīath (nei-t-os; see also nei-2); Hittite nāi- 'to guide, to lead'.

Ref : WP. II 321, Pedersen Hittite p. 77 f., 81, Frisk Suffixales -th- 5 f.

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PIET : 2225

1362. nei-2, neiə- : nī-

English : ‘to move vividly, be excited; to shine’

German : ‘lebhaft bewegt sein, erregt sein, glänzen’

Derivative: noi-bho- ‘soul, holy’; Celtic-Germanic nei-to-, nī-tu- ‘passion’.

Material: Latin niteō, -ēre ‘to shine, to gleam’, nitidus ‘shining’, nitor ‘brightness’ (from a participle ni-tó-); possibly re-nīdeō ‘to shine again’ (with present-forming -d(h)-); nei-bho- in Middle Irish nīab ‘vitality’, Welsh nwyf 'same'; noi-bho- in Old Persian naiba-, New Persian nēw ‘beautiful, good’, Old Irish noīb ‘holy’; nei-mā in Middle Irish nīam ‘brightness, beauty’; nei-ko- in Middle Irish nīach m. ‘hero’, nīachus m. ‘bravery’.

nei-to- in Welsh nwyd ‘passion’, Hispanic God of War Nētō; Old Irish personal name Nīall (genitive Nēill) from neit-s-lo-s; possibly also related to Old Irish nīa ‘hero’ (see nei-1); Germanic nīþa- in Gothic neiþ n. ‘envy’, Anglo-Saxon nīð m. ‘struggle, hatred, enmity’, Old Saxon and Old Frisian nīth ‘zeal, hatred, envy’, Old Icelandic nīð ‘mockery, shame’; these could also relate to Old Irish nīth n. (Indo-European nītu-) ‘struggle, fight’;

doubtful Sanskrit nīla- ‘black-blue’, nayană- n. f. ‘eye’, nētra- n. ‘eye’.

Ref : WP. II 321, 336, WH. II 168, 171, Vendryes RC. 46, 265 ff.

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PIET : 2226

1363. nei-3, ni-

See also : s. oben S. 312 f. (en-).

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PIET : 0

1364. neid-1

English : ‘to scold, put to shame’

German : ‘heruntermachen, schmähen’

Material: Sanskrit níndati, passive nidyá-tē 'to scorn, to criticize, to despise', ánēdya- 'not to be scorned', níd-, nidā́, nidā́, nindā́ 'scorn, criticism, contempt';

Avestan naēd- (nāismī) 'to scorn'; Armenian anicanem, aorist 3rd singular anēc 'to curse' (oneid-s-et).

Greek ὄνειδος 'reproach, shame', ὀνειδίζω 'to scorn' (with an o-prefix meaning 'to criticize', similar to Armenian anicanem); Gothic ga-naitjan 'to scorn', naiteins 'slander', Old High German neizzen 'to torment, to plague', Anglo-Saxon nǣtan of the same meaning; Lithuanian níedėti, Latvian nîst 'to despise', naîds, naîdus 'hatred, enmity'.

Ref : WP. II 322 f., Kuiper Nasalpräs. 130, Trautmann 193;

See also : wohl zu nei- S. 312 f.

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PIET : 2231

1365. neid-2 : nid-

English : ‘to flow, stream’

German : ‘fließen, strömen’

Derivative: River name Neidā, Nidā

Material: Sanskrit nēdati 'flows, streams'; Gaulish river name Nida 'Nidda' and 'Nied', British river name Nida, Welsh Nedd 'Neath'; fully developed Polish river name Nida, Lithuanian river name Niedà, Old Prussian river name Nyda ' Neide '.

Ref : J. Löwenthal ZONF. 6, 81, Krahe BzNF. 1, 248 ff.

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PIET : 2861

1366. neig$^{w}$-

English : ‘to wash’

German : ‘waschen’

Grammar : Pass. Partiz. nig$^{w}$-to-

Material:

Sanskrit nénēkti: 'washes, cleans',

Aor. anāikšīt, Pass. nijyatē, Partiz. niktá-, ninikta: Imperative 'wash',

Causative nējáyati; Aor. naēnižaiti Intens. 'washes off, rinses away';

Greek νίζω (νιγ$^{w}$ι̯ō = Irish nigim): 'wash',

Future νίψω, Aorist ἔνιψα, νίπτρον: 'washing water',

χέρ-νιψ: the same,

ἄ-νιπτος: 'unwashed' (= Sanskrit niktá-, Irish necht);

Greek ἀνιγρός: 'unclean';

Latin noegeum (noig$^{w}$-i̯o-): 'sweat cloth';

Old Irish nigid 'washes' (nig$^{w}$i̯eti, loss of labialization before i̯), Fut. -ninus = Sanskrit (Grammar) ninikṣati; necht 'clean'; Middle Welsh enneint 'bath' (an-nig-antio-; the g carried over from the present tense);

Germanic nikwes, -us- in Old Icelandic nykr (Genitive nyks) 'water spirit, river horse', Old English nicor 'water monster, crocodile', Old High German nihhus, nichus 'river monster, water spirit', New High German Nix, Old High German nichussa 'female water spirit, nixie', Middle Dutch nicker, Middle Low German necker 'water spirit'.

Ref : WP. II 322, Thurneysen Greek 115; anders Vendryes RC. 47, 442 ff.

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PIET : 2230

1367. neik-

English : ‘to winnow grain’

German : ‘Getreide schwingen’

Material: Greek λικμάω 'to wield the grain winnowing fan', λικμητήρ 'one who winnows grain', λικμός, λίκνον 'grain winnowing fan', derived from νικμός, νίκνον, comparable to νεῖκλον, νίκλον, νικᾰ́; λικμᾰ́, as noted by Hesychius, as well as ἰκμᾶν and λικμᾶν according to Hesychius (or possibly a haplology from ανᾱ ἀνικμώμεθα).

Middle Irish cruth-necht 'red wheat', Welsh nithio, Breton niza 'to winnow' (also likely related to Welsh gwenith, Breton gwiniz, Cornish gwaneth 'wheat'); Lithuanian niekóti, Latvian niekât 'to clean grain by winnowing'; also Lithuanian liekúoti, Latvian liekša 'winnowing shovel'; the Baltic l- cannot be explained by dissimilation.

Ref : WP. II 321, Trautmann 195 f.; J. Loth RC. 40, 352 f.; 41, 193 ff.

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PIET : 2229

1368. nēik- : nīk- : nik-

English : ‘to attack; to fight, rail’

German : ‘anfallen, losstürzen, heftig beginnen’

Material: Greek νεῖκος n. 'quarrel, dispute', neikeō 'to quarrel, to scold', possibly also νίκη, Doric νῑκᾱ́ f. 'victory', νικάω 'to conquer'; Celtic river name Nicros 'Neckar'; Anglo-Saxon ge-nǣstan 'to strive' (naihstian).

Balto-Slavic ninkō 'to begin intensely', found in Lithuanian -ninkù, -nìkti, Latvian nikns 'angry', and the ablaut form naîks 'intensely'; in Lithuanian dialects, neikom 'very'; Old Prussian neikaut 'to wander'; Slavic niknǫ, niknǫti, reflected in Old

Church Slavonic vъz-niknǫti 'to come back to oneself', and in Russian-Church Slavonic niknuti 'to grow forth', among others.

Ref : WP. II 321, Trautmann 199, Kuiper Nasalpräs. 186 f., Hofmann Greek etym. Wb. 213.

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PIET : 2228

1369. nek̂-

English : ‘death, dying; dead person’

German : ‘leibliche Todesvernichtung’

Derivative: nek̂u-s 'dead person, corpse.'

Material: Sanskrit naśyati, naśati 'to be lost, to disappear, to perish', nāśáyati 'causes to disappear, destroys' (with a lengthened form compared to Latin noceō); Avestan nasyeiti 'disappears', participle Sanskrit naṣṭá- 'having gone lost', Avestan našta- similarly (equivalent to Latin ē-nectus); nasišta- 'most destructive', nas- f. 'need, misfortune' (comparable to Latin nex, Greek νέκερ, νέκες; Sanskrit -naś as an adjective); nasu- 'corpse, carcass' (equivalent to Greek νέκυς, Latin nequ-ālia; see also n̥k̂u- in Old Irish éc, etc.); lengthened form Sanskrit nāśa- m. 'the act of perishing.'

Greek νέκες · νεκροί as noted by Hesychius (from which comes νεκάς ‘a heap of corpses’, modeled after δεκάς), νέκῡς, νεκρός meaning ‘corpse’; νῶκαρ n. 'lethargy, death sleep'; regarding νένταρ 'divine drink', see Kretschmer in Anz. Austrian Akad. 1947, No. 4 (related to Tocharian B ñäkt 'god') and Thieme Studien 5 ff. ('carrying over death').

Latin nex, necis f. 'death, murder', from which comes dēnicāles fēriae 'feasts purging from death'; necō, -āre 'to kill', ē-nectus 'exhausted', which leads to ēnectāre 'to kill, to torment'; perniciēs 'destruction, downfall', interneciēs, and related terms -necium; noceō 'to harm', s-conjugation noxit; noxa f. 'harm, punishment, guilt'; nequālia 'detrimental things' (based on the stem nek̂u-); Old Irish ēc, Breton ankou, Cornish ancow, Welsh angeu 'death' (n̥k̂u-); Breton

(Vannes) negein 'to kill', Old Icelandic Nagl-far 'death ship'; Tocharian A näher- 'to perish', B 'to destroy', Med. 'to perish'; for Latin necesse see under sed-.

Ref : WP. II 326, WH. I 153 ff.;

See also : s. auch ank-1 oben S. 45.

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PIET : 810

1370. nek$^{w}$-(t-), nok$^{w}$-t-s

English : ‘night’

German : ‘Nacht’

Grammar : Stämme nok$^{w}$t- f. (ursprüngl. neutr.), nok$^{w}$ti-, nok$^{w}$tu- f., nok$^{w}$t(e)r n.

Comments: Regarding ablaut forms, see below.

Material: Sanskrit núk (nákt) Nom. 'night' (nag jihītē), naktā f. dual, naktam Adv. frozen accusative 'at night', Instr. Pl. naktábhiḥ (imitation of áhabhiḥ), Accusative Pl. náktīḥ 'nights';

Greek νύξ, νῡκτός f. 'night', appearing in compounds νυκτι-, νυκτο-, νύκτωρ as an adverb 'at night' (formed in accusative like ὕδωρ), νυκτερός, νυκτερινός 'nocturnal' (comparable to Latin nocturnus); the meanings of νύχα and νύκτωρ as noted by Hesychius are unclear, as well as Homeric εἰνάνυχες 'through nine nights', ἔννυχος 'nocturnal', παννύχιος 'lasting the whole night', αὐτονυχί 'in the same night'.

Albanian natë 'night';

Latin nox, noctis 'night' (Gen. Pl. noctium i-stem, but with a clearly consistent stem in Adv. nox 'at night' derived from Gen. nokt-es, -os); nocturnus 'nocturnal' (comparable to νυκτερινός, νυκτώρ); from the root noktu-: Latin noctū 'by night', noctua 'night owl'.

Old Irish i-nnocht 'this night', Middle Welsh peu-noeth 'every night', trannoeth 'the next day', Old Welsh henoid, Welsh he-no 'this night', Cornish haneth, Middle

Breton henoz; Welsh Cornish nos, Breton noz 'night', likely derived from nokt-s; Welsh neithiwyr, neithwyr (contains hwyr 'evening') 'last night', Cornish nehues, Middle Breton neyzor, and Modern Breton neizeur 'night';

Gothic nahts (Dat. Pl. nahtam after dagam), Old Icelandic nōtt, nātt, Old High German and Old Saxon naht, Anglo-Saxon neaht, niht 'night' (consistent stem), Anglo-Saxon nihterne 'nocturnal'.

Lithuanian naktìs (consistent, Gen. Pl. naktū), Latvian nakts, Old Prussian naktin (Accusative Sg.) 'night', nak(t)v-ýnė 'night lodge', nak(t)vóti 'to stay overnight', nãkvinas 'providing lodging at night'; Old Bulgarian noštъ 'night', Russian netopýŕ 'night butterfly, bat';

Hittite neku- 'to grow dim'; Gen. ne-ku-uz (nekuz) 'night'; Tocharian A n[a]ktim 'nocturnal', B nekciye 'in the evening'.

Reduction-stem: Sanskrit aktā́ 'night' (possibly from the n-stem), aktú- m. 'darkness, night, light, ray' (actually meaning 'dusk'). This relates to Gothic ūhtwō (: Latin noctū etc.), Old Icelandic ōtta, Old High German ūhta (uohta), Middle High German ūhte (uohte), Old Saxon ūtha f., Anglo-Saxon ūth(a) m. 'early morning time', Gothic ūhteigs 'early';

Another ablaut grade onk$^{w}$t- appears in Lithuanian ankstì 'early', ìš añksto 'from early on', ankstùs Adj. 'early', Old Prussian Angstainai, angsteina Adv. 'early in the morning'.

Ref : WP. II 337 ff., WH. II 181 ff., Trautmann 9, 193, Specht Indo-European Dekl. 11.

Pages : 762-763

PIET : 815

1371. nem-1

English : ‘to take; to put in order, count’

German : ‘zuteilen, nehmen’ (von der Vorstellung der hingestreckten Hand); von ‘zuteilen’ aus ‘anordnen, rechnen, zählen (Geldwesen)’

Derivative: nomo-s 'dwelling place'

Material: Avestan nəmah- n. 'loan';

Greek νέμω 'to distribute, let graze'; later 'to dominate', in the middle voice 'to apportion to oneself, to eat, to graze';

Albanian Imperative nëma ‘give it to me’, nep ‘give’, jep ‘give’ : Old Irish nem f., Middle Irish neim 'gift' by Andi Zeneli

Herodotus ἀνα-νέμεσθαι 'to distribute, to settle accounts'; νομή 'distribution; pasture'; νομάς, -άδος 'grazing, wandering for pasture'; νομεύς 'herdsman; distributor'; νομός 'pasture, dwelling place'; νόμος 'arrangement, order'; νομίζω 'consider as valid'; νόμισμα 'custom, practice, institution, common currency'; a lengthened form νῶμάω 'to allocate'; νέμεσις 'displeasure, divine retribution' (νεμετις, literally 'the reckoning'); νεμεσ(σ)άω, -άομαι, -ίζομαι 'to be angry, to reproach'; νεμέτωρ 'avenger';

Albanian namë, nëme 'curse, malediction', formally equivalent to νόμος; nëmës 'the one who curses, blasphemer'; also related are Old Irish nāmae, Gen. nāmait 'enemy.'

Bjeshkët e Namuna ‘The Accursed Mountains also known as the Albanian Alps is a mountain range in coastal Southeast Europe adjacent to the Adriatic Sea’.

Greek in the middle voice νέμομαι 'to apportion to oneself, to eat, to graze' : Albanian in the middle voice nëmem ‘to curse oneself’ by Andi Zeneli

Greek Aorist νεῖμᾰ ‘I distributed’ : Albanian Aorist nëma ‘I cursed’ by Andi Zeneli

It is not entirely certain that νέμος n. 'pasture' belongs here; see under nem-2;

Latin numerus 'number' (nomes-o-), nummus 'money, coin' (derived from Greek νόμιμος 'lawful, usual');

Old Irish nem f., Middle Irish neim 'gift' (comparable to New High German Gift : geben).

Gothic, Old Saxon, and Anglo-Saxon niman; Old High German nõman; Old Icelandic nema 'to take'; the lengthened form Gothic anda-nēm n. 'receipt'; Old

High German nāma 'violent taking, robbery'; Anglo-Saxon nām f. 'the act of seizing' derived from Old Icelandic nám m. 'the act of taking, learning'; Gothic anda-nēms 'pleasant'; Old High German nāmi 'agreeable';

Lithuanian ņemt (contaminated from nemt and jemt) 'to take'; Lithuanian nãmas, mostly plural namaĩ 'dwelling, house'; ablaut: Lithuanian dialectal numaĩ 'namaĩ' (nom-); Lithuanian núoma, Latvian nuõma 'rent, lease' (vowel grade similar to Greek νωμάω).

Ref : WP. II 330 f., WH. II 158 f., Trautmann 193, 201, E. Laroche, La racine νεμ-; E. Benveniste Balto-Slavic 32, 79 ff.

Pages : 763-764

PIET : 2241

1372. nem-2

English : ‘to bend’

German : ‘biegen’

Derivative: nm̥-tó- ‘bent’; nemos- n. ‘grove’

Material: Sanskrit námas- n. = Avestan nəmah- n. ‘bowing = worship, adoration’, Sanskrit námati ‘bends, inclines, bends, curves’ (Causal nāmayati), Avestan nəmaiti ‘bends (away)’ (nāmaiti, Causal nāmayeiti), with apa-, frā- ‘to escape’; Participle Sanskrit natá- ‘bent’;

Greek νέμος n. ‘pasture’ = Latin nemus, -oris ‘grove’, etc.; Gaul. νεμητον ‘sacred grove’, Placename Nemeto-brigā, a folk name Nemetes, Old Irish nemed ‘sanctuary’, then ‘privilege, privileged person’; Old Saxon nimidas ‘sacred woods’; Lithuanian River name Nẽmunas ‘Neman’ (= ‘swampy river’), nẽmuogė ‘blueberry’; Gaul. nanto ‘valley’, trinanto ‘three valleys’, a folk name Nantuates, Welsh nant ‘vale, brook’ (nm̥-tu-, cf. Participle Sanskrit natá- from nm̥tó-); Savoy. nã ‘brook’; perhaps related is Old Irish nem ‘sky’; differently above p. 315.

Ref : WP. II 331 f., WH. II 158 f., E. Fränkel REIE. 1, 405 ff.

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PIET : 2242

1373. nepōt-

English : ‘uncle; nephew’

German : ‘Enkel; Neffe’

Grammar : fem. neptī-

Derivative: neptḭo-s ‘descendant’

Material: Sanskrit nápāt (secondary náptṛ-) ‘grandson, descendant’, Avestan napāt-, naptar-, Old Persian napāt- similarly, Sanskrit apām napāt, Avestan apąm napå- n. name of a deity (‘grandson of the waters’); Homeric νέποδες (δηοη) ‘sprouts’ from a singular νέπωτς; perhaps related is Lemnian-Tyrrhenian ναφοθ ‘descendant, son’ (Kretschmer, Glotta 28, 266);

Albanian nip ‘grandson, nephew’; Latin nepōs, -tis ‘grandchild, later also ‘nephew’; Old Lithuanian nepotis, nepuotis ‘grandson’; Old High German nevo ‘nephew, relative’, Anglo-Saxon nefa ‘grandson, nephew’, Old Icelandic nefe ‘nephew, relative’ (nepōts); Middle Irish nïæ, Gen. nïath ‘sister’s son’ (regarding the form, see Pokorny ZfceltPh. 10, 405 f.), Welsh nei, nai similarly, Cornish noi ‘grandson’, Middle Breton ni ‘nephew’.

Fem. Sanskrit naptī́- ‘granddaughter, female descendant’, Avestan naptī- ‘granddaughter’; Latin neptis (for -ti(s) after the ĭ-stem) ‘granddaughter’, later ‘niece’; Old Irish necht, Welsh Old Breton nith, Middle Breton niz, Cornish noith ‘niece’; Old High German nift ‘niece, daughter-in-law’, New High German (actually New Dutch) Nichte, Old Norse nipt ‘sister's daughter, niece’; Old Lithuanian neptė ‘granddaughter’; Russian-Church Slavonic nestera ‘niece’ (neptterā).

Further development neptḭo-: Avestan naptya- ‘descendant, offspring’; Albanian mbesë ‘niece’ from nepōtiā; Greek ἀ-νεψιός ‘brother's son’ (sm̥-neptḭos); Russian-Church Slavonic negatifь ‘nephew’. Presumably related to ‘minor, dependent’ from ne- and potis.

Ref : WP. II 329 f., WH. II 161 f., Trautmann 196.

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PIET : 813

1374. ner-1(t)-, aner- (əner-)

English : ‘vital energy; man’

German : 1. (’magische) Lebenskraft’; 2. ‘Mann’

Derivative: ner̥io- ‘manly, strong’; nŏro- ‘manly, strong’.

Material: Sanskrit nár- (nā́) ‘man, human’, Avesta nar- (nā) the same (Sanskrit nara-ḥ, Avestan nara- newly formed after the accusative náram, narəm); Sanskrit nárī, Avestan nāirī ‘woman’ (first Indo-Aryan feminine formation); Sanskrit nárya-, Avestan nairya- ‘manly, masculine’: probably also Sanskrit sūnára- ‘full of vitality, youthful’, Avestan hunara- m. ‘miraculous power’, Sanskrit nr̥tú- m. ‘hero’, sūnŕ̥tā ‘vitality’ (su- also provided in Celtic: Old Irish so-nirt, Welsh hy-nerth ‘brave, strong’); Ossetian-Caucasian a folk name Nart- (Iranian nar-ϑra-).

Armenian: air, genitive aṙn ‘man, human’ (see Meillet, Esquisse², p. 83 for phonetics), aru ‘male’, from which arvest, arhest ‘art’; Neo-Phrygian: ἀναρ ‘man’; Luwian: annar the same;

Greek: νωρεῖ • ἐνεργεῖ Hesychius (: Lithuanian nóras, see below), ἀνήρ, -έρα, ἀνδρός ‘man’, ἠνορέη ‘manliness’ (Homer; ἠ- metric lengthening), ἀνδρεῖος ‘manly, courageous’, εὐ-ήνωρ ‘rich in vitality’, ἀγ-ήνωρ ‘brave’, δρ-ώψ • ἄνθρωπος (νρ-ωψ ‘having a man's face’); regarding ἄνθρωπος ‘human’ (ἄνδρ-ωπος with secondary aspiration [ ]), see Kretschmer, Glotta 28, p. 246, Schwyzer, Griechische Grammatik, vol. 1, p. 4264;

Albanian: njer ‘man, human’.

Latin: neriōsus ‘resistant, strong’, Neriō, -iēnis ‘a goddess associated with Mars in cult worship’ (‘the Strong One’), Nerō, Sabine = ‘strong and vigorous’ (Schulze, Eigennamen, p. 315, 363, 485; Sabine Nerius corresponds to Sanskrit nárya-),

Oscan genitive plural nerum ‘man, noble’, Umbrian accusative plural nerf ‘nobles, chiefs’;

Welsh: ner ‘hero’, Old Irish: ner ‘boar’ (also a personal name), Gaulish: GN Nerios, Old Irish: nert (ner-to-), Welsh: nerth ‘manliness, army’, Cornish: nerth ‘manliness, army’, Breton: nerz ‘strength’, Gaulish: Nerto-briga, Esu-nertus, etc., Old Irish: nertaim ‘I strengthen’, Welsh: nerthu ‘to strengthen, support’, Breton: nerza ‘to fortify’; Old Irish: nār (nōro-) ‘noble, generous’, Gaulish: GN Nāria f.; regarding Old Irish nār ‘modest’, see p. 754.

Germanic: Nerthus, a goddess, Old Icelandic Njǫrðr m. god's name; Lithuanian: nóras m. ‘will’, nóriu, noréti ‘to want’, Old Prussian: personal name Nor-mans, ablaut Ner-man; Lithuanian: nértėti, ablaut nartìnti ‘to be angry’, į-niřtęs ‘enraged’, nařtsas m. (nař-sa-s) ‘boldness, anger’, narsùs ‘fierce’; Old Prussian: nertien accusative ‘anger’, er-nertimai ‘we enrage’; Slavic: norvъ m. in Old Church Slavonic nravъ ‘custom’, etc.;

Greek: Homeric νῶροψ χαλκός according to Kretschmer, Glotta 32, 3 ff. ‘bronze from Noricum’, thus not related here; according to Kuiper ‘full of vitality’.

Ref : WP. II 332 f., WH. II 164 f., Trautmann 197 f., Kuiper Meded. Koninkl. Nederl. Akad. van Wetensch., Nieuwe Reeks, Deel 14, No. 5.

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PIET : 814

1375. ner-2

English : ‘under’

German : ‘unten’

Derivative: ner-tero- 'lower.'

Material: Greek νέρτερος ‘lower, deeper, underground’ (through a crossing with ἔνεροι ‘the underground ones’, see p. 312 en ‘in’, also ἐνέρτερος); νέρθε(ν) (and again ἔνερθε(ν), Doric Aeolic ἔνερθα) ‘from below’; νειρός ‘the lowest’ (neri̯o-); Oscan nertrak ‘to the left’, Umbrian nertru ‘left’ (= νέρτερος); lowest level Old

Icelandic Norðr n. ‘North’, Anglo-Saxon northerra ‘more northerly’, Old High German nordrōni ‘northern’ (North is to the direction of the prayer towards the east = left);

possible kinship of n-er- with n-ei- ‘down’ (see p. 312).

Ref : WP. II 333 f.

Pages : 765-766

PIET : 0

1376. ner-3

English : ‘to conceal, cover, hiding place, hollow’

German : ‘eindringen, untertauchen, Versteck, Höhle’

Material: Secured only for Baltic-Slavic: Lithuanian neriù, nérti ‘(to) dive, swim through, flee, slip in’, nerìs m. ‘beaver’, nãras m. ‘diving duck’, narvà ‘cell of the queen bee’, Latvian nìrt, nirdât ‘to dive’; Old Church Slavonic nьrǫ, nrěti ‘to penetrate’, Slovenian po-ndŕ́ti ‘to dive’, Little Russian po-nerty ‘to dive’.

Old Church Slavonic nora ‘den, burrow’, Russian norá ‘hole, cave, pit’, Old Russian po-norovъ ‘earthworm’, Serbian nòrac ‘diver’; Slavic nyr-, nur- in Russian-Old Church Slavonic nyrjati ‘to submerge’, nura ‘door’ (etc.) is based on a deep level nъr- (nor- from Indo-European nor-); likely related are the River name-Estonian Old Prussian Narus, Lithuanian Nař-upe, Illyrian Νάρων ‘Narenta’ = Scottish Gaelic Abhainn Narunn ‘Nairn’; Lithuanian Nerìs, Nerỹs, Neretà, Old Prussian Neria ‘spit’, Russian Neretva (to the Bug).

Ref : WP. II 334, Trautmann 196 f., Pokorny Urillyrier 3 f., 45;

See also : Perhaps related to ner-2.

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PIET : 0

1377. nes-

English : ‘to join with; to conceal oneself’ (be safe)

German : ‘sich vereinigen, geborgen sein’

Material: Sanskrit násatē ‘joins, unites with someone’, reduplicated unthematic níṁsatē 3. Pl. ‘they touch closely with the body, kiss’ (ni-ns-atē), participle níṁs-āna- (old deponents); GN Nā́satyau m. dual ‘the two helpers’, Urind. Našattia, Avestan Nå̊ŋhaiϑya-, cf. H. Güntert, Weltkönig 259.

Reduced grade: Sanskrit ásta-, Avestan asta- n. ‘home, dwelling’; Greek νέομαι, Ionic νεῦμαι ‘arrive happily, return home’, Νέστωρ meaning ‘the ever-returning one’, νόστος m. ‘return home’, reduplicated epic νῖσομαι ‘νέομαι’ (νι-νσ-ομαι keeping the -σ- after unthematic forms like 2nd and 3rd sg. νι-νσ-σαι, -ται); reductions in ναίω, Fut. νάσσομαι ‘dwell, inhabit’, ναιετάω ‘dwell, be inhabited’; νασ-ϝός: Doric Thessalian νᾱ́ός, Laconian νᾱϝος, Lesbian ναῦος (i.e., νάϜϜος), Ionic νηός, Attic νεώς m. ‘(dwelling of the gods =) temple, sanctuary’; reduced grade ἄσμενος ‘rescued, sheltered’;

Albanian knelem ‘recover, come back to life’ (prefix k- + nes-lo-).

Gothic ga-nisan ‘to be rescued, to recover’, Old High German and Old Saxon gi-nesan, Anglo-Saxon ge-nesan ‘to be rescued, to escape, to survive’, Gothic ga-nists, Old High German and Old Saxon gi-nist ‘recovery, healing’; causative Gothic nasjan ‘to make healthy’, Old High German nerian, nerren ‘to rescue, to heal, to nourish’, Old Saxon nerian, Anglo-Saxon nerian ‘to rescue, to protect’ (alongside with ē, ō: Old Icelandic nǽra and nǿra ‘to revive, to refresh, to nourish’, Swedish dialect nöra ‘to make a fire’).

Old Icelandic aldr-nari m. ‘(sustainer of life =) fire’, Old Saxon līf-nara f. ‘food’, Anglo-Saxon neru f. ‘salvation, food’, Old High German nerī, nara f. ‘salvation, food’; the latter meaning also appears in Old High German wegā-nest, -nist n. ‘travel provisions’, Anglo-Saxon nest n. ‘food’, Old Icelandic nest n. ‘travel provisions, food’; Tocharian A nas-, B nes- ‘to be’; A naṣu- ‘friend’.

Ref : WP. II 334 f., M. Leumann Homeric Wörter, 191 ff.

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PIET : 2247

1378. ni-, nei-

See also : s. oben S. 312 f. (en-).

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PIET : 0

1379. nē-tr..., nə-tr...

English : ‘snake’

German : ‘Schlange, Natter’

Material: Latin natrix, -icis m. f. ‘water snake, penis’ = Old Irish nathir, Gen. nathrach ‘natrix, serpent’; Welsh neidr ‘snake’ (natrī), Pl. nadroedd; Cornish nader, with variants azr, Breton aer; Old Breton natrol-ion ‘basilisks’ (Pl. of an adjective ‘relating to the snake’); Gothic nadrē Gen. Pl., Old Icelandic náðr m., náðra f. ‘adder’; with ē, Anglo-Saxon nǣddre, Old Saxon nādra, Old High German nātara, nātra f. ‘adder’ (nē-trā).

Ref : WP. II 327 f., WH. II 147;

See also : Probably as ‘the one that coils’, related to the root (s)nē-.

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PIET : 0

1380. neu-1

English : ‘to call, to praise’

German : ‘rufen, preisen’

Material: Sanskrit navatē, nāuti ‘is joyful, rejoices, praises’, Old Irish nūall (neu-slo-) n. ‘shout, noise, proclamation’; perhaps related to Latin nūntium ‘message’ (no̯uention).

Ref : WP. II 323, WH. II 188 f.

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PIET : 2776

1381. neu-2

English : ‘to make a push; to nod’

German : ‘einen Ruck machen oder Stoß geben’, bes. (europ.) ‘nicken, winken’

Material: Sanskrit návatē, nāuti ‘turns, moves’, nāvayati ‘turns back’, likely as d-present nudáti ‘pushes away, moves’; Greek νεύω ‘I nod, wink’ (νεύσω), νεῦμα ‘gesture’, νευστάζω ‘I nod’; Latin nuō, -ere ‘to nod, to wink, to incline’, nūtō, -āre ‘to sway, to rock, to wobble’, nūtus, -ūs ‘the act of inclining, a gesture, command’, nūmen ‘gesture, will, divine command’ (neu-men, or as neu-smen = Greek νευμα from νευσ-μα with here root-derived σ); Old Irish nóïd ‘makes known’, ate-no- ‘entrust’, verbal noun aithne ‘deposit’ = Welsh adnau ‘deposit’.

With the formant -r(o)-, Russian (and others) ponúryj (neu-ro-) ‘lowered (from the head), downcast (from the eyes)’; with the meaning ‘to dull’ likely related to Greek νυρεῖ · νύσσει, νυρῶν · νύσσων (Hesychius), and Lithuanian niùrkyti ‘to press, to squeeze’.

With g- derivation: Greek νύσσω, Attic νύττω ‘to stab, to prick’, νύγω (Hesychius), Passive Perfect νένυγμαι, Participle Present νυγείς; with intensive sharpening νυκχάζω · νύσσω (Hesychius), Middle Dutch nuck(e) ‘sudden thrust, trick’, Middle Dutch nucken ‘to nod off’, Middle High German ent-nucken ‘to nod off’, perhaps also Old Church Slavonic n(j)ukati ‘to encourage’.

Ref : WP. II 323 f., WH. 186, 189 f., Schwyzer Gr. Gr. 1, 717[4].

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PIET : 2233

1382. neu-d-

English : ‘to acquire, to make use of smth.’

German : ‘Erstrebtes ergreifen, in Nutzung nehmen’

Derivative: noudo-, noudā ‘benefit’.

Material: Gothic niutan ‘to come to, attain’, ga-niutan ‘to seize, catch’, nuta ‘catcher, fisherman’; Old Icelandic njōta ‘to use, enjoy’, Old High German niozan ‘to take for oneself, use, enjoy’, Old Saxon niotan, Anglo-Saxon nēotan with similar meanings; Gothic un-nuts ‘useless’, Old High German nuzzi, Old Saxon nutti, Anglo-Saxon nytt ‘of what use’ (also represented in high-level Old Icelandic nȳtr).

Anglo-Saxon nyttian ‘to need, to enjoy’, Old High German nuzzen, nuzzōn, New High German nützen, nutzen; Old Icelandic nyt f. ‘use, milk’ (nytja ‘to milk’), Anglo-Saxon nytt f., Middle Dutch nutte, nut ‘use’; Old High German nuz, -zzes m. ‘benefit’, Anglo-Saxon notu f. ‘yield’; Old Icelandic naut n. ‘head of cattle’, nautr m. ‘valuable possession’, Anglo-Saxon nēat n. ‘head of cattle, animal’, Old High German nōz m. ‘(use) cattle’, Old Saxon notil n. ‘small livestock’ (Church Slavonic nuta ‘cattle’ deriving from Germanic); Old High German ganōz, -o ‘companion’, Old Saxon genōt, Anglo-Saxon genēat, Old Icelandic nautr the same .

Lithuanian naudà ‘benefit, gain, possession’, naũdyti ‘to desire’, Latvian nàûda ‘money’;

perhaps related to Old Irish Nuado, Gen. Nuadat (GN), Welsh Nudd (GN), Brittonic-Latin Dat. Nōdonti, Nōdenti (GN) (Participle neudont-s, -os), essentially meaning ‘fisher, angler’ according to Vendryes RC. 39, 384.

Ref : WP. II 325 f., Trautmann 194, Feist 337[9];

See also : Related to the following (neu-dh-).

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PIET : 2237

1383. neu-dh-

English : ‘to yearn for smth.’

German : ‘begehren, gelüsten’

Material: Old High German niot ‘desire’, Middle High German nietlīche ‘with longing, with eagerness’, New High German niedlich, Old Saxon niud m. ‘desire, longing’, Anglo-Saxon nīed, nēod f. ‘wish, yearning, eagerness’; Gothic personal name Neudis (Niudeis); Lithuanian pa-nústu, -núdau, -nústi ‘to have cravings for, to yearn for’.

Ref : WP. II 326.

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PIET : 2238

1384. neuk-

English : ‘dark, indistinct’

German : ‘dunkel, undeutlich, von Gesichts- und Gehörseindrücken’

Material: Latin nuscitiōsus ‘who sees poorly due to eye defect’, related to l- (from lux, lūcēre) luscus ‘squinting; dim-sighted; one-eyed’, luscīnus ‘blinded’, lusciōsus, luscītiōsus ‘night-blind’; Lithuanian niūksóti ‘to rise darkly’, niūkiù, niũkti ‘to drone, to sound dull’, apsi-niáukti ‘to become cloudy’, Latvian apņauktiês with similar meanings.

Ref : WP. II 324 f., WH. I 838 f.

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PIET : 0

1385. neu-ks-, neu-s-

English : ‘to sniff, smell’

German : ‘wittern, schnüffeln’, woraus ‘aufspüren, auskundschaften’

Material: Gothic bi-niuhsian ‘scout’, niuhseins ‘visitation’, perhaps to Old Icelandic nȳsa ‘scent, sniff, spy’, njōsn f. ‘news, search’, Old High German niusen ‘attempt’ (concerning the shift from -hs- to -s-, see Sverdrup IF. 35, 149), etc.;

neus- in: Anglo-Saxon nēosian, nīosan, Old Saxon niusian, niusōn ‘investigate, trace’; along with Anglo-Saxon nosu, English nose, Dutch neus ‘nose’, Norwegian nosa ‘scent’, nūs ‘odor, scent’, nuska ‘search’, New High German nüschen ‘to dig with the snout’, English nuzzle, Dutch neuzelen ‘to sniff’, Middle Dutch noster(en), nüster(en) ‘nostril’; Russian njúchatь ‘to sniff, smell’, Serbian njušiti ‘to sniff’.

Albanian nuhat a Slavic loanword by Andi Zeneli

Ref : WP. II 325, Holthausen KZ. 69, 166 f.; wohl zu 2. sneu-, s. dort.

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PIET : 2236

1386. neu̯os, -i̯os

English : ‘new’

German : ‘neu’

Material: Sanskrit náva-, Avestan nava- ‘new’, comparative navatara- (: Greek νεώτερος), Greek νέ(ϝ)ος, Latin novus, Oscan Núvlanúis ‘Nōlānīs’ (from Núvelā = Latin Nōla), Old Lithuanian navas, Old Prussian neuwenen nominative singular neuter (from nawanjan; Old Prussian nauns likely after jauns ‘young’), Old Bulgarian novъ ‘new’; -i̯o- form Sanskrit nāvya-, Ionic νεῖος, Gaulish Nevio-, Novio-dūnum (‘New fort’), Old Irish nūë, Welsh newydd, Old Breton nouuid, neuued, Breton neuez, Gothic niujis, Old Icelandic nȳr, Old High German, Old Saxon niuwi, Anglo-Saxon nīwe, nēowe, Lithuanian naũjas ‘new’;

Tocharian A ñu, B ñune, Hittite neu̯a; with -ro- forms Greek νε(ϝ)αρός, Armenian nor ‘new’ (nou̯ero-), Latin nover-ca ‘stepmother’;

Albanian nierka ‘stepmother’ a Latin loanword by Andi Zeneli

Greek νεάω = Latin novāre ‘to renew’ (from which novālis ‘a field plowed for the first time or after one year’s rest’; formed like aequālis, thus ‘having youthful age’); νεότης = Latin novitās ‘novelty’; feminine forms with ī- alongside ā-suffix (see Specht Indo-European Declension 323 f.) underlie the following formations: Latin novīcius ‘new, novice’; Russian novíkъ ‘novice’; Greek νέᾱξ ‘young man’; Church Slavonic novakъ ‘novice’; but νεᾱνίᾱς ‘youth’ from νεϝο-αν- ‘young breather’; νεοχμός ‘new’ see above p. 414.

Ref : WP. II 324, WH. II 181, Trautmann 194.

See also : Ablaut nŭ̄ ‘now’ see there; also see e-neu̯en ‘nine’.

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PIET : 809

1387. niz-do-

German : ‘Nest’

See also : s. unter sed-.

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PIET : 0

1388. no-

German : Pronominalstamm ‘Pronominal stem.’

See also : s. oben S. 320, eno-.

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PIET : 0

1389. nog$^{w}$-, nog$^{w}$od(h)o-, nog$^{w}$-no-

English : ‘naked’

German : ‘nackt’

Comments: ‘naked’ often tabooistically distorted

Material: Old Norse nøkkva ‘to make naked’; elongated Lithuanian núogas, Latvian dialect nuôgs, Old Church Slavonic nagъ ‘naked’;

with dental formations: Latin nūdus ‘naked’ from nog$^{w}$ed(h)os or nog$^{w}$od(h)os = Gothic naqaþs (-d-), Old Norse nøkkuiðr (also nǫktr), alongside Swedish nakuþer, Anglo-Saxon nacod, Old High German nackut, nachut, New High German nackt; Old Irish nocht, Welsh noeth ‘naked’ (nog$^{w}$-to-s);

with the formant -no-: Sanskrit nagná- ‘naked’, Avestan maγna- (m- through dissimilation, the precursor of West Avestan bäγnäγ); Armenian merk ‘naked’; also related are Greek γυμνός, in Hesychius λυμνός (for νυμνός) and ἀπολύγματος · ἀπογύμνωσις. Κυπριοι; Old Icelandic nakinn, Old Frisian naken ‘naked’ (k instead of North Germanic ku̯ indicates reshaping from nak(u̯)-na- according to the participle in -inn); Hittite neku-manza ‘naked’.

Ref : WP. II 339 f., WH. II 185, Trautmann 201, Specht Indo-European Dekl. 251.

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PIET : 816

1390. nog$^{w}$o- oder nag$^{w}$o-

English : ‘tree’

German : ‘Baum’

Material: Sanskrit naga- m. ‘tree, mountain’; Old Icelandic nǫkkui m., Old High German nahho, Old Saxon naco, Anglo-Saxon naca ‘boat, dugout’.

Ref : WP. II 340.

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PIET : 817

1391. nok$^{w}$-(t)-

See also : s. nek$^{w}$-(t)-.

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PIET : 0

1392. nōmn̥

See also : s. enomn̥.

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PIET : 0

1393. nōt-, nət-

English : ‘back, behind’

German : ‘Hinterbacke, Hinterer, Rücken’

Material: Greek νῶτος, νῶτον ‘back’, ablaut with Latin nătis f., usually plural natēs ‘hindquarters, rear’.

Ref : WP. II 340, WH. II 146.

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PIET : 0

1394. nŭ̆-

English : ‘now’

German : ‘nun’ und ähnliche Formen

Derivative: nū-no- ‘present’

Material: Sanskrit nú, nṹ, Avestan nū ‘now’, Sanskrit nṹtana- ‘present, young, new’, nūnám ‘now, at this moment’ (similar to Lithuanian nūnaĩ, Old Church Slavonic nyně likely an adverb in the frozen case of an adjective nū-no- ‘present’), Avestan nūrəm, nūrąm, Old Persian nūram, etc. (formed after āparəm ‘future’);

Greek νῦ, νῦ̄ν, νῦν ‘now’ (the latter likely from nṹ-m =) Latin num ‘now, still, even now’, then support for questions, etiamnum ‘still’, nunc ‘now, at this moment’ (num-ce) = Hittite ki-nun, etc., nū-per ‘recently, not long ago; in former times’, alongside nu- still found in nu-diūs tertius ‘now is the third day’ (concerning Old Irish nu-, no-, Middle Welsh neu as verbal particle, see under ne ‘not’);

Gothic nu (nū), Old Icelandic, Old High German, Anglo-Saxon nṹ ‘now’, Middle High German, New High German nṹ, since late Middle High German also nṹn; Lithuanian nù, Latvian nu ‘now’, Old Prussian in tei-nu ‘now’, Lithuanian nūnaĩ ‘now’ (see above); Old Bulgarian nъ ‘but’, nyně ‘now’ (see above); Tocharian A nu, B no as enclitic ‘but, for’; Hittite nu (sentence-in-opening particle); ki-nun ‘now’, nū-wa ‘still’, nu-kwit ‘numquid’; Gothic naúh ‘still’, Old Frisian noch, Old Saxon, Old High German noh as adverb ‘still, also now’ from nu-k$^{w}$e; regarding the conjunction ‘(neither -) nor’ see above p. 757 under ne1.

Indo-European nṹ is likely the lowest grade variant of neu̯o- ‘new’, as seen in Sanskrit nūtane- ‘present’ and ‘new’, Greek νέο(ν) τι ‘just, recently’, Old High German niwes (adverb, genitive), Lithuanian naujaĩ ‘fresh, recently’.

Ref : WP. II 340, WH. II 186 ff., Trautmann 201.

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PIET : 819

1395. n̥dhos, n̥dheri

English : ‘under’

German : ‘unter’

Derivative: n̥dhero- ‘the lower’, n̥dhemo- ‘the lowest’

Material: Sanskrit adháḥ ‘below’ (used as a preposition with accusative and genitive), Avestan adə ‘below’, Armenian ənd (masculine instrumental) ‘under’, Old Icelandic und, Tocharian A añč ‘below, downward’;

Avestan aδairi ‘under, beneath’, Gothic undar, etc., Old High German untar and untari ‘under’, a neologism based on Indo-European uperi (Sanskrit upari, etc. ‘above’);

Sanskrit ádhara-, Avestan aδara- ‘the lower’, Latin īnferus (from enferos, Indo-European n̥dheros), īnfernus (derived from supernus), infrā ‘below’ (inferād) with initial treatment of -dh-; Greek ἀθερο- perhaps found in ἀθερίζω ‘to scorn’ (cf. Sanskrit adhārīṇa- ‘despised’); Gothic undaro as preposition ‘under’ (ablative on -ōd) = Sanskrit adv. ádharāt ‘below’;

Sanskrit adhamá- ‘the lowest’ = Latin īnfimus.

Ref : WP. I 323, WH. I 698, Specht Indo-European Dekl. 259[1].

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PIET : 3057

1396. n̥si-

English : ‘dirt, black’

German : ‘schmutzfabrig; Schmutz, Schlamm’

Material: Sanskrit áši-ta-, feminine áši-knī ‘dark-colored, black’; Greek ἄσις ‘mud (of a river)’, ἄσιος ‘muddy’.

Ref : WP. I 324, W. Schulze Kl. Schr. 116 f.

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PIET : 1257

1397. n̥si-s

English : ‘sword’

German : ‘Schwert’

Comments: only Aryan and Italic

Material: Sanskrit así- m. ‘sword, battle knife’; Avestan aŋhū- f. ‘sword’; Latin ēnsis ‘sword’.

Ref : WP. I 324, WH. II 406, Specht KZ. 66, 34 f.

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PIET : 2819

1398. o 1

English : ‘to, with’

German : ‘zu, mit’

Comments: also related to Thracian a folk name Ὀ-δρύσαι ‘forest dweller’.

See also : s. S. 280 f. (e-, o-)

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PIET : 0

1399. ō 2

English : vocative particle

German : Ausruf

Material: Sanskrit a (partly also from Indo-European ā, see above).

Greek ὦ, ὤ exclamation, especially of amazement, vocative particle (from which ὤζειν ‘oh; to call’, ὠή ‘hey!’, also similar to ὠόπ, ὄπ ‘encouraging shout of the rowers’! according to Kretschmer KZ. 38, 135, also in Greek ὠ-ρύομαι ‘to howl, to roar’).

Albanian o vocative particle by Andi Zeneli

Latin ō exclamation of various emotions.

Irish ā, a = Welsh, Cornish, Breton a as vocative particle.

Gothic ō (three times as ‘ὦ’, once = ‘οὐα, pfui!’), Middle High German ō especially in the vocative, and (now written as oh) as an exclamation of wonder, emotion, or lament (see also Weigand-Hirt; German ō may partly also be a phonetic development from Indo-European ā, see above).

Lithuanian o ‘exclamation of reproach, wonder, vocative particle’; Latvian a ‘vocative particle’.

Old Church Slavonic o ‘ὦ’ (neologism).

Ref : WP. I 165, WH. II 192.

See also : s. auch ē S. 281.

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PIET : 0

1400. obhel-

English : ‘to sweep; to multiply’

German : ‘fegen’ und ‘vermehren’

Comments: only Armenian and Greek.

Material: Armenian avelum ‘I sweep’ (aṙ-avelum ‘I increase’: aveli ‘more’), Greek ὀφέλλω ‘to sweep’ and ‘to increase’, ὄφελμα ‘broom’ and ‘advantage’, ὄφελτρον

‘broom’ (according to Hesychius), ὀφελτρέυω ‘to sweep’; ὄφελος ‘benefit’, ὠφελέω ‘I benefit’.

Ref : WP. I 178, Schwyzer Gr. Gr. 1, 57, Leumann Homeric Wörter 120 ff.

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PIET : 1357

1401. obhi-

See also : s. oben S. 287 (ebhi-).

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PIET : 0

1402. od-1

English : ‘to smell’

German : ‘riechen’

Derivative: od-mā 'smell'

Material: Armenian hot 'fragrance, smell' (sec. o-stem), hotim 'I smell', hototim 'I scent'.

Greek ὄζω 'I smell, scent' (ὄδι̯-ω, compatible with Latin olēre under an extended base odēi-), ὄδωδα, Homeric etc. ὀδμή, Doric ὀδμά:, Attic ὀσμή 'fragrance, smell' (οδ-μᾱ), δυς-, εὐ-ώδης 'foul-, fragrant', ὀσ-φραίνομαι 'I smell, scent' with οδσ- (: Latin odor) as the first element;

Albanian amë 'unpleasant smell' (odmā = ὀδμή); Latin odor 'smell', odefaciō, ol(e)faciō 'I smell, scent', oleō, -ēre 'to smell, stink' ('sabin' l = d perhaps solidified through analogy to oleum); Swedish os 'smell, suffocating gas', Norwegian Danish os (ōd-s-o-) 'mist, suffocating vapor', Old Icelandic spān-ōsa 'new, newly made' (from ship, etc.), literally: 'smelling of span'.

Lithuanian úodžiu, úosti 'to smell' (ōdi̯ō), Latvian uôžu, uôst 'to smell', Lithuanian úostyti 'to sniff around, scent' = Latvian uôstît (and uôkstīt the same; with the same parasitic k) Lithuanian úoksauti 'to lurk incessantly' and similar; Old Czech jadati 'to probe, investigate' ('to sniff out').

Ref : WP. I 174, WH. II 203, Trautmann 202.

See also : S. auch od-2 ‘Widerwille’; über Gaulish odocos s. S. 289.

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PIET : 1353

1403. od-2

English : ‘disgust, hate’

German : ‘Widerwille, Haß’

Material: Armenian ateam 'I hate', ateli 'hated, hostile';

Greek ὀδυς- (as οδ-υδ- containing the participle perfect) in οὐδύεται · ἐρίζεται Hesychius (οὐ- metr. lengthening for ὀ-), ὀδώδυσται, ὠδυσάμην, ὀδύσσασθαι, ὀδυσθῆναι 'to be angry, to growl'; Latin ōdī 'to feel aversion, to hate', ōdium 'natural aversion, hatred'; Anglo-Saxon atol, Old Icelandic atall 'dreadful, terrible'; Hittite ḫatukiš 'terrible, fearsome';

as 'aversion due to smell' possibly related to od-1 'to smell'.

Ref : WP. I 174 f., WH. II 202 f.

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PIET : 1354

1404. ŏd(e)go- oder ŏd(e)g$^{w}$o-

English : ‘stalk’

German : ‘Stengel’

Material: Sanskrit ádga- m. 'rod, stalk'; Lithuanian uodegà 'stalk, stem; tail', Latvian uodega 'tail'.

Ref : WP. I 175;

See also : ob hierher Old Irish odb ‘Knoten’, unten S. 783 (ost(h)-)

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PIET : 825

1405. ōg-, əg-

English : ‘to grow; fruit, berries’

German : ‘wachsen; Frucht, Beere’

Material: Lithuanian úoga 'berry, cherry', Latvian uôga 'berry; leaves, pock'; Old Church Slavonic agoda, jagoda 'fruit, berry', Russian yágoda 'berry', Church Slavonic vin-jaga, Slovene vin-jága 'wild vine'.

Reduction stem: Gothic akran n. 'fruit, partly from trees, partly from grain', Old Icelandic akarn, Anglo-Saxon æcern, Middle High German ackeran, eckern 'wild fruit, especially acorn, beech nut', New High German Ecker, to which Celtic Roman agraniō, Irish āirne (agrīn̥iā) 'sloe', Welsh aeron 'tree fruits', eirin-en 'plum' (umlaut), Middle Breton irin, New Breton hirin 'sloe'; possibly related Armenian ačem 'to grow' (əgi̯ō); also related Old Irish āru 'kidney' (secondary from ārann: agrīnā), Welsh aren f. 'kidney, testicle' (neologism to the plural eirin 'testicles, plums').

Ref : WP. I 174, Trautmann 202, Pokorny KZ. 50, 46 ff.

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PIET : 824

1406. oid-

English : ‘to swell; strong’

German : ‘schwellen’

Derivative: oidos 'tumor'; i-n-dro- 'swelling, strong'.

Material: Sanskrit índra- 'strong', also GN 'Indra-', urind. (Mitanni) Indar = Avestan GN Indra-; Sanskrit indriyám n. 'power, capacity'; perhaps also índu- m. 'drop' (originally 'swelling, globe');

Armenian ait (i-stem) 'cheek', aitnum 'I swell' (oid-nu-mi), aitumn 'tumor'.

Greek οἰδάω, οἰδέω 'I swell', οἶδος n. 'tumor', οἴδᾱξ 'unripe fig', οἶδμα 'swelling, surge of the sea', Οἰδί-πους 'swollen foot'.

Old High German eiz, New High German dialect Eis 'pus-filled lump, ulcer', and as a designation for their toxic content, Old High German eitar, Anglo-Saxon āt(t)or, Old Icelandic eitr 'pus' (also used in Old Icelandic 'fury, bitterness'); East Frisian eitel 'angry, raging'; Old Icelandic eitill m. 'inclusion in a stone', Norwegian eitel 'gland, knuckle on a tree, knot, bud' (= Middle High German eizel 'small, festering ulcer'); Old Icelandic eista 'testicle' (oid-s-to(n)-, from the lowest stage of the es-stage: Greek οἶδος); possibly also Anglo-Saxon āte, English oat 'oat'; Latvian idra 'the rotten pith of a tree'; with Slavic ě-, ja- from oi-, probably Old Bulgarian -ědro, jadro (etc.) 'sinus; sail', Polish and Kashubian 'net' (original meaning 'swelling').

Old Church Slavonic jadъ 'poison' (oidos), Slovene jàditi 'to anger', Serbian ijèditi 'to provoke'; Lithuanian aidinti 'to stir up' and Old Church Slavonic isto, Pl. istesa 'testicle, kidney', derived from a weak form id-s-to-, alongside oid-s-to- (: Old Icelandic eista) perhaps related to Old Russian jestesě n. Du. 'testicle', if meant to refer to ěstesě; nasalized ind-ro from ęd- (jęd-) in Slavic jędro, jędrъ: Old Church Slavonic jędro 'quick' (from 'strong' = 'swollen'), Serbian jédar 'full, robust, fresh, strong', and Russian - Church Slavonic jadro 'nucleus, testicle', Russian jadrovítyj 'core-like, strong', jádrica 'barley, oat groats', Polish jądro 'core; Pl. testicles', jędrny 'robust, vigorous';

Additionally, the Baltic forms Indus, Indura, Indra, Indrajà, and Indrica, along with the Innerste River, NFl of the Leine (Hildesheim), and ancient Indrista (likely Veneti-Illyrian).

Ref : WP. I 166 f., Petersson Heteroklisie 83, 248, Güntert Weltkönig 13 f., Machek KZ. 64, 261 f., Pokorny Urillyrier 114, 127, Trautmann 2f., 108.

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PIET : 1351

1407. oi-no-, oi-u̯o-

See also : s. oben S. 286 (e-).

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PIET : 0

1408. oiu̯ā

See also : s. oben S. 297 (ei-).

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PIET : 0

1409. ok-

English : ‘to think over’

German : ‘überlegen’

Material: Greek ὄκνος ‘hesitation, indecision’, ὀκνέω ‘to hesitate’, ὀκνηρός ‘sluggish’.

Gothic aha ‘meaning, understanding’, ahjan ‘to believe, to think’, ahma m. ‘spirit’; ahaks ‘dove’ (as a soul bird); Old High German ahta ‘attention, notice’ (New High German achtgeben), Anglo-Saxon eaht f. ‘consideration, advice, estimation’, Old High German Old Saxon ahtōn, Anglo-Saxon eahtian ‘to consider, to observe, to estimate’, New High German achten, beachten, Old Icelandic ætla (ahtilōn) ‘to think, to intend, to mean’.

Ref : WP. I 169; nach Specht KZ 62, 211 zu ok$^{w}$-.

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PIET : 0

1410. ok̂tō(u)

English : ‘eight’

German : ‘acht’

Material: Sanskrit aṣṭā́, aṣṭáu (alongside aśītí- f. ‘eighty’), Avestan ašta from Avestan ašti- ‘breadth of four fingers’ (to sg. ašta-), Henning TrPhSoc. 1948, 69; Armenian utʿ (likely from optō with a retention of the seven); Greek ὀκτώ; Albanian tetë (ok̂tō-t-); cf. Macedonian Otto-lobus ‘8 hill-like’; Latin octō; Old Irish ocht n- (nasal influence derived from secht n- and nōi n-); Welsh wyth, New Cornish eath, Breton einz (ochtī, older -ū from -ō); Gothic ahtau, Old Icelandic ātta, Old High German Old Saxon ahto, Anglo-Saxon eahta; Lithuanian aštuo-nì; Old Church Slavonic osmь (modified from the ordinal osmъ); Tocharian B okt, A okät.

Ordinal: Latin octāvus (cf. also Oscan Uhtavis ‘Octavius’), likely derived from octōu̯os; Old Phrygian οτυϝοι ϝετει ‘in the 8th year’ (ok̂tōu̯oi u̯etesi); Greek Ionic Attic ὄγδο(ϝ)ος (the one after ἕβδομος), incorporated in ὀγδοήκοντα (homonymous to ὀγδώκοντα, reformed after ὀκτώ), cf. Latin octuāgintā ‘80’, which was originally the model for septuāginta and resurfaced much later; regarding the ordinal to septm̥ (and dek̂m̥), Sanskrit aṣṭamá-, Avestan aštəma-, Gaulish oxtumetos, Old Irish ochtmad, Welsh wythfed, Lithuanian ãšmas, Old Prussian asman (accusative), Old Church Slavonic osmъ (ok̂tmo-); cf. Tocharian A oktänt, B oktante ‘the eighth’.

Other correspondences include Vedic aṣṭā́daśa- ‘18’, Avestan aštadase- ‘the 18th’, Greek ὀκτω(καί)δεκα, Latin octōdecim, Old High German ahtozehan ‘18’; Greek ὀκτακόσιοι, Latin octingentī ‘800’.

Ref : WP. I 172 f., WH. II 199 f., Trautmann 15 f.

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PIET : 3031

1411. ōk̂ú-s

English : ‘quick’

German : ‘schnell’

Grammar : Comparative ōk̂i̯ōs, Superlative ōk̂isto-

Material: Sanskrit āśú- ‘quick’, comparative áśīyān, superlative áśiṣṭha-; Avestan āsu- ‘quick’, comparative āsyå̊, superlative āsištō; Greek ὠκύς, ὤκιστος, poetic ὠκύτατος; Latin ōcior ‘quicker’, superlative ōcissimus (positive missing); Old Welsh di-auc, New Welsh di-og, Cornish di-oc, Breton di-ec ‘slow’, literally ‘not quick’;

possibly related by ablaut to ak̂-, ok̂- ‘sharp’ (see above p. 18 f.); thus, Latin acu-pedius ‘quick-footed’ and accipiter ‘hawk, falcon’ (see above p. 19) may also belong here;

a related ōk̂-ro- (cf. the formations ak̂-ro- next to ak̂-u-) may be the foundation of Church Slavonic jastrębъ ‘hawk’.

Ref : WP. I 172, WH. II 198.

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PIET : 823

1412. okʷ-

English : ‘to see; eye’

German : ‘sehen’

Comments: alongside ok-, see there.

Derivative: okʷ-, okʷi-, okʷ(e)n- (this stem in the oblique cases), okʷ(e)s-, okʷ-þ- ‘eye’.

Material: Aryan outside of compounds only shows forms from the stem okʷþ- (on which the i- and n-stems are partially layered)."

Sanskrit ákṣi n. ‘eye’ (this i-stem in Vedic appears only in the nominative and accusative singular and in compounds, akṣi-pát ‘a little’, also in the bh cases and locative plural), genitive singular akṣ-ṇ-áḥ, etc., nominative dual akṣī́ = Avestan aši ‘the (two) eyes’ (cf. okʷī as seen in Lithuanian akì, Old Bulgarian očí and as the basis for Armenian ač̣-kʿ and Greek ὄσσε), derived from the consonantal stem akṣ-; this stem akṣ- also appears in Vedic an-ák ‘blind’; Avestan aši for axšī derived from uši ‘ears’, cf. Avestan aiwy-āxšayeinti ‘they oversee’, aiwyāxštar- ‘overseer’; reduplicated Sanskrit ī́kṣatē ‘sees’ (Indo-European īkʷ- from i-okʷ-); akṣá- m. ‘die’, implying ‘provided with eyes’; kṣaṇa- m. n. ‘moment’ (seems to have evolved from a locative [a]kṣán); the þ-stem is not overshadowed in the darkened compounds Sanskrit prátīka- ‘turned towards, opposing’, n. ‘face’ (: πρόσωπον), ánīka- n. ‘the turned towards, front side’, Avestan ainīka- m. ‘face’ (proti, eni + okʷ-; cf. Slavic Avestan nicь under ni- ‘down), ghr̥tā́cī f. ‘greasy (in appearance); sacrificial spoon’, śvitīcī́ f. ‘shining’.

Armenian (with expressive gemination) akn, genitive akan ‘eye, opening, hole’ (n-stem), nominative plural ač̣-kʿ, pluralized from the nominative dual okʷi.

Greek ὄσσε nominative dual ‘eyes’ (okʷi̯e for okʷī), Attic ὄττε, from which τριοττίς ‘necklace with three glass eyes’ derives; ὄσσομαι ‘I see (mentally), I perceive’, Attic ὀττεύομαι ‘I foresee, I fear’; ὄψομαι ‘I will see’, ὄπωπα ‘I have seen’; ὀπῑπεύω ‘to stare’, παρθενοπῖπης ‘girl-stalker’ with a reduplicated root ὀπ (ι + οπ: ῑπ-); ὄμμα ‘eye’ (ὄπ-μᾰ), ὀφθ-αλ-μός ‘eye’ (okʷþh- with expressive aspiration).

Without aspiration, Boeotian ὄκταλλος; with (analogous π after ὀπός, etc.) Laconian ὀπτίλος, Epidaurian ὀπτίλλος; similarly, ὄκκον relates to ὀφθαλμόν, as Lesbian ὄππατα ‘eyes’ (likely with expressive gemination); ὀπή ‘gap, opening’ (ἐνόπαι f. pl. ‘earrings’ and similar, πολυ-ωπός ‘nets with many openings or meshes’).

Stretched grade ὤψ ‘face’; πρόσωπον ‘countenance’, μέτωπον ‘forehead’, Κύκλ-ωψ, βο-ῶπις, and similar forms; μύ-ωψ ‘nearsighted’; alongside αἶθ-οψ and similar with brevity (comparable to Latin atr-ōx, fer-ōx); perhaps Greek ὄπις ‘reverent fear; punishment, retribution’, literally ‘attention’; ἴψαο ‘you have admonished, punished’, ἐν-ιπή ‘reproachful, scolding address’, ἐνῑ́σσω (renewed from ἐνῑ́πτω),

aorist ἠνῖπαπον and ἐνένῑπον ‘to rebuke, scold, penalize, to correct physically’ (Indo-European īkʷ- from reduplicated i-okʷ, cf. Sanskrit íkṣatē)."

Albanian sü ‘eye’ (: Lithuanian akìs);

Latin oculus ‘eye’ (ōkʷelo-s); atr-ōx ‘terrible’ (related to āter, see above p. 69), fer-ōx ‘wild’ (related to Latin ferus, see above p. 493), etc. (: Greek μύ-ωψ ‘nearsighted’, etc.);

Old Irish enech, Middle Welsh enep ‘face, countenance’, Middle Breton enep likewise, and preposition ‘against’, as well as Welsh wyneb ‘face’, and Old Welsh let-einepp ‘half side’ are unclear.

In Germanic, we find alongside the stem aʒw- (ókʷ-, Old High German ac-siuni f. ‘species’, auc-siuno ‘evidently’): awi- (okʷí-) in Old High German awi-zoraht ‘evidently’, Anglo-Saxon ēawis (ēaw-wis) ‘evident’, ēawan ‘to show, reveal’, Old Frisian āwia, auwia (related to awjan), Middle High German z-ounen, Middle Dutch t-ōnen ‘to show’ (with a shortened prefix); alongside the Germanic aun- (okʷ-én-); through compensation and influence from ausō ‘ear’, a stem auʒan- arose: Krimgothic Pl. oeghene (oe = ö), then Gothic augō, Old Icelandic auga, Old High German ouga, Anglo-Saxon ēage n. ‘eye’; stem augja- in Gothic and-augi n. ‘face’, Anglo-Saxon and-ēages, Old Middle Dutch and-ouge ‘of the face’, Old Icelandic -eygr, Old High German -ougi, Anglo-Saxon -ēaged ‘-eyed’."

Lithuanian akìs ‘eye’, akì (= Old Bulgarian očí) ‘the two eyes’, Latvian acs ‘eye’, Old Prussian ackis nominative plural ‘eyes’, Old Bulgarian oko (Russian óko), genitive očese, dual očí ‘eye’; Lithuanian akýlas ‘attentive’, Polish obaczyć (stretched grade) ‘to see, notice, catch sight of’, from which through suffix adaptation (ob : o) comes baczyć ‘to pay attention, to watch, to perceive, to see’; from the n-stem Serbian-Church Slavonic okno ‘window’; cf. English (Old Icelandic loanword) wind-ow, literally ‘wind eye’.

Relation of Lithuanian ākas ‘hole, ice hole’, Latvian aka ‘dug well’, Russian river name Oká (different from above p. 23), Lithuanian eketẽ (aketẽ, akytė) ‘hole cut in the ice for drawing water, hole’, Latvian akate ‘water-filled pit in the marsh’ likely meaning ‘water eye’, cf. ‘sea eyes’ as a designation for the Tatras lakes;

Tocharian A ak, dual aśäṃ, B ek, dual eśane n. ‘eye’; A ak-mal ‘face’ (‘eye + nose’); cf. W. Schulze Kl. Schr. 248."

Ref : WP. I 169 ff., WH. II 200 ff., Benveniste Origines 1, 48, Schwyzer Gr. Gr. 1, 299, Petersson Heterokl. 121.

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PIET : 822

1413. ol-(e)-

English : ‘to destroy’

German : ‘vernichten’

Material: Greek ὄλλῡμι (ὀλ-νυ:-μι), future ὀλέσω ‘I will destroy’, ὀλετής ‘destroyer’, ὀλέκω ‘I destroy’, ὀλοός (ὀλοϝός) ‘fatal’;

Latin ab-oleō ‘I destroy’; perhaps with secondary h- in Umbrian hondu, holtu ‘prostrated’;

Hittite hullāi-, hulliya- ‘to combat’, etc.

Ref : WH. I 4 f. (der die Zusammenstellung bestreitet), Couvreur Ḫ 143.

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PIET : 0

1414. om-

English : ‘raw, bitter’

German : ‘roh, bitter’

Comments : Reduction grade om-

Derivative: om-ro-s, ōmo-s the same; om-ēd- ‘eating raw meat.’"

Material: Sanskrit amlá-, amblá- ‘sour, sorrel, Oxalis acetosella’ (= Macedonian ἀβρο-, Germanic ampra-), lengthened āmrá- m. ‘mango tree’, āmá- ‘raw, unripe’

(= Greek ὠμός), āmād- ‘eating raw meat’; Scythian a folk name Ἀμάδοκοι from Iranian āmād-aka- ‘raw meat eater’.

Armenian lengthened hum ‘raw, cruel’;

Macedonian ἀβρο- ‘contracting’, ἀβαρύ • ὀρίγανον (Hesychius);

Greek ὠμός ‘raw, cruel’, ὠμηστής ‘eating raw meat’, etc. (= Sanskrit āmād- with an already Indo-European contraction of ōmo- and ed- ‘to eat’);

Albanian tamlë ‘(sour) milk’, ambëlë, ëmblë ‘sweet’, tëmblë ‘gall’ (article t-);

Latin amārus ‘bitter’; Old Irish om ‘raw’, Welsh of the same, along with Old Irish um(a)e ‘copper, ore’ = Welsh efydd ‘copper, bronze’ (omiio̯-);

Germanic ampra- (from ambra- : am-ro-) in Dutch amper ‘sharp, bitter, unripe’, Old Icelandic apr (ampraR) ‘sharp’, noun Anglo-Saxon ampre, Old High German ampfaro ‘(sour) sorrel’; uncertain Anglo-Saxon ōm m. ‘rust’, ōme f. ‘rose disease’, Old Icelandic āma f., āmu-sōtt f. ‘rose’ (disease), āmr ‘reddish-brown’, New High German Ahm, Ohm ‘Erysipelas, rose disease’;

Latvian amuols ‘sorrel’.

Ref : WP. I 179, WH. I 35, Frisk Nominalbildung 14.

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PIET : 829

1415. om(e)so-s

English : ‘shoulder’

German : ‘Schulter’

Material: Sanskrit áṃsa- m. ‘shoulder’; Armenian us, genitive usoy likewise; stretched grade Greek ὠμός from ōmsos, cf. ἐπ-ομμάδιος in Theocritus; Latin umerus from omesos likewise, Umbrian uze, onse ‘in shoulder’; Gothic ams likewise (Germanic amsa-), Old Icelandic áss ‘ridge of a mountain’; Tocharian A es ‘shoulder’ (omso-), B āntse (omeso-).

Ref : WP. I 178, Pedersen Tocharian 250; W. Schulze KZ. 63, 28, WH. II 815.

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PIET : 828

1416. omə-

English : ‘to proceed with energy; to make firm; to suffer’

German : ‘energisch vorgehen’; daraus ‘fest worauf bestehen, festmachen = eidlich bekräftigen’ und ‘zusetzen, quälen, schädigen’

Derivative: omīu̯ā ‘sorrow’

Material: Sanskrit ámīti ‘pressed, assuredly pressing, swears’, thematic sam-amantē ‘they vow’ (: συν-ομόσαι), abhy-amīti ‘afflicts, harms’, ámīvā ‘distress, suffering, illness’ (: Greek ἀνίη), with a thematic formation of the second syllable ámatē ‘pressed’, ámatra- ‘firm’, ámavān- ‘impetuous, strong’ = Avestan amavant- ‘strong, powerful, mighty, violent’, Sanskrit áma- m. ‘rush, impetuosity’ = Avestan ama- ‘strength, male potency, attacking force’, adj. ‘strong’, Sanskrit āmáyati ‘harms; is defective, sick’, āmaya- m. ‘illness’; Avestan amáyavā ‘suffering, distress’."

Greek ὄμνῡμι, ὀμνύω ‘I swear’ (ὀμόσαι, ὀμώμοκα; future ὀμεῖται is a neologism), συνομὸσαι (: Sanskrit sam-amantē), homonymous ὀμοίιος ‘plaguing, sorrowful’ (likely a metrical lengthening of ὀμοϝιος, from ὀμο-ϝᾱ); ἀνῖᾱ, Ionic ἀνίη ‘sorrow’ (dissimilation from ἀμῖϝᾱ, Schwyzer Gr. Gr. 1, 259, 309);

Old Icelandic ama ‘to plague, to harass’, amask ‘to take offense, to feel displeasure, to be troubled by something’, New Icelandic ami ‘plague’, amstr ‘restless work, effort’, aml n. ‘continuous, especially fruitless engagement with something’, Norwegian amla ‘to toil, work, especially without success’, Old Icelandic personal name Ǫmlungr; Amali, the name of the Ostrogothic royal house, the Amalunge, Amulinge of Germanic and Anglo-Saxon heroic legend, Old High German Amal-olf, etc.; Old High German emiz ‘constant, continual’, emizzīg, emazzīg ‘persistent, steadfast’, New High German emsig.

Tocharian A amiśkäññe ‘dissatisfaction’, B omäskeṃ ‘bad’.

Ref : WP. I 178 f.

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PIET : 1358

1417. ond-, n̥d-

English : ‘stone’

German : ‘Stein, Fels’

Material: Sanskrit ádri- ‘stone, especially used for striking Soma; rock, mountain’, Old Persian Ark-adriš; Middle Irish ond, onn, genitive uinde (stem ondes-) n. ‘stone, rock’.

Note by Andi Zeneli:

Ἀδρίης

v. Ἀδρίας.

Ἄδρις -ιος, ὁ

Adris río del norte de la India, actual Râvi, afluente del Aquesines o Sandarofago (Jhelum o Chanah), Ptol.Geog.7.1.26, 27, 42.

See 10. ad(u)-, ad-ro- English : ‘water current’

Ref : WP. I 181.

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PIET : 834

1418. oner-

English : ‘dream’

German : ‘Traum’

Grammar: Alter r/n-stem

Material: Armenian anurj ‘dream’ (onōr-i̯o-, cf. Greek τέκμωρ : τέκμαρ ‘sign’); Greek ὄναρ nominative and accusative n. ‘dream’ and adverb ‘in the dream’; ὄνειρος, -ον, Aeolic ὄνοιρος, Cretan ἄναιρος (likely influenced by the preposition ἀν-) ‘dream’, genitive Attic-Ionic ὀνείρατος (originally ὄνατος); Albanian Geg. âdërrë, Tosk. ëndërrë ‘dream’ (onri̯o-).

Ref : WP. I 180, Meillet Esquisse de l’Arm.$^{2}$ 150.

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PIET : 831

1419. ong- (besser ang-)

English : ‘coal’

German : ‘Kohle’

Derivative: angelo- the same

Material: Sanskrit áṅgāra- m. ‘coal’, New Persian angišt likewise; Gaelic New Irish aingeal ‘light, fire’;

Baltic-Slavic angli-: Old Prussian anglis, Lithuanian anglìs, Latvian ùogle ‘coal’ (Latvian ùogle is a neologism); Old Church Slavonic ǫglь m. likewise, but Russian ugolь, Serbo-Croatian ùgalj, Polish węgiel likewise, etc. (i̯o-stems).

Ref : WP. I 181, Macbain Etym. Gael. Dict. 8 f., Trautmann 8, H. Wagner, Lexis 3, 134.

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PIET : 833

1420. ong$^{w}$-

English : ‘to anoint’

German : ‘salben’

Derivative: ong$^{w}$-en-, n̥g$^{w}$-en- ‘ointment’

Material: Sanskrit añj-, anákti (3rd pl. añjánti) ‘anoints, covers, adorns’, participle perfect aktá-, passive ajyáte; añjanam ‘the act of anointing, ointment’, áñjas- n. ‘ointment’, añjí- ‘anointing’; m. n. ‘ointment, adornment’, ájyam n. ‘sacrificial fat’ (ā +ajya- : n̥g$^{w}$i̯o-);

Armenian aucanem ‘ointment’ (cf. Meillet Esquisse de l’Arm.2 37);

Latin unguō, unctus; Umbrian umtu ‘I anoint’; Old Prussian anctan, ancte ‘butter’."

ong$^{w}$en- ‘ointment, grease’.

Latin unguen, unguen-tum ‘fat, ointment’, Umbrian umen likewise, Old High German ancho, anco m., Middle High German anke ‘butter’, Alemannic-South Swabian Anke (m., rarely f.) ‘butter’.

Albanian ngjyej ‘smear, paint’, ngjyrë ‘colour’ Latin loanwords by Andi Zeneli

n̥g$^{w}$-en-: Irish imb (genitive imbe) ‘butter’, Old Cornish amen-en, Breton amann, aman-enn, Welsh ymen-yn (from the umlauted emen-yn); cf. above Sanskrit ájyam."

Ref : WP. I 181, Kuiper Nasalpräs. 122.

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PIET : 1359

1421. ono- und onə-, auch (o)no-d-

English : ‘to scold’

German : ‘schmähen’

Material: Greek ὄνομαι ‘reproach, blame’, ὀνοτός ‘blamed, blameworthy’, ὀνοτάζω ‘reproach, blame’; with -ə- the second syllable homonymous with ὤνατο and ὄναται · ἀτιμάζεται. μέμφεται Hesychius;

Middle Irish on ‘shame’; perhaps also related to the first syllable Middle Irish anim (i-stem) ‘blemish, fault’, Old Welsh anamou ‘blemishes’, New Welsh anaf, Middle Breton anaff ‘blemish, fault’.

Extension (o)no-d- in: Avestan nadəntō ‘reproaching, slandering’, Greek ὀνόσσασθαι ‘to blame’, etc., ὀνοστός ‘blameworthy’.

Ref : WP. I 180.

Page : 779

PIET : 0

1422. onogh- (: ongh-, nogh-; Celtic n̥gh-), ongh-li-

English : ‘fingernail, claw’

German : ‘Nagel an Fingern und Zehen, Kralle’

Comments: partly with formans -u- (expanded -ut-) and -lo-.

Material: Sanskrit áṅghri- f. ‘foot’ (likely with r from l, oŋgh-li-); with Arabic kh, Sanskrit nakhá m., n., nakhára- m., n., ‘nail, claw’, New Persian nāxun ‘the same’ (Arabic kh- a novelty); perhaps Armenian ełungn ‘the same’ (e-nungn):

Greek ὄνυξ, -υχος ‘nail, claw’ (from ὀνχυ-).

Latin ungu-is ‘the nail on fingers and toes’, ungula ‘claw, hoof’, later also ‘nail’ (ongh-(e)lā);

Old Irish ingen f. Dat. Pl. ingnib, Nom. Pl. ingnea, Old Welsh eguin, New Welsh ewin f., Cornish euuin, Breton ivin (becoming masculine) ‘nail’ (n̥ghu̯-īnā);

Old High German nagal, Anglo-Saxon nægel ‘nail’, Old Icelandic nagl ‘the same’ (becoming a consonantal stem, Pl. negl); negl perhaps originally Sg. i-stem, compare Sanskrit áṅghri-, and reinterpreted as Pl., to which the further consonantal

declension was linked), Gothic ga-nagljan ‘to nail’; Lithuanian nãgas m. ‘nail on fingers and toes; claw of birds of prey’, Latvian nags ‘the same’; Lithuanian nagà ‘hoof’, Old Prussian nage ‘foot’, Old Bulgarian noga, Russian nogá ‘foot’ (collective ā-formation); Lithuanian nagùtis, Old Prussian nagutis ‘fingernail’, Old Bulgarian nogъtь, Russian nógotь ‘nail, claw’;

according to Specht related to Greek ὄγκος (see above p. 46), also root on-.

Ref : WP. I 180 f., Trautmann 192, Specht Indo-European Dekl. 253[1].

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PIET : 832

1423. op-1

English : ‘to work, perform’

German : ‘arbeiten, zustande bringen; Ertrag der Arbeit, Reichtum’

Derivative: op-os- ‘work’

Material: Sanskrit ápas- n. ‘work’ (= Latin opus), Avestan hv-apah- ‘good work (performing)’; ā́pas- n. ‘work, religious act’; ápnas- n. ‘yield, property, possession’, Avestan afnah-vant- ‘rich in possessions’;

Greek ὄμπνη f. ‘food, breadfruit’, ὄμπνιος ‘nourishing’;

Latin opus, -eris ‘work, occupation, action, deed’, opus est ‘it is necessary’ (‘is mandatory work’), from which operō, -āre ‘to work’, Oscan úpsannam ‘to be done’, upsatuh sent (‘they have been done’), Perf. upsed ‘he did’, uupsens ‘they did’ (a lengthened perfect like in Latin ōdī), Umbrian osatu ‘he/she does’, Pälignian upsaseter ‘he/she will do’;

Latin ops, opis ‘wealth, riches, power; help, assistance’, in Ennius also ‘effort, service’, officium ‘duty’: opi-ficium ‘work performance’, Ops ‘goddess of harvest blessing’, inops, cōpia (co-opia), opulentus ‘rich in wealth, powerful’, likely also optimus ‘the best’ (originally ‘the wealthiest’); perhaps the name of the Oscī,

Opscī, Ὀπικοί as ‘the worshippers of Ops’ and Latin omnis ‘all, whole, every’ (op-ni-s); perhaps Old Irish somme ‘rich’, domme ‘poor’ (su-, dus-op-smi̯o-);

Anglo-Saxon efnan, Old Icelandic efna ‘to accomplish, to act’; a lengthened grade Old High German uobo ‘land farmer’, uoben ‘to put into work, to practice, to worship’, New High German üben, Old High German uoba m. Pl. ‘celebration’, Middle High German uop ‘the practice, farming’, Old Saxon ōƀian ‘to celebrate’, Old Icelandic ǿfa ‘to practice’, ǿfr ‘powerful, intense’, Old Icelandic efna ‘to execute’, efni ‘material, substance for something’;

About Old Icelandic afl ‘power’ etc., see above p. 52; Hittite ḫappinaḫḫ- ‘to make rich’.

Ref : WP. I 175 f., WH. II 209, 217 f.

Page : 780

PIET : 1355

1424. op-2

English : ‘to choose; to suggest’

German : ‘auswählen, den Vorzug geben, vermuten’

Material: Greek ἐπιόψομαι from ἐπι-οπ- ‘to choose, to select’; Latin opere is attested through praed-opiont (Festus p. 205 praedotiont) ‘they prefer’; derived opiō(n) ‘expectation, opinion’, with the denominative opīnor, -āri ‘to suppose, to think, to believe’ and opīnio ‘opinion, expectation’; the frequentative of opiō, -ere is Latin optō, -āre ‘to wish’, with optiō f. ‘free choice’, m. ‘assistant’.

Umbrian upetu ‘choice’, opeter Gen. ‘chosen’; Oscan ufteis ‘chosen’;

Old Church Slavonic za-(j)aръ ‘assumption’, ne-vъz-arьnъ ‘unassumed’ (compare Latin in-, nec-opīnus ‘unassumed’, which are derivations from inopīnatus);

Tocharian A opyāc, B epyac ‘understanding’ (Iranian origin).

Ref : WP. I 176 f., WH. II 212 f.

Page : 781

PIET : 0

1425. opi

See also : s. unter epi.

Page : 781

PIET : 0

1426. ōr-, ər-

English : ‘to speak; to call’

German : ‘reden, rufen’

Material: Sanskrit ā́ryati ‘priest’;

Greek Attic ἀρά: (αραϝᾱ), Homer's ἀρή ‘prayer’ (αρϝᾱ́, compare archaic κάταρϝος ‘cursed’), from which ἀράομαι ‘to pray, to curse’; ἀρύει · ἀντιλέγει, βοᾷ; ἀρύουσαι · λέγουσαι, κελεύουσαι; ἀρύσασθαι · ἐπικαλέσασθαι Hesychius.

Latin ōrō, -āre ‘to utter a ritual formula, to negotiate in court, to speak, to pray’;

Albanian uroj ‘wish, congratulate’ Latin loanword by Andi Zeneli

Oscan urust ‘ōrāverit’; Russian orú, orátь ‘to shout’, Serbian oriti se ‘to resonate’ (possibly also Latvian urdēt ‘to drive on, to scold’); Hittite aruu̯āi- ‘to bow down, to worship’ (also ariia̯- ‘to pose an oracle question’).

Ref : WP. I 182, WH. II 224.

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PIET : 1360

1427. orbho-

English : ‘orphan; servant; work’

German : ‘verwaist, Waise’; daraus (Armenian Greek mit -ano-, Celtic Germanic mit i̯o-Ableitung) ‘Waisengut = Erbe’, wovon ‘der Erbe’; ‘Waise’ = ‘kleines Kind, klein, schwach, hilflos’ (Sanskrit, Slavic); ‘verwaistes, schutzloses Kind, das fürs Gnadenbrot alle niedrige Arbeit zu verrichten hat, Knecht, Sklave’ (Slavic, Armenian), wovon ‘Knechtesarbeit’

Material:

Sanskrit árbha- ‘small, weak; child’; Armenian orb, -oy ‘orphan’; arbaneak ‘servant, assistant’;

Note by Andi Zeneli:

§ A111.13 Arbon: Ἀρβών, πόλις Ἰλλυρίας. Πολύβιος δευτέρᾳ. τὸ ἐθνικὸν Ἀρβώνιος καὶ Ἀρβωνίτης, ὡς Ἀντρώνιος καὶ Ἀσκαλωνίτης.

"Arbon, a city of Illyria. Polybius [mentions it]. The ethnic term is Arbonios and Arbonites, like Andronios and Ascalonites."

Ἀρβών noun of third declension in Illyrian

Ἀντρών

Ancient Greek

Antron

Alternative forms

Ἀντρῶνες (Antrônes)

Etymology

Pronunciation

(5th BCE Attic) IPA(key): /an.trɔ̌ː n/

(1st CE Egyptian) IPA(key): /anˈtron/

(4th CE Koine) IPA(key): /anˈtron/

(10th CE Byzantine) IPA(key): /anˈtron/

(15th CE Constantinopolitan) IPA(key): /anˈdron/

Proper noun

Ἀντρών • (Antrṓn) m (genitive Ἀντρῶνος); third declension

Antron, Thessaly, Greece

Inflection

Third declension of ὁ Ἀντρών; τοῦ Ἀντρῶνος (Attic)

Case / Singular

Nominative

ὁ Ἀντρών ho Antrṓn

Genitive

τοῦ Ἀντρῶνος toû Antrônos

Dative

τῷ Ἀντρῶνῐ̈ tôi Antrôni

Accusative

τὸν Ἀντρῶνᾰ̈ tòn Antrôna

Vocative

Ἀντρών Antrṓn

Greek ὀρφο-βόται · ἐπίτροποι ὀρφανῶν Hesychius, ὤρφωσεν · ὠρφάνισεν Hesychius, ὀρφανός ‘orphan’ (compare Armenian arbaneak), Latin orbus ‘deprived of something, orphaned’;

Note by Andi Zeneli:

Albanian verbën ‘blind’ A Latin loanword, verbo ‘I blind somebody’

ὀρφακίνης ‘(related to) orphan), ἰχθῦς ποιός (fish of a certain kind (or possibly “type of fish”))’

ὀρφναία ‘νυκτερινή, σκοτεινή. ὅθεν καὶ ὀρφανὸν εἰρῆσθαι τὸν ἐν σκότει ὄντα (dark, night (hence, it is said that ὀρφανὸν refers to one being in darkness))’

ὀρφανή ‘ἐπὶ γονέων (bereaved of parents)’

ὀρφανός ‘ὁ γονέων ἐστερημένος r. καὶ τέκνων (Eur. Phoen. 988) (one deprived of parents; also applies to children (Euripides, Phoenician Women 988))’

ὀρφίνη ‘καλάμη μελίνης (a black reed)’

ὀρφναία ‘σκοτεινή. μελανή (Eur. Or. 1225) r(ASn) (dark, black (Euripides, Orestes 1225))’

ὄρφνα καὶ [ὄρφνη (ὄρφνα and ὄρφνη) ‘σκοτία. νὺξ μέλαινα (Eur. Rh. 42. 697 ..) vg (AS) (darkness; black night (Euripides, Rhesus 42, 697))’

ὀρφνῆεν ‘μέλαν, σκοτεινόν r. καὶ ὀρφανόν (dark, obscure (also related to ὀρφανόν))’

ὄρφνινον ‘τὸ μέλαν ἱμάτιον. καὶ ὀρφνίδες (the black cloak; and ὀρφνίδες)’

ὀρφοβόται ‘ἐπίτροποι ὀρφανῶν (guardians of orphans)’

ὀρφοβοτία ‘ἐπιτροπή (guardianship)’

ὀρφώς ‘ἰχθῦς ποιός r (dark fish of a certain kind (related))’

Illyrian arbos ‘heir, the person whose father has died, an orphan’ by Andi Zeneli : Ἀρβών, Arbon, a city of Illyria.

Old Irish orb(b)e, orpe m. n. ‘the inheritance’ (orbhi̯o-), comarbe ‘co-heir’, Gaulish Orbius MN (along with the verb Old Irish no-m-erpimm ‘I entrust myself’, ro-eirpset ‘they entrusted’ etc., possibly from air-orb-);

Gothic arbi n. ‘the inheritance’, Old High German arbi, erbi n. the same, Anglo-Saxon ierfe, yrfe n. the same (Old Icelandic arfr m. ‘the inheritance’ is newly formed from arfi, arfa ‘the heir, the heiress’), Old Icelandic erfi (run. arƀija) n. ‘funeral feast’; Gothic arbja, Old Icelandic arfi (f. arfa), Old High German arpeo, erbo ‘the heir’, Anglo-Saxon ierfe n. ‘the inheritance’; the Germanic words are unlikely to originate from the Celtic due to the following reasons;

From an intransitive verb arƀē-i̯ō ‘to be orphaned, a child bound to hard labor’ is derived Gothic arbaiþs f. ‘toil, work’, Old Icelandic erfiði n. the same, Old Saxon araƀēd f., arƀēdi n., Anglo-Saxon earfoþ f., earfeþe n. ‘effort, work’, Old High German arabeit ‘work’ (Old Icelandic erfiðr, Anglo-Saxon earfeþe ‘burdensome’), with a base form arƀēi̯iðiz; the origin from arƀ-ma- for Gothic arms ‘miserable’, Old Icelandic armr ‘miserable, unfortunate’, Old High German, Old Saxon ar(a)m, Anglo-Saxon earm ‘poor, destitute’ is highly questionable; the fundamental meaning would be something like ‘poor orphaned child’;

Old Bulgarian rabъ ‘servant’, rabota ‘service’, Czech rob ‘slave’, robě ‘little child’, Russian rebjáta ‘children’, rebënok ‘child’; the Russian forms trace back to rob-, Proto-Slavic orb- (Vasmer correspondence);

possibly Hittite arpa- ‘misfortune, failure’.

Albanian rob ‘slave’ a Slavic loanword by Andi Zeneli

Ref : WP. I 183 f., WH. II 219 f., Trautmann 12.

Pages : 781-782

PIET : 837

1428. oreu̯-, ₑreu-

English : ‘entrails’

German : ‘Darm’

Material: Greek ὀρύα ‘intestine’ (can also represent ἀρύα, compare:); Latin arvīna ‘fat, especially between skin and intestines’ (would mean ‘that which belongs to the intestines, mesenteric fat’); ἀρβίννη · κρέας. Σικελοί Hesychius (may be of Latin origin).

Ref : WP. I 182 f., WH. I 71.

Page : 782

PIET : 0

1429. orĝhi-, r̥ĝhi-

English : ‘testicle’

German : ‘Hode’

Grammar : m.

Derivative: orĝhii̯ā the same

Material: Avestan ərəzi- m. 'testicle', Du. ərəzi 'testicle'; Armenian orji-kʿ Pl. 'testicles', orji 'not castrated' (orĝhi-i̯os), mi-orji ' with one testicle'; Greek ὄρχις m. 'testicle'; Albanian herdhe f. 'testicle' (orĝhi-ā); Middle Irish uirgge f. 'testicle' (orĝhiā), New Irish uirghe with secondary gh; Lithuanian aržùs 'lustful', eržilas 'stallion', Latvian èrzelis the same

Note:

Hittite: (arkiš) 'testicle', ar-ki-i-e-eš nom. pl., ar-ki-uš acc. Pl. by Andi Zeneli

Ref : WP. I 182 f., Trautmann 71.

Page : 782

PIET : 2862

1430. org-

German : ‘töten’

See also : s. unter perg-.

Page : 782

PIET : 0

1431. ort-

English : ‘vine’

German : ‘Rebe’

Material: Armenian ortʿ ‘vine’; Albanian hardi, hardhi ‘grapevine’.

Aspiration -d- : -dh- took place in Greek Koine in the fourth century by Andi Zeneli

Ref : WP. I 183, Pedersen KZ. 36, 99, BB. 20, 231.

Page : 782

PIET : 0

1432. ōs, ōs-i-s, ŏs-en-, os-k-

English : ‘ash tree’

German : ‘Esche’

Material: Latin ornus ‘wild mountain ash’ (os-en-os); Welsh Old Cornish onn-en, Breton ounn-enn ‘ash tree’, Welsh Pl. onn, ynn (Proto-Celtic onnā : osnā); Old Irish (h)uinnius, Dat. uinnsinn (onn-ist-ō) the same; Lithuanian úosis f., m., Latvian uôsis m., Old Prussian woasis (ōsi-s; alongside Illyrian-Pannonian a folk name Osi, Placename Osones); Slavic jasenь (jasenъ) m. in Serbian jȁsên, Russian jásenь.

With k-extension: Armenian haçi ‘ash tree’, Albanian ah ‘beech’ (oskā); Greek ὀξύη ‘beech, spear shaft’ (ὀσκ[ε]σ-); Ligurian Placename Ὄσκέλα ‘ash forest’; Old

Icelandic askr m. ‘ash tree, spear, ship’, Anglo-Saxon æsc (Germanic askiz), Old High German asc ‘ash’;

compare tscherem. oško ‘ash tree’.

Ref : WP. I 183 f., WH. II 223, Trautmann 203, Specht Indo-European Dekl. 59.

Page : 782

PIET : 1153

1433. ost(h)-; ost(h)i, ost(h)r(g), obl. ost(h)-(e)n-

English : ‘bone’

German : ‘Knochen’

Derivative: ost(h)eu̯on ‘bony’

Material: Sanskrit ásthi n., Gen. asth-n-áḥ ‘bone, body’; Avestan ast-, asti- n. ‘bone’, Gen. Pl. astąm, Instr. Pl. azdbīš, asti-aojah- ‘bone strength’, astən-tāt ‘vitality’; Pāli aṭṭhitaco ‘crab’ (asthi-tvacas ‘bony-skinned’, compare the meaning Greek ὀστακός ‘lobster’);

Greek ὀστέον ‘bone’ (likely οστέι̯-ον ‘bony’ = Latin osseum the same), Latin ossu, ossua probably a development from genu, genua; ὀστακός (Hellenistic from ἀστακός, assimilated) ‘lobster’ from ὀστ-τϝακο- ‘whose skin is bony’, alongside the r-stem ὄστρακον ‘hard shell, shard’, ὄστρεον ‘oyster’ (possibly also ὀστρύς, ὀστρύα, ὀστρυΐς ‘tree with hard, white wood’ through dissimilation from ὀστροδρυς), ἀστράγαλος ‘ankle’ (assimilated from ὀστράγαλος; presupposes a nominative ost(h)r̥g); wenat. ostüakon ‘ossuary’;

Albanian asht, ashtë ‘bone’; Latin os, more accurately oss, Gen. ossis n. ‘bone’ (oss most likely a final development from ost); Old Latin also ossum;

the a- in Old Irish asil ‘joint’ (Old Cornish esel, Breton ezel the same) is unclear, Middle Irish asna m. ‘rib’ (astoni̯o-), Middle Welsh ass-en, Pl. eis (astī), asseu ‘rib, slat, rod’, Welsh asgwrn (see below), possibly related to Latin asser ‘slat, rod’;

perhaps related is Old Irish odb m. ‘knot, growth’, Welsh oddf the same from ozbho-, older ost-bho-, which relates to Greek ὀσφύς ‘hip’ (differently on p. 773);

Hittite ḫastāi- ‘bone, resistance power’.

ko- derivation ost-ko- underlies: Avestan asća- ‘shinbone, calf’, Armenian oskr ‘bone’; Welsh asgwrn ‘bone’, Pl. esgyrn, Cornish ascorn, Breton askourn the same (Celtic Formans -rno-).

Ref : WP. I 185 f., WH. II 225 f., Schwyzer Gr. Gr. 1, 518, Benveniste Origines 1, 6 f., Specht Indo-European Dekl. 74; Meillet BSL 33, 259.

Page : 783

PIET : 839

1434. oug-, ou-

English : ‘cold’

German : ‘kalt’

Material: Armenian oic ‘cold’ (oug-);

Gallic month Ōgron...; Middle Irish ūar ‘cold’ = Welsh oer the same (ougro-); Old Irish ōcht, ūacht m. ‘coldness’ (ougtu-);

Latvian aũksts ‘cold’; Lithuanian áušti ‘to become cold’ (aug-sk̂e-ti); additionally, Latvian ausīt, Lithuanian áušyti ‘to cool down’; according to Pedersen Celtic Greek I 103, Lithuanian áušti would be explained as au-s-ti and related to Sanskrit ō-man- ‘cold’, Avestan aota- ‘cold’, ao-dar- ‘coldness’, also connected to a root au- (ou-) ‘cold’.

Ref : WP. I 222, WH. I 88, Trautmann 20, Mühlenbach-Endzelin 1, 222 f.

Page : 783

PIET : 0

1435. ō(u̯)i̯-om

English : ‘egg’

German : ‘Ei’, d. h. ‘das zum Vogel gehörige’

Grammar: weak form əióm

Material: Avestan ap-āvaya- 'castrated', derived from apa-āvaya- 'without testicle', compare Old Persian xāya 'egg';

Note:

Avestan apa- 'without' = Albanian pa 'without' by Andi Zeneli

Greek Attic ὠιόν (ōu̯i̯-om), Aeolic ὤιον (ōu̯ii̯-om), Doric ὥεον (ōu̯ei-om) 'egg';

Welsh wy, Old Cornish uy 'egg' (āu̯i̯on from ōu̯i̯om);

without the w, likely in the long diphthong. ōu̯i̯om had diminished:

Armenian ju, Gen. jvoj 'egg' (i̯ōi̯o-, through assimilation from ōi̯o-); Latin ōvum 'egg', according to Szemerényi KZ. 70, 64 f., from Latin oom, Indo-European ōi̯om;

Old Church Slavonic ajьce, Slovene jajce, Czech vajce, Czech vejce (ōi̯a- n.) 'egg';

the situation is complicated with Krimgot. ada (Gothic addja), Old Icelandic egg, Old High German ei, Anglo-Saxon ǣg 'egg' (Germanic ajjaz-; Old High German plural eigir, Anglo-Saxon ǣgru indicating the -es stem); perhaps from əi̯óm, not shortened from Proto-Germanic āii̯am, Indo-European ōi̯om.

Ref : WP. I 21 f., WH. II 230, Trautmann 202, Specht Indo-European Dekl. 29; Specht explains Latin avis 'bird' as derived from the finally stressed Indo-European nominative singular əu̯eís; compare above p. 86, where I should have also mentioned Greek οἰωνός 'bird of prey' (from αἰωνός, W. Schulze Kl. Schr. 662).

Pages : 783-784

PIET : 2968

1436. óu̯i-s

English : ‘sheep’

German : ‘Schaf’

Grammar : m. f. Gen. Sg. óu̯i̯os; f. ou̯ikā the same

Material: Sanskrit ávi- m. f. 'sheep', avika- m. d., avikā́ 'female sheep' (= Old Bulgarian ovьca), ávya- 'from sheep', compare Greek οἰϝα; Armenian hov-iw (ou̯i-pā-) 'shepherd'; Greek οἶς, οἷς (Argive accusative plural ὄϝινς) 'sheep', οἴεος 'from the sheep', οἰα, ὄα 'sheepskin', lengthened form ᾠ̔α 'sheepskin, fringe' (like Sanskrit avika- n.); Latin ovis, Umbrian oui, uvef accusative plural 'oves' (au-bubulcus 'herdsman of cattle', also avillus 'lamb', see below ag$^{w}$hnos);

Old Irish ōi 'sheep'; Welsh ewig, Old Cornish euhic 'doe' (ou̯īkā);

Old Icelandic ǣr, Anglo-Saxon ēowu, ēowe, Old Saxon ewi, Old High German ouwi, ou 'sheep (awī, Gen. awjōz), Gothic awistr 'sheep fold', Anglo-Saxon ēowestre 'sheep fold', Old High German awist, ewist (with a second element related to 'stand' -stō, -st[ə]tro-), Gothic awēþi, Anglo-Saxon ēowde, Old High German ewit 'flock of sheep'; Lithuanian avìs, Latvian avs f. 'sheep'; Lithuanian ãvinas, Latvian avins, àuns, Old Prussian awins 'ram' = Old Bulgarian ovь-nъ 'sheep'; Old Bulgarian ovь-ca 'sheep'.

Ref : WP. I 167, WH. II 229, Trautmann 20 f.

Page : 784

PIET : 1134

1437. ōus-1 : əus-

English : ‘mouth’

German : ‘Mund, Mündung, Rand’

Derivative: əus-tā 'Lippe', əus-ti̯om 'mouth'.

Material: Derived from Indo-European ōus: Sanskrit á-ḥ n. 'mouth' (cf. ās-án- sd., āsyám n. 'mouth, opening'), Avestan āh-, å̊ŋhan- the same; Latin ōs, ōris 'mouth, face, edge, bank'; but Middle Irish ā Gen. Sg. 'mouth' from ōsos."

For this, ā-derivation: Vedic āsayá 'from mouth to mouth' (Instrumental); Latin ōra 'edge, hem, border, especially seashore', along with cōram (Adverb and Preposition) 'in the presence of, before', a formation from palam, clam from co-ōro- 'situated before the face'; aureae (ōreae) 'bit on the bridle', from which comes aurīga (ōriga) 'charioteer' (-igā from agō); ōsculum 'kiss' is a diminutive of ōs.

Old Icelandic ōss m. 'river mouth' (from Germanic ōsaz), to which corresponds Anglo-Saxon ōr n., ōra m. 'edge, beginning'; from Anglo-Saxon ōr, Middle Irish or 'ora, margin, line', and Old Welsh ōr are borrowed.

The weak form Indo-European əus- is evidenced by Albanian anë 'side, hem, bank, border' (ausnā); possibly also Hittite aiš, Gen. iššaš n. 'mouth' (aḭes, aisos) as per Pedersen Hittite 47 f.

t-derivations include Sanskrit ṓṣṭha- m. n. 'lip', Avestan aošta-, aoštra- the same (əus-), Latin ōstium 'entrance, river mouth' (= Slavic ustьje); Old Church Slavonic usta Pl. 'mouth'; Slavic ustьje n. 'mouth' is established from Bulgarian ústije, Russian ústьje, etc.; compare Old Church Slavonic ustьna, Slovene ûstna 'lip'.

Old Church Slavonic ustiti (naustiti) 'to move, to stimulate, to persuade'; probably related to Old Church Slavonic uzda, etc. 'bridle'; Latvian ap-aûši (-austḭ-) 'halter'; Old Prussian austo 'mouth' (Nom. Pl.; Accusative Sg. āustin), Lithuanian áuščioti 'to chatter, to gossip', Latvian aũšât 'to chatter'; ablaut forms include Lithuanian uostà f., úostas m. 'river mouth, lagoon', Latvian uosts m., uōsta f. 'harbor'.

Ref : WP. I 168 f., WH. II 224 f., Trautmann 19 f.

Pages : 784-785

PIET : 821

1438. ōus2 : əus- : us-

English : ‘ear’

German : ‘Ohr’

Comments: expanded with -i (əusi-s), -es (əusos- n.) and -en.

Material: Avestan uši Nom. Du. 'the two ears, understanding, sense', Instr. Du. uši-bya; New Persian hoš (Iranian auš-) 'ear';

Armenian unkn 'ear' (us-on-ko-m); the kn corresponds to akn 'eye'."

Greek Doric ὦς (ōus) 'ear'; ōu also appears in ὤϝατα 'ears' (Alcm.) and ἀμφ-ῶες (Theocritus) 'with two handles', Doric ἐξ-ωβάδια 'earrings', ὑπερ-ώιη 'palate'; Attic λαγ-ώς, Homeric λαγ-ωός n. 'hare' (sləg-ōusos) 'with droopy ears';

əus- in Greek Lakonic αὖς 'ear', Pl. ἄανθα (αυσ-ανθα) (Alcm.), Tarentine ἆτα (αυσατα); Ionic παρ-ήϊον, Attic παρ-εία, Lesbian παρ-αύα 'temple' (: Old Irish arae);

Illyrian tribe Parauei by Andi Zeneli

Greek ous- (a convergence of the nominative ōus- with əus-) in Attic οὖς (οὖσος) 'ear', Homeric Gen. οὔατος (ουσῃτος), ὠκίδες 'earrings' (Hesychius, ous-n̥-ko-); for ἀκούω see above p. 18, 587; for Attic ἀκροᾶσθαι (ακρ-ους-) see Schwyzer Greek Grammar 1, 348.

Albanian vesh m. 'ear' (ōus-, ōs-);

Note by Andi Zeneli:

Albanian (αυσ-ανθα) vathët ë ‘earrings, ear flowers’, Attic τἀ ὦτἄ (αυσετἄ) : Albanian veshët ë ‘ear’ : Doric ὤϝατα 'ears' : Tarentine ἆτα 'ears', also Homeric Genitive οὔατος (ουσετος) : Albanian Genitive veshit ‘of the ear’ common Doric Albanian -υ- : -ϝ- : -v- : -β- phonetic shift.

Crasis from the Greek κρᾶσις, lit. 'mixing' or 'blending') is a type of contraction in which two vowels or diphthongs merge into one new vowel or diphthong, making one word out of two (univerbation).

Also Illyrian Greek crasis (ᾱ̔ ὦς hā ōus) Aύος (Avos) river Vjosë identical with Albanian vesh ‘ear’

Latin auris f. 'ear' (ausi-s); aus-cultō 'to listen' see above p. 552;

Old Irish āu, ō n. 'ear' (əusos-); Old Irish arae m. 'temple' (par-ausi̯os), plural in Placename Arai; Gaulish Placename Arausiō 'orange' (Thurneysen KZ. 59, 12); personal name Su-ausiā f. 'with beautiful ears';

Gothic ausō n. 'ear' (Germanic ausan-); with grammatical variation (auzan-): Old Icelandic eyra, Anglo-Saxon eare, Old Frisian are, Old Saxon, Old High German ōra n. 'ear'; from which comes Old High German ōri, Middle High German ære 'ear'.

Lithuanian ausìs f. (older also m.), Gen. Pl. ausų̃ (consonantal stem), Latvian àuss f.; Old Prussian Accusative Pl. āusins ‘the ears’, alongside ausins Voc. m.; Old Church Slavonic ucho, Gen. ušese (s-stem).

Ref : WP. I 18, WH. I 85 f., Trautmann 18 f., Schwyzer Gr. Gr. 1, 348, 520.

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PIET : 15

1439. ozdo-s

English : ‘branch’

German : ‘Ast’

Material: Armenian ost ‘branch, twig’, Greek ὄζος (ozos), Gothic asts, Old High German ast ‘branch’; with Vriddhi ōzdos in Anglo-Saxon ōst, Middle Dutch ōst ‘knot in wood, gnarled part’ (= ‘the place where a branch has emerged from the trunk’); likely -ozdo-s ‘(sitting) on the trunk’, see prefixes ē̆-, ŏ- and sed- ‘to sit’.

Ref : WP. I 186, W. Schulze KZ 63, 28.

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PIET : 2889

1440. ozgho-

English : ‘bud, sprout, branch’

German : ‘Knospe, Pflanzentrieb, Zweig’

Material: Pehlavi azg ‘branch’, New Persian azaɣ ‘twig, bud’: Greek ὄσχος, ὄσχη, ὤσχη ‘branch, shoot’;

the Greek words possibly also represent a compound parallel to Indo-European o-zdos ‘ὄζος’ ŏ-zgho- (: ἔχω, σχεῖν) ‘holding on (to the trunk)’.

Ref : WP. I 185, Schwyzer Gr. Gr. 2, 491.

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PIET : 838

1441. pā- : pə- und pā-t- : pə-t-

English : ‘to feed, graze’

German : ‘füttern, nähren, weiden’

Derivative: Abstract noun pā-tro-

Material: Armenian hauran ‘herd’ (pā-tro-), hoviv ‘herdsman’ (oi̯-pā-); Greek Doric πανία · πλησμονή 'abundance, plenty', πάνια · τὰ πλήσμια 'fullness, plenty'.

Latin pāscō, -ere, pāvi, pāstum ‘to graze, to feed’, Dep. ‘to consume, to graze’ (pās-scō), pāstor ‘herdsman’, pābulum ‘fodder’ (pā-dhlom), pānis ‘bread’ (due to pastillus ‘little cake made from flour, small ball of dough’ from pa-st-nis);

Messapic πανός ‘bread’ is from Latin; Old Irish ain-chess ‘bread basket’; possibly as a Venetic-Illyrian element in Celtic pā-ro- ‘pasture’ in Welsh pawr ‘pasture’, Pl. porion, from which the verbal noun pori, Middle Breton peuriff, Breton peuri ‘to graze’ derive; with the suffix -tro- Old Icelandic fōðr n., Anglo-Saxon fōðor n., Old High German fuotar ‘fodder’; Old Church Slavonic pasǫ, pasti ‘to graze’ (pāsk̂ō); Tocharian A pās-, B pāsk- ‘to herd, to guard’; Hittite paḫš- (paḫḫaš-) ‘to protect’.

With the -t- derivation: Greek πατέομαι ‘to eat and drink’; ἄπαστος ‘without food and drink’; uncertain Old Irish ās(a)id ‘grows’ (‘it increases’), Middle Irish ās ‘growth’ (pāt-to-); Gothic fōdjan ‘to nourish’, Old Icelandic fǿða, Anglo-Saxon fēdan, Old Saxon fōdian, Old High German fuoten (to nourish), Anglo-Saxon fōda, English food ‘nourishment’, Anglo-Saxon fōstor (nourishment), Old Icelandic fōstr ‘upbringing, maintenance’ (pāt-tro-); ablautend Old High German kauatot ‘pasta’ (Old High German Gl. 2, 333, 65), fatunga ‘nourishment’, Middle Dutch vedeme f. ‘acorn mast’.

Ref : WP. II 72 f., WH. II 246 f., 260, Trautmann 207 f.;

See also : vgl. auch pen-1 ‘füttern’.

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PIET : 0

1442. pă̆k̂- und pă̆ĝ-

English : ‘to repair, strengthen’

German : ‘festmachen’, teils durch Einrammen (Pflock, Pfosten), teils durch Zusammenfügen (Fuge; festgefügt, kompakt, fest: z. T. auch Fessel, Strick)

Grammar : Präs. pāĝ-mi, pāk̂-si, pāk̂-ti

Derivative: pă̆ĝo- ‘enclosure’

Material: Sanskrit páś- (Instr. Pl. paḍbhíḥ) ‘noose, rope’, pā́śa- m. same, pajrá- ‘pressed, strong’;

Avestan pas- ‘to fasten together, to join’, fšəbiš ‘with fetters’ (from pourupaxšta- ‘much, richly folded’ see Benveniste Balto-Slavic 29, 106 f.).

Greek πάσσαλος, Attic πάτταλος m. ‘stake, nail’ (-kl̥-), πήσσω, Attic πήττω ‘to fix by driving in, to insert; to freeze’ (ἐπάγην, πέπηγα, πηκτός), πῆγμα n. ‘plant, frame’, πηγός ‘solid, strong’, πήγανον n. ‘rue’, ναυ-πήγος ‘shipbuilder’, πηγυλίς Adj. f. ‘frosty, icy’, πάγος m. ‘ice, frost’ (also Dat. Pl. πάγεσι ‘frost’), Homeric ‘rocky peak, cliff’; πάχνη (παξνᾱ) ‘frost, hoarfrost’, πάγη ‘snare, trap’, πακτόω ‘to

make firm, to close, to block', ἅ-παξ 'once only'; πάξ Adv. 'enough!'; related πηγή, Doric πᾱγᾱ́ 'spring'.

Latin pacīscō (sec. -or) 'to make or conclude a contract or agreement', Old Latin paciō 'pactiō', pacunt 'they make an agreement', pāx, -cis f. 'peace; friendly disposition' (Umbrian pase tua 'pāce tuā' in address to deities), pālus 'stake' (from pak-slos, cf. diminutive paxillus);

Note by Andi Zeneli:

pālāris

Etymology

From pālus ("pale, stake") + -āris.

Suffix

-āris (neuter -āre); third-declension two-termination suffix

Used to form an adjective, usually from a noun, indicating a relationship or a pertaining to.

Adjective

pālāris (neuter pālāre); third-declension two-termination adjective 'Of or pertaining to pales or stakes, Consisting or involving pales or stakes, Involving wooden swords'

Illyrian tribe Palarii, Pālārii, Helenised Παλάριοι

Latin pangō (pepigī; renewed pēgi from frēgi, and panxi) 'to fasten, drive in; to join together, to write down, to establish' (cf. the nasalization of the present as in Germanic faŋχan), compāgēs 'joint', pāgina (the strips of papyrus joined together) 'page of paper, leaf, column', pāgus 'land community, village, district', prōpāgō, prŏ̄pāgēs 'seedlings', prŏ̄pāgāre 'to fix a seedling in the ground, hence to propagate';

Umbrian pase (see above), paca Adv. 'for the sake of', Oscan prupukid 'from an agreement', Umbrian Paelignian marruc. pacri- 'propitious, placated'; Middle Irish

āge ‘limb, pillar’ (pāg̯io-), āil ‘pleasant’ (pāgli-; or as pōkli- to Old Icelandic fægiligr ‘pleasant’, cf. pe̯k̂-1); Welsh aelod ‘limb’ (paglātu-).

Germanic nasal present faŋχan (: Latin pangō) in Gothic fāhan, Old Icelandic fā, Anglo-Saxon fōn, Old High German fāhan, Old Saxon fāhan and fangan ‘to catch’, Gothic gafāh n., Old Icelandic fengr, Anglo-Saxon feng m., Old High German fang m. ‘catch, prey’; Old High German fuoga ‘joint’, gafuogi ‘suitable’, hī-fuoge ‘matchmaker’, Old High German fuogen, Old Saxon fōgian ‘to join’, Anglo-Saxon gefēgan ‘to fit, to connect’, Middle High German vagen ‘to join’; from pag-: Old Saxon fac ‘enclosure, fence’, Middle Dutch vak m. same and ‘compartment’, Old High German fah ‘wall’, New High German Fach, simple; from temporal division Anglo-Saxon fæc ‘time period’, Middle Dutch vaken, vake, late Middle High German gevach ‘often’, Middle High German drīer vacher ‘three times’;

Slavic pāža- m. in Slovenian pâz ‘joint’, pâž ‘board wall’.

Ref : WP. II 2 f., WH. II 232 f., 235 f., 245 f., Trautmann 209.

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PIET : 1968

1443. pă̆n-

English : ‘fabric’

German : ‘Gewebe’

Material: Greek πῆνος n., πήνη f. 'fabric' Hesychius, πηνίον 'wound thread, fabric, garment', πηνίζομαι 'weave' (Doric πᾱνίσδεται Theokr.); ablautend Latin pannus 'cloth, rag' (expressive nn); Gothic fana m. 'rag, sweat cloth', Old High German fano 'stuff, cloth', New High German Fahne, Anglo-Saxon fana m. 'flag, cloth; iris', fane, fanu f. 'flag, sword lily'; unclear. Middle Irish an-art 'linen cloth'; if one considers the Greek and Latin ă as expressive (cf. above p. 211 on Gaulish drappus), a connection to (s)pen- 'to stretch, spin' could be assumed.

Ref : WP. II 5, WH. II 247 f.

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PIET : 847

1444. pando-s

English : ‘crooked’

German : ‘gekrümmt’

Material: Latin pandus ‘curved, bent, twisted’ (pandō, -āre ‘to bend, to curve’) = Old Icelandic fattr (fanta-) ‘bent back, curved back’.

Ref : WP. II 6;

See also : s. unter pet-1.

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PIET : 850

1445. pank-, pang-

English : ‘to swell’

German : ‘schwellen’

Comments: meaning and origin related to baxmb-, paxmp-, bu-, pu-, etc. (see above p. 94 f.) ‘to inflate, to swell’.

Material: Latin pānus (pank-no-) ‘inflammatory swelling, tuft of millet’, Romance pāna; derived from it pānicum ‘plant with a tuft’; panceps ‘a sore on the neck of an animal’ (from pāno-caps), pantex ‘belly, intestines’ (based on a participle panc-to-s ‘swollen, inflated’).

Old Church Slavonic počiti sę ‘to inflate’, pǫčina ‘mare’, polnu pąk ‘bud’, pęk ‘bundle’, Russian puk ‘bundle, tuft, bunch’, púc̀a ‘swelling’, etc.; with media, Old Church Slavonic pǫgy ‘corymb’, pǫgvica ‘globule’.

Ref : WP. II 6, WH. II 248.

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PIET : 0

1446. pap(p)a

English : ‘Daddy; meal’

German : Kinderlallwort für ‘Vater; Speise’

Material: Greek πάππα Voc., -ου Gen. ‘Papa’, πάπας · πατρὸς diminutive, πάππος ‘grandfather’ (from which Latin pappus), παππίᾱς ‘little father’, παππάζειν ‘to say Papa’; Scythian Ζεῦς Παπαῖος;

Latin pāpa, pappa a child's babbling word for ‘food; father’, pappō -āre ‘to eat’; New High German pappen ‘to eat’ (with a stalled phonetic shift due to concurrent new creation).

Ref : WP. II 4, WH. II 249, 250;

See also : vgl. appa oben S. 52.

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PIET : 0

1447. păr-

English : ‘to show; be visible’

German : ‘zeigen; sichtbar sein’

Material: Greek πεπαρεῖν ‘to show’, πεπαρεύσιμον· εὔφραστον, σαφές according to Hesychius; Latin pāreō, -ēre ‘to appear, to be visible, to show oneself; to comply, to obey’, appāreō, compāreō ‘to appear’ (parret, according to Festus for pāret, as bāca : bacca, etc.).

Ref : WP. II 6, WH. II 252 f.

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PIET : 1971

1448. parīkā

English : ‘concubine’

German : ‘Buhlerin, Konkubine’

Comments: only Iranian and Irish.

Material: Avestan pairikā ‘demonic seductress’, Middle Persian parīk, New Persian parī ‘Peri’ (Iranian parīka); Middle Irish a(i)rech ‘concubine’.

Ref : Thurneysen IF. 42, 146 f., WP. II 7.

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PIET : 0

1449. pāsó-s

English : ‘a relation’

German : ‘Verwandter’

Material: Greek πηός, Doric πᾱός ‘affined relative’, παῶται· συγγενεῖς according to Hesychius; Latin pāri-cīda (pāso-kaidā), the later form parri-cīda ‘murderer of close relatives’; according to Wackernagel in Gnomon 6, 458 from parso-cīda derived from Indo-European puruṣa- ‘man’ from Sanskrit puṛṣa-.

Ref : WP. II 7, WH. II 253 f.

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PIET : 851

1450. pasto-

English : ‘solid’

German : ‘fest’

Material: Sanskrit pastyá-m ‘residence’; Armenian hast (i-stem) ‘firm’; Old Icelandic fastr, Anglo-Saxon fæst, Old Saxon fast, Old High German festi, New High German fest.

Ref : WP. II 7 f.

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PIET : 852

1451. paus-

English : ‘to let go’

German : ‘los-, ablassen’

Material: Greek παύω ‘to make cease’, Med. ‘to stop, to desist’, παῦλα ‘rest’, παυσωλή ‘pause’;

Old Prussian pausto ‘wild’, Old Church Slavonic pustъ ‘desolate, empty’; pustiti, Russian pustítь, puskátь ‘to (let) go’, Slovenian delo-pust ‘end of work’, etc.

Ref : WP. II 1, Trautmann 208 f.

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PIET : 1967

1452. pāuson- : pūson-

English : ‘name of a deity’

German : ‘Göttername’

Material: Sanskrit Pūṣáṇ- m. ‘Vedic god, protector and increaser of herds and of human possessions in general’, Greek Πάν, Arcadian Πάων (Πᾱυσων); Illyrian (Messapic) personal name Pausō, -onos, Gallic (Venetian) personal name Pusa m.; it is uncertain whether it is related to Sanskrit puṣyati, puṣṇáti, póṣati ‘grows, thrives, makes thrive, nourishes’, póṣa- m. ‘growth, thriving’.

Ref : WP. II 2; vgl. Charpentier Indo-European Jb. 19, 90.

See also : s. unter pŭ-1.

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PIET : 843

1453. pĕd-1, pŏd-

English : ‘container, vessel’

German : ‘fassen; Gefäß’

Derivative: pēdo- ‘vessel, casing’

Material: Sanskrit perhaps palla- m. ‘grain container’, pallī ‘grain measure’ (if -ll- is derived from -dl-); Old High German fazzōn, Middle High German vazzen ‘to put into a vessel, to grasp, to prepare, to dress oneself’, Old High German fezzil, Middle High German vezzel ‘band, fetter’, Anglo-Saxon fetel(s) m. ‘belt’, Old Icelandic fetill m. ‘shoulder strap’ (German fatila-), Old High German vazz ‘container, box’, Old Saxon fat n. ‘vessel’, Anglo-Saxon fæt n. ‘vessel, cask’, Old Icelandic fat n. ‘vessel, garment’.

Anglo-Saxon fǣtels ‘vessel’, Old High German givazzi ‘baggage’, Middle High German gevæzze, New High German ‘vessel’; Gothic fetjan, Anglo-Saxon fǣtan ‘to adorn’, Old Icelandic fǣta ‘to have to do with someone’ (‘to adorn’ derived from ‘to make beautiful’); Lithuanian pė́das ‘sheaf of grain’, Latvian pêda ‘bundle, armful’, ablautend Lithuanian púodas, Latvian puôds m. ‘pot’.

Ref : WP. II 22, Trautmann 227.

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PIET : 867

1454. pĕd-2, pŏd-

English : ‘foot’

German : ‘Fuß’; verbal ‘gehen, fallen’

Grammar: m. Nom. Sg. pŏ̄ts, Gen. ped-és/-ós, Nom. Pl. péd-es.

Derivative: pedo-m ‘(foot) ground, place’, pedó-, pĕdā́ ‘footprint’ and similar; pedi̯o- ‘relating to the foot’; from ‘ankle’ it has partly already become a base language term for ‘fetters in general’.

Material: 1. Sanskrit pad- ‘foot’ (pā́t, pā́dam, padáḥ), Avestan pad- the same; Old Persian pādaibiyā ‘with the feet’; Armenian ot-kʿ ‘feet’, ot-n ‘foot, leg’; Greek πώς, Attic πούς, Gen. ποδός ‘foot’ (ἑκατόμπεδος ‘100 feet long’); Latin pēs, pĕdis the same, Umbrian peři, persi ‘with the foot’ (dupursus ‘bipedibus’, -u- likely derived from -ō-).

Old Irish īs ‘under’ (from which īse ‘low’) m. Dative, interpretable from the Locative Plural pēd-su ‘at the feet’ = Albanian posh in përposh ‘below’, posh-të ‘down, underground; below, downwards’; Gothic fōtus, Old Icelandic fōtr, Anglo-Saxon fōt (Nom. Pl. Old Icelandic fœ̄tr, Anglo-Saxon fēt from fōt-iz) Old High German fuoz ‘foot’; Hittite Luwian pata-, Hieroglyphic Hittite pat the same; Tocharian A pe, B pai, Dual A peṃ, B paine.

Related to ped- 'foot' is the Greek dialect πεδά 'after', originally '(one) on the foot', compare Latin pedisequus, -a 'servant', which literally means 'following on the foot', and below the Armenian prepositions formed from het 'footprint'."

With -i̯-ós, -i-t- 'going' are formed: Greek πεζός 'pedestrian', Latin ped-es, -i-t-is 'foot traveler, foot soldier'; from Latin pēs comes pedāre 'to provide with a foot, to support', and from that again pedum 'shepherd's staff, support'.

pédi̯o- in Sanskrit pádyā 'related to the foot', pádyā 'footprint, hoof', Avestan paiδyā 'foot', Greek πέζα f. 'foot, lower edge, border, hem, small fishing net', Latin

acu-pedius 'quick-footed', Old High German fizza 'twist, yarn' (= Greek πέζα), New High German 'Fitze' (to which corresponds German fetī f. in Old Icelandic fit 'webbing, edge', Anglo-Saxon fitt 'section, poem', Norwegian dialect fior-fit 'lizard', 'τετράπεζος'), Lithuanian lengva-pẽdis 'easy-footed'; pedī- in Greek πέδῑλον n. 'sandal' and German fetī; podi̯o-m: Middle Irish u(i)de n. 'journey'.

2. Verbal: Sanskrit pádyate 'walks, falls' (ā-patti- 'accident'; padāti-, pat-tí- m. 'foot servant'), Avestan paiδyeiti 'moves downward, lies down'; Old Church Slavonic padǫ, pasti 'to fall', also po-pasti 'to grasp', literally 'to fall upon someone, to attack' (or related to pĕd-1); napastь 'fall'; Lithuanian pẽdinu, -inti 'to walk slowly, to tread lightly', pėdúoti 'to make footsteps'.

Greek: πηδάω 'to jump, to leap'; in comparison with the ē-stage, also Lithuanian pėdà 'footprint', pė́sčias 'on foot' from pēd-ti̯os, Latvian pẽda 'sole of the foot, footstep, foot as a measure', pēc (from pêdis, instrumental plural of pẽds 'footprint', compare with Lithuanian pė́das).'

Old Church Slavonic pěšь 'on foot', Greek παιδόν 'oar blade', πηδάλιον 'steering oar'; the verbal meaning 'more inclined to fall or to decay' ultimately also underpins the comparative Latin peior 'worse' (ped-i̯ōs), superlative pessimus 'the worst' (ped-semos); pessum 'to the ground, to ruin' (ped-tu-m) = infinitive Sanskrit pattum.

Old Icelandic feta strong verb (also with leið, veg, heim) 'to find the way'; Anglo-Saxon ge-fetan strong verb 'to fall'; Old High German fezzan 'to slide', gi-fezzan 'to go out, to fall off'; Old Icelandic fata 'to find one's way'; Anglo-Saxon fatian (wife) 'to take a wife'; Old High German sih uazzon 'to climb'; Anglo-Saxon fetian, English fetch 'to fetch' (Anglo-Saxon fatian and fetian could also belong to pĕd-1, as in general the two families are not sharply distinguishable).

3. pedo-m, etc.: Sanskrit padá- n. 'step, footstep'; Avestan paδa- n. 'trace' (and 'foot as a measure'); Old Persian pati-padam 'returning to its place';

Armenian het, genitive hetoy 'footprint', preposition y-et (i-het 'in the footprint') 'to', z-het, zetoy 'behind'.

Middle Irish ined (eni-pedo-) 'spur (of the feet); place', Old Irish ed n. 'period of time', Gaulish candetum 'space, hundred feet', probably for cant-[p]edum; compare Latin peda 'human footprint', Old Icelandic fet n. 'step; foot as a measure'; Lithuanian pėdà 'footprint', Latvian pẽda 'sole of the foot', etc. (see above); Greek πέδον 'ground, soil', πεδίον 'plain, field' (ἔμ-πεδος 'firmly standing'; regarding

δάπεδον see above p. 198); Latin oppidō 'completely, entirely' (ob + pedom 'on the spot'); Umbrian peřum, persom-e 'πέδον 'solum'; Hittite pedan n., place.

O-stem: Lithuanian pãdas 'sole of the foot, sole of a boot' = Old Church Slavonic podъ 'ground, underlay, substrate' (preposition podъ 'below, under'), Lithuanian pãdžiai plural 'understructure of a barrel', Old Church Slavonic požďь 'foundation, subterranean place';

forms with reduction: Sanskrit upa-bdá- m. 'stomping', Avestan fra-bda 'forefoot' (from ped- 'foot'), a-bda- 'where one cannot tread, cannot find firm footing'; Greek ἐπί-βδαι 'day after the festival'."

4. Meaning group '(foot) shackles, obstacles for the feet': Avestan bi-bda- 'double shackle'; Greek πέδη 'shackle', πεδάω, ποδίζω 'to shackle', ἀνδρά-ποδον n. 'slave', ἐκ-ποδών 'out of the way', ἐμ-ποδών 'in the way, obstructive'; Latin pedica 'shackle, noose' (with which, for example, an animal is tied at one foot).

Latin peccāre 'to err, to sin' derives from peccos: ped-cos 'having a mistake at the foot', which also relates to Umbrian pesetom 'sin', compes 'foot shackles, foot block', impediō, -īre 'to hinder', with the contrast form expedīre 'to remove the hindrance' (likely formed from pedis f. 'shackle'); additionally, oppidum 'the barriers of the circus (thus 'which obstructs the feet'); land town' (originally a refuge surrounded by obstacles); possibly Umbrian tribřiçu, tribrisine 'ternio' as tri-pedikiō 'three coupling'; Old Icelandic fjǫturr m. 'shackle, band', Anglo-Saxon fëter, feotor f., Old Saxon fëtur, Old High German fëzzer 'same'.

Ref : WP. II 23 ff., WH. I 428 f., II 214 f., 269, 272 f., 293 ff., Trautmann 209 f.

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PIET : 868

1455. (peg- :) pog- : pōg-, pŏ̄k-s-

English : ‘shoulder, hip, side’

German : ‘Achsel, Hüfte, Lende, Seite’

Material: Sanskrit pákṣa- m. 'shoulder, wing' and 'side post', pákṣas- n. 'side'; Latin pectus 'chest'; Latvian paksis 'corner of the house'; Tocharian A päśśäṃ, B päščane 'the two breasts'; long vowel Sanskrit pājasyá- n. 'abdominal area, groin', Russian (etc.) pach 'groin area', pacha 'armpit', pachva 'armpit, groin area'; alongside an i̯o-stem pōgi̯o- in Czech paže 'arm' and similar.

Ref : WP. II 3 f., WH. II 270, Specht Indo-European Dekl. 237 f.

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PIET : 845

1456. pē(i)-, pī-

English : ‘to harm, scold, put to shame’

German : ‘weh tun, beschädigen, schmähen’

The translation of the text is: "Derivative: pē-mn̥ 'sorrow, illness'

Material: Sanskrit pī́yati 'to mock, to deride', pīyú-, píyāru- 'derisive, mocking'."

Greek πῆμα 'ruin, distress', ἀπήμων 'undamaged; harmless', πημαίνω 'to cause harm, to ruin' (Indo-European pē-mn̥), πήσασθαι; μέμψασθαι Hesychius, ἠ-πανία 'lack, deprivation'; πηρός, Doric πᾱρός 'mangled, blind', ἄ-πηρος 'unmangled'.

Latin paene (pēne) 'almost, nearly; entirely' (originally the neuter of an adjective pē-ni-s 'damaged, defective'), paenitet 'it regrets, it grieves', pēnūria 'lack'; from a participle pə-tó-s 'damaged' derives patior, -ī, passus sum 'to suffer, to endure, to feel pain'.

Indo-European pēi- in Gothic faian 'to blame', pī- in Gothic fijan, Old Icelandic fjá, Anglo-Saxon fēon, Old High German fīēn 'to hate', present participle in Gothic fijands, Old High German fīānt, etc. 'enemy'.

With broken reduplication, Sanskrit pāpá- 'bad, evil'; pāpmán- m. 'misery, harm, suffering' was perhaps derived from the possibly babbling-like pāpá- for pāman-; Sanskrit pāmán- means 'a skin disease, scabies', pāmaná-, pāmará- 'scabby', similar to Avestan pāman- 'scabies, surface, dryness', which likely relates to Latin

paeminōsus, pēminōsus 'brittle, cracked'; Sanskrit pāpá- = Armenian hivand- 'sick' (Ernst Lewy)."

Ref : WP. II 8 f., WH. II 234 f., 264, 283.

Pages : 792-793

PIET : 854

1457. peḭ(ə)-, pḭ̆-

English : ‘fat; milk’

German : ‘fett sein, strotzen’

Derivative: pei-tu-, poi-tu-, pḭ̆-tu- ‘fat, juice, drink’, pi-k- ‘pitch’, pī-mo- ‘fat’, pī-u̯-er-/-en- ‘fat, fatty’, poi-u̯ā ‘(fat) meadow’; poi-men- ‘mother's milk’, pi-pḭ-us-ī ‘having milk’.

Material: Sanskrit páyatē ‘swells, bursts, causes to swell, swell’, pipyúṣī ‘bursting, milk-rich’, Avestan (a)-pipyūšī- ‘not having milk in the breast, not suckling’ (: Lithuanian pa-pìjusi), Sanskrit pīná- ‘fat, stout, thick’, pyā́yatē ‘swells, bursts’, pinvati ‘causes to swell’, Avestan fra-pinaoiti ‘brings to thrive’.

Sanskrit páyas- n. ‘juice, water, milk’, Avestan payah- n. ‘milk’, Avestan paēman- n. ‘mother's milk’ (: Anglo-Saxon fǣmne); New Persian pīnū ‘sour milk, fresh cheese’ (: Lithuanian píenas ‘milk’), Sanskrit pḗru-, pērú- ‘causing to swell, swelling’ (likely with Indo-European l, connecting to Norwegian fēl).

Norwegian fēl ‘cream, thickened milk’; Anglo-Saxon fǣmne ‘virgin, young woman’, Old Saxon fēmea ‘pregnant woman’, Old Icelandic feima ‘girl’ (: Avestan paēman- ‘mother's milk’);

Lithuanian papìjusi kárvė ‘cow that won’t hold back milk when being milked’, pýdau, -dyti ‘to stimulate milking’, pýti ‘to give milk’, píenas ‘milk’.

pīmo-s ‘fat’ corresponds to Greek πῑμελή ‘fat’, and Latin opīmus ‘fat, well-nourished; fertile; rich’ (possibly from pīnguis ‘fat’: a combination of pīmos and finguis, as noted above).

u̯-formations:

Attic πόα, epic Ionic ποῖη, Doric ποία ‘grass, grassy place’, derived from ποιϝᾱ́ = Lithuanian píeva ‘meadow’ (poiu̯ā).

pīu̯o-s- and pīu̯-er/-en- ‘fat, fatty’: Sanskrit pīvas- n., Avestan pīvah- n. ‘fat, grease’; Sanskrit pī́van-, f. pī́varī ‘swelling, bursting, stout, fat’, pīvará- n., a later formation from the feminine, related to the not very ancient Greek πιερός, πῑαρός = Greek πῑ́ων, f. πῑ́ειρα ‘fat, fertile, rich’, πῖαρ (only nominative accusative singular pī-u̯r̥) ‘fat’; Old Irish īriu, genitive īrenn (pī-u̯er-i̯ō) ‘earth, land’, literally ‘πίειρα γῆ’.

tu-stem pei-tu-, pi̯ĭ-tu- ‘fat, juice, beverage, nourishment’: ei in Lithuanian piẽtūs ‘lunch’; compare with Sanskrit pétv-a- m. ‘goat, ram’ (literally ‘fat’), Avestan pōiϑwa ‘fat’.

pi̯ĭ-tu- ‘beverage, food’: Sanskrit pitú- m., Avestan pitu-š m. ‘juice, beverage, nourishment, food’; Avestan arəmpiϑwā, ra-piϑwā f. ‘midday, lunchtime’, literally ‘the time suitable for a meal’; Old Irish ith ‘(food), grain, cereals’, Old Welsh it, New Welsh yd (pitu-) meaning the same.

Latin pītuīta ‘rich moisture, influenza’; Middle Irish īth ‘fat’ (pītu-); related as a denominative is Old Church Slavonic pitěti, later pitati ‘to feed, nourish, raise’; connected to the meaning ‘resin’ from: Sanskrit pītu-dāru ‘a type of spruce’, literally ‘resin tree’, and as shorter forms of such compounds, pamird. pit ‘spruce’, Greek πῖτυς ‘spruce’ and similar.

Fully developed Middle Irish īath n. (‘fat meadow, land’ pei-tu-); the meaning ‘resin’ is also found in the k-derivation pi-k-: Greek πίσσα, Attic πίττα f. ‘pitch’, πιττάκιον n. ‘writing tablet, plaster’, Latin pix, picis f. ‘pitch, tar’ (from which Old High German peh, etc.); perhaps Middle Dutch vī(g), vīhe ‘swamp, marsh’; (Lithuanian pìkis ‘pitch’ is Germanic borrowing), Old Church Slavonic рьсъльъ, Russian Church Slavonic рькылъ ‘pitch’; however, Latin pīnus, -ūs and -ī ‘spruce, fir, pine’ due to Albanian pishë ‘spruce, pine torch’ (pit-s-i̯ā) likely from pit-s-nu-s.

Expansion poi-d-, pi̯ĭ-d-: Greek πῑδήεις ‘abundant in springs’, πῖδαξ ‘spring’, πῑδύω ‘let seep through, spring forth’, nominative plural n. πῖσεα ‘moist places, meadows’ (pī-d-s-es-); Old Icelandic fita f. ‘fat’, Germanic faitian ‘to fatten’ (Old High German feizen, Anglo-Saxon fǣtan, Old Icelandic feita), faita- ‘fat’ (Old High German feiz, Old Icelandic feitr), participle Germanic faitida-: Old High

German feizzit, Middle High German veiz(e)t, New High German feist, Anglo-Saxon fæted, English fat, Middle Dutch vet ‘fat’.

Old Icelandic fit ‘meadow’, East Frisian ‘puddle’; Latvian pìsa, pīse ‘marsh, thicket’; linked through Middle Irish esc ‘water’ (see above on Middle Irish esc-ung ‘eel’), with Middle Irish esca f. ‘swamp’, as noted under peisk- ‘fish’; or esc potentially derived from pid-skā.

Ref : WP. II 73 ff., WH. 211 f., 306, 308, 311, 312, Trautmann 207 f., 210, 217.

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PIET : 914

1458. peig-1 und peik-

English : ‘coloured, speckled’

German : ‘Kennzeichnen durch einritzen oder färben; bunt, farbig’ (daneben Worte für ‘stechen’

Derivative: piḱ-ro- ‘spotty, mottled’; poiḱo- ‘varied’; pelu-poiḱo- ‘having many spots’.

Material: A. Sanskrit piŋktē (unbelievable) ‘malt’, piŋga-, piŋgalá- ‘reddish, brown’, pinjára- ‘reddish, golden-yellow’; Greek πίγγαλος (Hesychius) ‘lizard’, πίγγαν ‘chick’ (Hesychius); Latin pingō, -ere, pinxī, pictum ‘to paint; to stitch with a needle’, pictor ‘painter’; Old Bulgarian pĕgъ ‘variegated’; Tocharian A pik-, pek- ‘to write, to paint’ (pekant- ‘painter’), B pink-, pai(y)k- ‘to write’.

B. Sanskrit piṃśáti ‘to strip (especially meat), to cut, to shape, to adorn’, pḗśaḥ- n., pēśa- m. ‘shape, form, color’, pēśalá- ‘adorned; lovely; skillful’ (compare ποικίλος); piśáŋga- ‘reddish, red-brown’, piśa- m. ‘dama deer’, etc.; possibly related is śilpá- ‘variegated’, if derived from piślá- (Tedesco, Lang. 23, 383 ff.);

Avestan paēs- ‘to color, to adorn’, paēsa- m., paēsah- n. ‘ornament, decoration’, Old Persian ni-pištā ‘written down’, Avestan fra-pixšta- ‘adorned’.

Greek ποικίλος 'multicolored'; πικρός 'sharp (as in arrow), bitter, shrill, hostile' (formally = Old Bulgarian пьстръ 'multicolored'); Latin pignus, -oris 'pledge' (when 'firmly fixed').

Gothic filu-faihs means "very diverse" (compare with Sanskrit puru-pēśa- meaning "diverse").

Old High German Old Saxon fēh ‘colourful’, Anglo-Saxon fāh, fāg ‘colourful’, from which Old Icelandic fā (faihōn) ‘to dye, to decorate’, fā rūnar ‘to scratch runes’ (originally ‘to dye red’), fāinn ‘colourfully speckled’, Anglo-Saxon fāgian, Old High German fēhen ‘to decorate’;

Lithuanian piẽšti ‘to paint, to write’, paĩšas, piẽšas ‘soot stain’, piešà ‘soot’, paĩšinas, puišinas, puišus ‘sooty, dirty’, išpaišãu ‘I outline’; Old Prussian peisāi ‘they write’; Old Church Slavonic pišǫ pьsati ‘to write’, pьstrъ ‘multicolored’ (corresponding to πικρός), pьstrǫgъ ‘trout’ (also pьsъ ‘dog’ named for the color).

Ref : WP. II 9 f., WH. II 301 f., 305 f., Trautmann 210 f.

Pages : 794-795

PIET : 1973

1459. peiĝ-1 und peiḰ-

English : ‘hostile’

German : ‘feindselig gesinnt’, teils in aktiver Feindseligkeit oder Heimtücke, teils in passivem Widerwillen oder Dummheit sich äußernd

Comments: (Baltic peik- likely with a west Indo-European guttural)

Derivative: Adjective poiḰo-, pik-to-

Material: A. Latin piget ‘it displeases me, arouses disgust’, piger, -gra, -grum ‘discontented, slow, lazy’; Old Icelandic feikn n. ‘ruin’, Anglo-Saxon fācen, Old Saxon fēcan n. ‘treachery, malice, deceit’ (Anglo-Saxon fǣcne ‘deceitful, wicked’), Old High German feihhan n. ‘duplicity, deceit’, Anglo-Saxon gefic ‘deceit’, ficol ‘deceitful, unreliable’.

B. Sanskrit píśuna- ‘malicious, treacherous, slanderous’, piśācá- ‘demon’; related to the Gaulish (Venetian-Illyrian) a folk name Pictones, Pictāvi (: Lithuanian pìktas) ‘Poitou’; West Germanic faihiþō in Old High German fēhida ‘hatred, strife’, New High German Fehde, Anglo-Saxon fæhþ(u) f. ‘enmity, feud’; Old High German fēhan ‘to hate’ and ‘to treat with enmity’, Old Saxon ā-fēhjan ‘to treat hostilely’, from the adjective Old High German gifēh ‘hostile’.

Anglo-Saxon fāh, fāg ‘outlawed, ostracized’ (English foe ‘enemy’);

Additionally, Old High German feigi ‘doomed to death’, New High German feige ‘fearful’ (dialectally also ‘doomed to death’, ‘almost ripe’, or ‘lazy’), Old Saxon fēgi ‘of death’, Anglo-Saxon fǣge ‘near to death, afraid’ (English fey), Old Icelandic feigr ‘doomed to death’ (poikı̯ós, compare Lithuanian paĩkas ‘foolish’);

Lithuanian paĩkas ‘foolish’, peikiù, peĩkti ‘to blame, to scorn’; pìktas ‘angry, wrathful’, pykstù, pỹkti ‘to be angry, to be wrathful’; Latvian peiksts ‘unreliable person’; Old Prussian paikemmai 1. Pl. Conj., aupaickīt ‘to deceive’, pickuls ‘devil’; Lithuanian pikùlas ‘devil’, Latvian -pikìs, pikuls ‘devil’.

Ref : WP. II 10 f., WH. II 300 f., Trautmann 203 f.

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PIET : 1975

1460. pei-m(i)-

English : ‘quick, perky’

German : ‘rasch, flink’

Comments: Only Celtic and Germanic.

Material: Old Irish ēim (peimi-) ‘quick, nimble’; Old Icelandic fimr f., orð-fimi f. ‘dexterity in speech’; but Norwegian fimra ‘to fumble’, Middle Dutch fimmelen, fimmeren f., English dialect fimble f.; Swedish famla, fumla, Low German fummeln, English fumble ‘to fumble’ are clearly onomatopoeic.

Ref : WP. II 11, Sommer IF. 51, 247.

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PIET : 855

1461. (peis-1) : pis-

English : ‘to grind’

German : ‘zerstampfen, zermalmen’ (bes. Getreide)

Derivative: Nomen actionis p(e)is-ter-

Material: Sanskrit pináṣṭi ‘crushes, grinds’ (3rd Pl. piṣánti = Latin pinsunt), piṣṭá- ‘ground’, n. ‘flour’, pēṣṭar- ‘grinder’ (: Latin pistor), Avestan pišant- ‘crushing’; Greek πτίσσω ‘to pound, to crush’ (likely expressive σσ), πτίσμα, πτισάνη ‘hulled barley’, πτίσις, πτισμός ‘the act of pounding’, περιπίσματα ‘pressed grape pomace’ (derived from περιπτίσματα).

Latin pīnsō, -ere, pinsiō, pi(n)sō, -āre ‘to pound, to crush’ (pīs- with nasal reduction from pins-), pīstum, pīnsum, pinsitum; pistor ‘baker’, pīsō ‘mortar’, pīla ‘mortar’, pīlum ‘mortar pestle’ (and ‘spear’), pistillum ‘pounder’; Umbrian pistu ‘pistum’; Middle Dutch vīsel ‘mortar’, Middle High German fisel ‘penis’.

Lithuanian iterative paisýti ‘to beat off (barley), to knock off the awns from the barley grains’, primary pìsti ‘to copulate with a woman’; Old Church Slavonic pьsǫ and pьchajǫ, pьchati ‘to push’, pьšeno ‘flour’, Russian пшено́ n. ‘hulled millet’, Czech iterative pěchovati ‘to pound’.

Ref : WP. II 1, WH. II 267, 307 f., Trautmann 220 f., Schwyzer Gr. Gr. 1, 692.

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PIET : 1966

1462. peis-2, speis-

English : ‘to blow’

German : ‘blasen’

Material: With s-: Latin spīrō, -āre meaning 'to blow, to waft, to breathe' (speis-), spīritus, -ūs meaning 'breath, air, soul, spirit'; spirāculum meaning 'air hole';

Without s-: Sanskrit piccˇhōrā meaning 'whistle, flute'; Middle High German vīsen, vīsten meaning 'to break wind', vīst meaning 'fart'; Old English fīsting meaning the same, Low German fīster meaning 'buttocks', Dutch veest (faist) meaning 'fart', Old Icelandic fīsa meaning 'to fart', Norwegian fīsa meaning the same and 'to blow', New High German fispern, fispeln meaning 'to hiss'; Baltic-Slavic pīṣketi meaning 'to chirp, to whistle' in Lithuanian pyškéti meaning 'to pop', Slavic piščǫ, piščati in Russian piščú, piščátь meaning 'to peep, to squeak', Old Church Slavonic pištalь meaning 'whistle', Old Slavic piskati meaning 'to whistle' and so on;

Albanian piskamë Slavic loanword by Andi Zeneli

With n-formant: Welsh ffun (spoi-nā) meaning 'breath'.

Ref : WP. II 11, WH. II 575 f., Trautmann 221.

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PIET : 1976

1463. peisk-, pisk-

English : ‘fish’

German : ‘Fisch’

Material: Latin piscis m. ‘fish’, piscīna ‘fish pond’, piscor, -āri ‘to fish’; Gothic fisks m., Old Icelandic fiskr, Old High German, Anglo-Saxon fisk ‘fish’ (piskos), Gothic fiskōn, New High German fischen (: Latin piscāri; compare Middle High German vischīn : Latin pis-cīna); fully inflected Old Irish īasc (peiskos), Gen. ēisc ‘fish’, collective ‘fishes’; Polish piskorz ‘roach’, Russian пискáрь ‘roach’; the similarity with Middle Irish esc ‘water’, Scottish Gaelic Esk (Celtic iskā): Old Welsh Uisc, New Welsh Wysg (Celtic ēskā from eiskā or eidskā) is coincidental; see also above p. 794.

Ref : WP. II 11, WH. II 310, Max Förster Themse 840 f.

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PIET : 856

1464. peḱ-1, pēḱ-, pōḱ-

English : ‘to make pretty; to be joyful’

German : etwa ‘hübsch machen, aufgeräumt oder vergnügt sein’

Material: Old High German gifehan, Anglo-Saxon gefēon ‘to rejoice’; Old Saxon Old High German fehōn ‘to consume’, Old High German gi-fehōn = Anglo-Saxon ge-fēon, Old High German gi-fehan ‘to delight’; Causative Gothic fulla-fahjan ‘to suffice, to satisfy, to serve’.

Old High German fagōn ‘to assist’; Gothic fahēþs ‘joy’, Old Icelandic feginn, Anglo-Saxon fægen ‘happy’, Gothic Old High German faginōn, Anglo-Saxon fægenian ‘to rejoice’, Old Icelandic fagna likewise, Gothic ga-fēhaba ‘suitable, honorable’, Old Icelandic fægiligr ‘pleasant’; Gothic fagrs ‘suitable’, Old Icelandic fagr, Anglo-Saxon fæger ‘beautiful’ etc.

Gothic ga-fahrian ‘to prepare’; in material sense Middle High German vëgen ‘to clean, scrub, sweep’, Old Icelandic fāga ‘to adorn, clean’, fægja ‘to make shiny, to polish’, and Lithuanian púošiu (pōḱei̯ō), púošti ‘to adorn’, Latvian pùost ‘to clean, to purify, to adorn’, reflexively ‘to groom oneself’; perhaps also Middle Irish āil ‘pleasant’ as pōkli- (but also see under pāḱ- ‘to fasten’).

Ref : WP. II 16, Wissmann Nom. Postverb. 14, 91, Trautmann 229.

Pages : 796-797

PIET : 1980

1465. peḱ-2

English : ‘to fleece; cattle’

German : ‘Wolle oder Haare rupfen, zausen’

Derivative: péḱu- n. Gen., peḱu̯-és ‘the shorn, woolly animal, sheep’, then ‘small livestock, cattle in general’; ‘wool, fleece, also hair’; poḱo-s ‘fleece’, peḱos likewise; pḱ-t-én- ‘comb’; from this already Indo-European a verbal root peḱt- formed.

Material: Sanskrit páśu-, paśú- n., Gen. paśváḥ; paśú- m. ‘cattle’; Avestan pasu- m. ‘cattle’ (mostly still ‘small livestock’), in compounds fšŭ-, -fšŭ-, with Sanskrit kšumáṉ- ‘nutritious’, puru-kšú likewise (twice also the simple form kśu) as dissertation forms for pśu- identical. = Latin pecū, -ūs n. ‘cattle’, alongside pecus, -oris n. (formally = Greek τὸ πέκος), pecus, -ŭdis f. likewise; derivatives pecūnia ‘money’, pecūlium ‘hand money, pocket money’; Umbrian pequo Pl. n. ‘cattle’; = Gothic faíhu ‘property, wealth’, Old Icelandic fē, Anglo-Saxon feoh, Old Saxon fehu, Old High German fihu ‘cattle’; = Lithuanian pekus, Old Prussian pecku ‘cattle’ (West Indo-European Guttural); Gothic bi-, ga-faíhon ‘to outsmart’ are denominatives from faíhu, and bi-faíh ‘fraud’ is a post-verbal noun.

Armenian asr, Gen. asu ‘sheep wool, fleece’, asveł ‘woolly’ (poḱu + r, with a from o in an open initial syllable); Greek πέκω (= Lithuanian pešù), πέκτω (= Latin pectō, Old High German fehtan), πεκτέω ‘to comb, shear’, πέκος n. ‘fleece, wool’, πόκος m.; ‘fleece’, κτεῖς, κτενός ‘comb’ (from reduced form πκτεν-; Latin pecten).

Albanian pilë ‘tool for flax combing, hackling’ (peḱlā); Latin pectō, -ere, pexī ‘to comb’, pecten, -inis ‘comb’, Umbrian petenata ‘combed’; Old High German and Old Saxon fehtan, Anglo-Saxon feohtan ‘to fight’.

Old High German and Old Saxon fahs, Anglo-Saxon feax ‘(head) hair’, Old Icelandic fax ‘mane’ (-poḱ-s-o-, cf. the est. πέκος), Old Icelandic fær, Swedish får ‘sheep’ (fahaz = πόκος), Swedish fät (fahti-) ‘wool, fleece’, Anglo-Saxon feht ‘fleece’, Dutch vacht f. ‘wool, shearing’, Anglo-Saxon fihl ‘cloth’; Lithuanian pešù, pèšti ‘to ruffle, to tousle the hair’, Iterative pašýti, susipẽšti ‘to tussle’.

Related is likely Sanskrit pakṣ-man- n. ‘eyelash, hair’, pakṣ-malá- ‘with strong eyelashes, thick-haired’, Avestan pašna- n. ‘eyelid’, cf. in a less specialized sense New Persian pašm ‘wool’.

Ref : WP. II 16 f., WH. 11 269 f., 270 ff., Trautmann 217, Specht KZ 68, 205 ff.

PIET : 862

1466. pek$^{w}$-

English : ‘to cook’

German : ‘kochen’

Grammar: Participle pek$^{w}$-to- ‘cooked’

Derivative: pek$^{w}$-ti- ‘the cooking’, pek$^{w}$-ter-, pok$^{w}$o-s ‘cook’.

Material: Sanskrit pácati, Avestan pažaiti ‘cooks, bakes, roasts’ (= Latin coquō, Welsh pobi, Albanian pjek, Old Bulgarian pekǫ, and also Lithuanian kepù); Fut. pákṣyati: Greek πέψω.

Sanskrit Supin. paktum = Latin coctum, Old Church Slavonic peštь; Participle paktá- (= Greek πεπτός, Latin coctus, Welsh poeth), Sanskrit pácyatē ‘is cooked’, pakvā- ‘cooked, ripe’, paktí- f. ‘the cooking, cooked dish’ (= Greek πέψις, Latin cocti-ō, Old Bulgarian peštь, Old Prussian pectis), paktár- ‘the cooking one’ (= Latin coctor, fem. Greek πέπτρια) pāká- m. ‘the cooking, baking, ripening’, Avestan nasu-pāka- ‘cooking, burning (of corpses)’.

Armenian likely haç ‘bread’ as pok$^{w}$-ti-; Greek πέσσω, Attic πέττω ‘to cook, to digest’ (pek$^{w}$i̯ō), to-Pres. πέπτω; πέψις f. ‘cooking’; πέπων, -ονος ‘ripe’ (f. πέπειρα from πίων: πίειρα), πόπανον ‘pastry, cake’; rearranged k$^{w}$opos in ἀρτο-κόπος (alongside ἀρτο-πόπος) ‘bread baker’; Albanian pjek ‘I bake’.

Latin coquō, -ere ‘to cook’ (Italian Celtic assimilation of pek$^{w}$ō to k$^{w}$ek$^{w}$ō), coquus ‘cook’ (: ἀρτο-κόπος), coquinaria ‘kitchen’, as in Oscan-Umbrian loanword popīna; Welsh pobi (o from e), Cornish pobas, Breton pibi ‘to bake’, Breton pobet ‘baked’, Welsh poeth (k$^{w}$ek$^{w}$-tos) ‘hot’, Breton poaz ‘cooked’, Middle Welsh poburies ‘female baker’, Cornish peber, Breton pober ‘baker’.

Old Irish cuchtar ‘kitchen’ from Latin coctūra; Anglo-Saxon ā-figen ‘roasted’; Lithuanian (rearranged) kepù, kèpti, Latvian cepu, cept ‘to bake, to roast’, ceplis ‘oven’; without rearrangement Old Prussian pectis ‘oven shovel’ = Old Church Slavonic peštь ‘oven, cave’.

Lithuanian pèktas ‘fried’, Old Church Slavonic pekǫ, pešti ‘to bake’ in Serbian pèčêm, pèći etc.; Old Church Slavonic pekъ ‘heat’, potъ ‘sweat’ (pokto-), peštь

‘oven’, peštera ‘cave, oven’ etc.; Tocharian AB päk- ‘to bring to ripeness, to cook’, Participle Pass. B pepakṣu; A pukäl, B pikul ‘year’ (= ‘ripeness’).

Ref : WP. II 17 f., WH. I 270 f., Trautmann 211 f.

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PIET : 1983

1467. pel-1, pelə-, plē-

English : ‘full, to fill; to pour; town’

German : ‘gießen, fließen, aufschütten, füllen, einfüllen’; auch ‘schwimmen, fließen machen, fliegen, flattern’ und ‘schütteln, schwingen, zittern (machen)’

Derivative: nominal: pel (Gen. pel-es) and peli-s ‘castle’ (‘embanked wall’); pl̥̄-no-, plē-no-, plē-ro- ‘full’, pl̥-no-tā ‘fullness’, pl̥-tó-, plē-to- ‘filled’, pl̥̄-tí-, plē-mn̥ ‘the filling’; pelu ‘quantity’, pelu- ‘many’

Material: A. Armenian hełum ‘I pour out’ (pel-nu-mi), zełum (z-hełum) ‘let flow’, Passive ‘overflow’;

Welsh llanw m. ‘flood’, Verbal noun llanw, llenwi ‘filling, flowing’, Breton lano, lanv ‘flood’, Cornish lanwes ‘fullness’ (plen-u̯o-);

Lithuanian transitive pilù, pìlti ‘to pour, to spill, to heap up, to fill’, intransitive ‘to flow’, Latvian pilêt ‘to drip’, pile ‘drop’, pilt ‘to drip’, pali ‘flood’, Lithuanian am̃palas (ant-palas) ‘water on the ice’; Russian vodo-polъ(je), pol(n)o-vodьje ‘flood’, Church Slavonic polъ ‘scoop’.

B. pel ‘castle’ in Sanskrit pū́r, Gen. purás ‘castle, city’, pura- n., later puri-, purī the same, cf. Singapore ‘Lion City’, Greek (Aeolic) πόλις ‘castle, city, state’ (peli-s), Homeric and Cypriot πτόλις the same, Lithuanian pilìs, Latvian pile ‘castle, palace’ (cf. Schwyzer, Gr. Gr. 1, 325, 344, Specht KZ 59, 65f., 11 f., Trautmann 217).

C. Words for ‘swamp’ (pel-, pel-eu-), such as Ossetian farwe, färer ‘alder’, Old High German fel(a)wa, New High German Felber ‘willow tree’ (as ‘swamp tree’),

and Latin palus, -ūdis f. ‘standing water, swamp, puddle’ (pel-ou-d-), likely related to Sanskrit palvalá- n. ‘pond’ and palvalya- ‘swampy’; also peləḱ- : plāḱ- in Greek πάλκος • πηλός Hesychius, παλάσσω (παλακι̯ω) ‘to splash’, Lithuanian pélkė ‘moorland’, Old Prussian pelky the same, Latvian pe͡ĺce ‘puddle’: plācis ‘swamp’; according to W. Schulze Kl. Schr. 112 all originally color designations, thus to pel- 8.

D. ‘to fill, fullness’: Sanskrit píparti : pipr̥máḥ; pr̥ṇā́ti (pr̥ṇáti) ‘fills, satisfies, nourishes, bestows abundantly, gifts’, also pr̥ṇóti the same, pū́ryatē, pūryátē ‘fills itself’, Aor. áprāt (: πλῆτο), Imp. pūrdhí, Perf. paprāu (: Latin plēvī), participle prātá- (= Latin -plētus, Albanian pĺot; cf. also prātí- : Latin com-plēti-ō), pūrtá- ‘full’, prāṇa- ‘full’ (= Latin plēnus, Avestan frāna- ‘filling’, Old Irish līn-aim ‘I fill’), pūrṇá- ‘full’ (= Gothic fulls, Lithuanian pìlnas, Old Bulgarian plъnъ, Old Irish lān; from pel- however Avestan pərəna- ‘filled’); parīṇaḥ n. ‘fullness’ (: Avestan parənah-vant- ‘abundant’), parī-man- ‘fullness, gift’ (pelə-); Avestan par- ‘to fill’;

Armenian li, Gen. liog ‘full’ (from plē-i̯o-s = Greek πλέως or from plē-to-s = Sanskrit prātá-), lnum ‘I fill’ (linum, neologism), Aor. eli-c̣ ‘I filled’; lir (i-stem) ‘fullness’; presumably holom, holonem ‘to heap up, gather together’;

Greek πίμπλημι ‘to fill’ (originally πίπλημι, the nasal from πίμπρημι), Future πλήσω, Aorist πλῆτο ‘filled itself’, πλήθω ‘am full, fill myself’, πλῆθος n., Ionic πληθῦς ‘multitude’, πληθύω ‘am or become full, swell up’ (: Latin plēbēs), πλήσμη ‘flood’, πλησμονή ‘filling, satiety’, πλήσμιος ‘easily filling, satisfying’, πλῆμα ‘filling’ Hesiod (: Latin plēmināre ‘to fill’); Homeric πλεῖος, Attic πλέως, Ionic πλέος ‘full’ (πλη-[i̯]o-ς; = Armenian li), πλήρης ‘full’, πληρόω ‘make full’ (from πληρο-ς = Latin plērus, cf. Armenian lir ‘fullness’, i-stem); πλή-μῡρα, -μυρίς f. ‘flood’, to μῦρω see page 742.

Albanian plot ‘full’ (plē-t-os); also pjel ‘to beget, to give birth’ intransitive ‘to be full = to be pregnant’ with the formative -go- hence plok, plogu ‘heap’ (plē-go- cf. Old High German folc ‘heap, war-band, people’, Old English folc ‘troop, army, people’, Old Icelandic folk ‘troop, people’ as pl̥-go- or pelə-go-);

Latin pleō, -ēre mostly com-pleō, im-pleō ‘to fill’, Passive Participle (com)plētus; plēnus ‘full’, Umbrian plener ‘full’; plērus, -a, -um ‘for the most part’, plērusque, plērīque ‘a large number, very many, mostly’; plēbēs, -ei and -ī, plēbs, -is ‘multitude; the mass of the people as opposed to the nobility’ (plēdhu̯ēs),

manipulus ‘a handful; bundle; the weights used by athletes; military division’ (mani-plo-s); plēmināre ‘to fill’ related to plēmen = Greek πλῆμα;

Old Irish līn(a)im ‘I fill’ (from an adjective līn = plēno-s), līn ‘number, part’; Old Irish lān, Early Welsh laun, Middle Welsh llawn, Cornish luen, leun, len, Breton leun ‘full’ (= Sanskrit pūrṇa- etc.), Old Irish comalnur ‘I fill’ (denominative from comlān ‘full’); uile ‘whole’, plural ‘all’ (poli̯o-);

Gothic fulls, Old Icelandic fullr, Old English and Old Saxon full, Old High German fol (-ll-) ‘full’ (= Sanskrit pūrṇá- etc., see above); = Lithuanian pìlnas, Old Church Slavonic plъnъ, Sanskrit pùn ‘full’; for Old English folc etc. see above; Middle High German vlǣjen ‘to rinse’ related to πλή-μῡρα above, see page 799.

pélu ‘multitude’, in individual languages also an adjective in neuter form ‘many’; alongside Indo-European pelú- adjective ‘many’; comparative plḗ-i̯os, -is-, superlative plə-is-tó- ‘more, most’:

Sanskrit purú-, Avestan pouru-, Old Persian paru ‘many’ (= Greek πολύς, if from παλύς, Lithuanian pilus), comparative Sanskrit prāyas- adverb ‘mostly, usually’, Avestan frāyah-, superlative fraēšta- ‘the most’; hence Iranian peli̯u̯-, poli̯u̯- in the Pleiades name New Persian parv, Avestan paoiryaēinī (pari̯u̯i̯ainī-), ablaut Greek Πλειάδες, Homeric Πληϊάδες (pleu̯i̯-), originally ‘star cluster’;

Greek πολύς ‘many’ (assimilated from παλύς = Sanskrit purú-), remaining cases from the stem πολλό-, πολλᾱ́-, well-developed from the feminine πολϝι̯ᾱ̄ Sanskrit pūrví; comparative and superlative originally πλη[ι̯]ων : πλέων (plēisōn) : πλαῖστος (pləisto-), which became πλεῖστος under the influence of πλεῖς ‘more’ (plēis = Old Irish līa) and the comparative. From an Indo-European pleu̯-es- ‘abundance, large quantity’, the Greek comparative neuter πλέον was secondarily derived, with the Achaean nominative plural πλέες being newly formed. Similarly, Old Latin plous, Latin plūs became the comparative, and with plīs- (an older comparative plē-i̯es- in Old Latin pleores, and plēis- in the superlative plīsima) contaminated to plois-, resulting in Latin plūrimus ‘most’ (old ploirume, plouruma, plusima); cf. Benveniste Origines 1, 54 ff., Schwyzer Greek Grammar 1, 537 ff., E.-M.2 783;

Note by Andi Zeneli:

Illyrian Pola ‘city’ : Sanskrit pura- n. ‘city’

Illyrian Polates ‘citizen, freeman’

from plē-to-s = Homeric πλεῖος, Attic πλέως, Ionic πλέος ‘full’, Sanskrit prātá-, Latin -plētus ‘full’ : Albanian plotë ‘full’

Stefanus:

§ P531.5 Pola: Πόλα, πόλις Ἰλλυρίας. τὸ ἐθνικὸν Πολάτης. καὶ ἀκρωτήριον Πολατικόν καὶ τὸ Πολεατικόν.

"Pola: Póla, a city of Illyria. The ethnic term is Polatēs. There is also the promontory of Polatikón and the area of Poleatikón."

Illyrian feminine Póla : Modern Greek πόλη • (póli) feminine (plural πόλεις) ‘town, city, townspeople’

Illyrian Polatēs masculine: Ancient Greek πολίτης (polĭtēs), Alternative forms Epic, Ionic πολῐ́ήτης (polĭ́ētēs) masculine (genitive πολῑ́του); first declension (Attic, Koine) ‘citizen, freeman, fellow citizen, compatriot’

Illyrian neuter Polatikón, Alternative form Poleatikón : Ancient Greek neuter πολῑτῐκόν (polītĭkón) ‘civic, constitutional, public, social’ Modern Greek πολιτικό politikó ‘political, civic, civilian’

Strabo:

Many are the witnesses to the reality of the expeditions of Jason and Phrixus at Sinope and its shore, at Propontis, at the Hellespont, and even at Lemnos. Of Jason and his Colchian followers there are traces even as far as Crete, Italy, and the Adriatic. Callimachus himself alludes to it where he says,

[The temple of] Apollo and [the Isle of] Anaphe,

Near to Laconian Thera.

In the verses which commence,

I sing how the heroes from Cytaean Aeeta,

Return'd again to ancient Aemonia ( a name of Thessaly).

And again concerning the Colchians, who,

Ceasing to plough with oars the Illyrian Sea (The Gulf of Venice),

Near to the tomb of fair Harmonia,

Who was transform'd into a dragon's shape,

Founded their city, which a Greek would call

The Town of Fugitives, but in their tongue

Is Pola named.

Old Irish il ‘many’ (= Gothic filu), līa ‘more, several’ (plē-is); Early Welsh liaus, Middle Welsh lliaws ‘multitude’ (plē-i̯ōs-tu-s or -to-);

Gothic filu adverb neuter with genitive (old noun) as a substitute for Greek πολύς, also ‘very; by much (with comparative)’, similar in other Germanic languages: Old High German and Old Saxon filu, filo, Old English fela, feala, feola ‘many, very’, Old Icelandic fiǫl- ‘many’, neuter ‘multitude’; comparative and superlative Old Icelandic fleiri, fleistr ‘more, most’ (plə-is-, -isto-, Avestan fraēšta-);

Lithuanian pilus ‘in abundance’.

E. pel-ed- in Greek πλάδος n. ‘moisture, rot’, πλαδαρός ‘moist’, πλαδάω, -ᾶν ‘to be wet’; Old High German fledirōn, New High German flattern, Old High German fledar-mūs ‘bat’; Latvian peldêt ‘to swim’, peldêtiês ‘to bathe’, peldinât ‘to bathe, to float’: pildinât (pl̥d-) the same; pledinât ‘to flap wings’, pledins ‘butterfly’; cf. E. Fraenkel Mél. Boisacq 1, 357 ff.

F. Words for ‘butterfly’: reduplicated Latin pāpiliō, -ōnis m. (pā-pil-); Germanic fīfalðrōn- in Old Icelandic fīfrildi n., Old English fīfealde, Old High German fīfaltra, Middle High German fīfalter, New High German Falter; Lithuanian petelìškė the same, Latvian petelîgs ‘fluttering’ (pel-tel-);

from the same root the Balto-Slavic words (paipalā-) for ‘quail’: Lithuanian píepala f., Latvian paîpala, Old Prussian penpalo (also Old Prussian pepelis, pl. pippalins ‘bird’); Czech přepel, křepel, Slovak prepelíca (also ‘butterfly’) etc.

G. Words for 'swing, shake, tremble, move back and forth' etc.: Greek πάλλω (pl̥-i̯ō), Aorist ἔπηλα 'swing, shake', Middle 'spring, fidget', παλτός 'swung', παλμός 'twitching, vibrating', πάλος m. 'lot', παλάσσομαι 'draw lots'; reduplicated παιπάλλω Hesychius 'shake'; Old Icelandic fǣla 'frighten', Old English eal-fĕlo 'terrible', Middle High German vālant 'devil'; perhaps related to Old Church Slavonic plachъ 'trembling, fearful' (polso-), plašiti 'frighten' etc.;

the extension pelem- in Greek πελεμίζω 'swing, shake', Passive 'tremble', πόλεμος, πτόλεμος 'battle, war' (Proper Names Νεο-πτόλεμος, Πτολεμαῖος), Gothic us-filma 'frightened', Old Icelandic felms-fullr same, felmta 'to be anxious' (falmatjan), Old High German Bavarian felm 'fright';

since Old Icelandic falma means both 'to be surprised' and 'to grope, feel', this could include Latin palpor, -āri (also palpō) 'to stroke', palpitō 'to twitch', palpebrae 'eyelids', Albanian palun 'fluttering, trembling' and 'maple tree' as well as West Germanic fōljan (Old High German fuolen, Middle High German füelen, Old English fælan etc.) 'to feel', also Middle Dutch vlader 'maple', vladarn 'to flutter'.

Ref : WP. II 63 ff., WH. 320 f., 322 f., 327 f., Trautmann 218;

See also: the words under G. could also belong to pel-2; here also pleu- 'to flow'.

Pages : 798-801

PIET : 890

1468. pel-2a, pelə- : plā-

English : ‘to cause to move, drive’

German : ‘stoßend oder schlagend in Bewegung setzen, treiben’

Material: Latin pellō (probably from pel-nō), -ere, pepuli, pultus (presumed from pultāre 'to push'), pulsus (analogous to perculsus: percellō) 'to set in motion by pushing or striking, to drive away', pulsus, -ūs 'stroke'; Umbrian ař-peltu 'appellitō, admovētō'; Latin ōpilio (ou̯i-pil̥i̯ō) 'shepherd' ('sheep driver'); Palēs 'goddess of shepherds'; appellō, -āre 'to address';

Old Irish ad-ella (pel-nā-t) 'visits' (= Latin appellat), di-ella 'deviates'; the future form to agid 'drives': eblaid (pi-plāseti) and the British conjunctives with el- (above

p. 307); Old Irish laë 'day' (plāi̯om), originally 'turning'; related to Old Church Slavonic popelъ 'ash' see under pel-2b;

probably based on a d-present pel-d-ō: Old High German anafalz m., Anglo-Saxon anfilte n. 'anvil', Anglo-Saxon felt, m., Old High German filz m. 'felt' ('pressed wool mass'), Old High German falzan 'to attach, apply', New High German falzen 'to fold together';

a specific Greek development in meaning 'to push' = 'to approach, near' probably in πέλας 'near', πελάζω (Aeolic πλᾱ́ζω), πελάσσαι 'to approach'; transitive 'to bring nearer' (πέλασε χθονί 'threw to the ground'), πελάτης 'neighbor, day laborer'; πίλναμαι 'I approach', πλησιόν, Doric πλᾱτίον 'near, by', Ionic ἄ-πλητος, Doric ἄ-πλᾱτος 'inaccessible, dreadful', πλᾶτις 'wife' (Ar. Ach. 132), ἔμπλην 'very near', πλήν, Doric πλᾱ́ν prep. 'except'.

Note by Andi Zeneli:

Od.14.350; πάντας… πέλασε χθονί brought them to earth, Il.8.277;

Odyssey 14.350 states, "He brought them to earth," while Iliad 8.277 uses a similar expression. This phrase conveys the idea of sinking, and among sailors, it is considered a taboo expression.

The term Πελασ-γία "Pelasgia" translates to being cast down to earth or shipwrecked. Additionally, Pelasgus is revered as the god of twins within the maritime community.

These twins are known as the Dioskouri, or the sons of Dios (Zeus), often referred to as the sons of thunder, and they are recognized as Tindaridai among the Etruscans. Their significance reflects the Doric tradition of kingship, where two rival tribal leaders were selected to govern the nation collaboratively.

The term "Πελασ-γία" (Pelasgia) means thrown to the ground or shipwrecked. However, it is also used in Olympic boxing matches to describe the moment when a boxer knocks their opponent down. In this context, it literally refers to a knockout, epilepsy in Doric Greek.

In Albanian, this disease is referred to as "ajo e botës" or "sëmundja e tokës," meaning "earth disease." This led me to the name "Pelas-gia," which translates to "brought to earth" or "near earth."

Pelasgus is also recognized as the god of twins among sailors. These twins are the Dioskouri, or sons of Dios (Zeus), often called the sons of thunder, and known as Tindaridai in Etruscan tradition.

They symbolize the Doric concept of kingship, where two kings from rival tribes were selected to lead the nation together.

Regions Peloponnesos (IG IV-[VI])Elis

IvO 174 IvO 173 IvO 175

[ ]Elis — Olympia — late 4th/3rd c. BC

ὧδε στὰς ὁ Πελασγὸς ἐπ’ Ἀλφειῶι ποκα πύκτας

τὸμ Πολυδεύκειογ χερσὶν ἔφανε νόμον

ἅμος ἐκαρύχθη νικαφόρος. ἀλλά, πάτερ Ζεῦ,

καὶ πάλιν Ἀρκαδίαι καλὸν ἄμειβε κλέος,

τίμασον δὲ Φίλιππον, ὃς ἐνθάδε τοὺς ἀπὸ νάσων

τέσσαρας εὐθείαι παῖδας ἔκλινε μάχαι.

The Greek inscription can be approximately translated into English as follows:

"Here stood the Pelasgian at the Alpheus, where he revealed the law of Polydeuces with his hands, victorious. But, o Father Zeus, grant once again a good reward to Arcadia, and honor Philip, who here defeated the four direct descendants from the islands in battle."

Interpretation This verse appears to celebrate a victory in a boxing match. The Pelasgian boxer is compared to Polydeuces, a legendary boxer often associated with the Dioscuri (Castor and Pollux).

Key Points

Pelasgian: An ancient people believed to have inhabited Greece before the Hellenes.

Alpheus: A major river in the Peloponnese, often associated with the Olympic Games.

Polydeuces: A legendary boxer and one of the Dioscuri.

Arcadians: Inhabitants of Arcadia, a mountainous region in the Peloponnese.

The Olympic Games were intended to unite the Greeks and prevent ongoing warfare, and the term Πελασγία (Pelasgia) itself signifies a coming together for the Olympic Games.

Ref : WP. II 57 f., WH. II 276 f.;

See also : here also pel-3 ‘flour’.

Pages : 801-802

PIET : 0

1469. pel-2b, pel-en-, pel-t-, pel-u̯-

English : ‘powder, flour’

German : in Worten für ‘Staub, Mehl’, weiter auch ‘Mehlbrei’

Material: Sanskrit pálala- n. "ground seeds, paste, dirt"; Greek πάλη "dust, dust flour," παι-πάλη, ποι-σπάλη "fine flour"; παλύνω "to strew"; Latin palea f. "chaff, straw, grain husk";

With t-formations: πόλτος ‘porridge made from flour’, diminutive: πολτίον, πολτάριον; Latin puls, -tis ‘thick porridge made from spelt flour’ (poltos); Middle Irish littiu (Gen. litten), New Irish lite, Welsh llith (in place of y nach llith ‘bait’) ‘flour soup, pulmentum’ (pl̥t-; with expressive gemination);

With u̯-formations: Latin pulvis, -eris ‘dust’ (polu̯i-; inflection according to cinis); Gallic (Romano-Celtic) ulvos the same;

related (Indo-European pelőus, polu̯-ós) Sanskrit m. Pl. palā́vās ‘chaff’, Balto-Slavic pelū- and pēlu̯ā- f. ‘chaff’ in Lithuanian pẽlūs f. Pl., Latvian pelus, pelavas f. Pl. the same, Old Prussian pelwo f. and Latvian pelvas f. Pl. the same; Old Church Slavonic plěvy f. Pl. ‘straw’, Little Russian połóva the same, etc.

With n-formations: Latin pollen, -inis ‘very fine flour, dust flour’ (from n. adjustment of a flexion polen, polnes); pollenta f. ‘barley grits’; related also are Old Prussian pelanne f. ‘ash’, Lithuanian pelenaĩ m. Pl., Latvian pę̀lni the same, which corresponds to Old Prussian pelanno f. ‘hearth’, Lithuanian pelẽnė ‘hearth’; Old Prussian plieynis ‘dust ash’, Lithuanian plė́nys f. Pl. ‘flock ash’, Latvian plẽne ‘white ash on coals’; see p. 805.

Without n-formations, but with reduplication: Russian pépel, Old Church Slavonic popelъ ‘ash’, most likely interpreted as ‘crushed, ground’ related to pel-2a ‘to grind, to crush’.

Ref : WP. II 60, WH. II 331, 388, Trautmann 212 f., 225;

See also : wohl zu pel-2 ‘stoßen’.

Page : 802

PIET : 898

1470. pel-3a

English : ‘to fold’

German : ‘falten’

Derivative: pel-to- ‘fold’, du̯ei-plo- ‘dual’.

Material: α. plo- as the second component in adjectives such as Greek ἁ-πλός ‘simple’, δι-πλός, δίπλαξ ‘double’ (compare Armenian hał ‘time’), Latin simplus, duplus, duplex, triplus, triplex ‘one-, two-, three-fold’, Umbrian dupla ‘duplas’, tuplak Accusative Sg. n. ‘duplicate’, tripler ‘triplet’.

Middle Irish dīabul ‘double’ (du̯ei-plo-); Gothic twee-fls ‘doubt’, Old High German zvīfal ‘doubtful’, m. ‘doubt’, likely also Avestan bifra- n. ‘comparison, similarity’. In Greek, alongside these are the forms of the type ἁπλόος (to πλοῦς) and Ionian διπλήσιος; further, with older t-derivation (see below) διπλάσιος, Doric διπλάτιος, etc. ‘double, twice as large’ (pl̥ti̯o-; δίπαλτος ‘two-fold’ from δίπλατος).

β. Albanian palë (pol-nā) ‘fold, row, yoke, pair’; Greek πέπλος m. ‘women's garment’; Old Icelandic fel f. (falja-) ‘furrow, stripe, fold’, Norwegian fela f. ‘belly fold’.

γ. -to- Nouns and verbs: Sanskrit puṭati 'enveloped with', puṭa- m. n. 'fold, bag, pouch' (pulta-), Middle Irish alt 'joint, limb' (a reduction from Indo-European o, as perhaps also Sanskrit puṭa-), strongly reduplicated.

V. Gothic falþan 'to fall', Old Icelandic falda 'to cover the head', Anglo-Saxon fealdan, Old High German faltan 'to fold', weak.

V. Old Icelandic falda 'to fold', Anglo-Saxon fealdian, Old High German faltōn 'to fold' as well, Old Icelandic faldr m. 'fold, point, woman's head covering', feldr m. (faldi-) 'mantle', Middle High German valte 'fold, twist, corner'; Gothic ain-falþs, Old High German einfald, -t, Old Icelandic einfaldr, Anglo-Saxon ānfeald 'simple' and the like.

Ref : WP. II 55 f., WH. I 383 f.;

See also : Perhaps identical with pel-3b and pel-4.

Pages : 802-803

PIET : 2009

1471. pel-3b, pelə-, plē-

English : ‘to cover, wrap; skin, hide; cloth’

German : ‘verdecken, verhüllen; Haut, Fell; Tuch, Kleid’

Derivative: pel-no-, pel-men- 'skin'; pel-to- 'cover'.

Material: Greek πέλας ‘skin’, ἐρυσί-πελας ‘skin inflammation’, ἄ-πελος ‘unhealed wound’; πέλμα n. ‘sole of the foot or shoe’, πάλμη ‘light shield’ (made from skins), Latin palea f. ‘wattle of a rooster’, palear n. ‘dewlap’; Old Frisian filmene ‘skin’, Old English filmen ‘thin skin’;

Here with k-extension: Germanic felh- ‘to hide’ in Gothic filhan etc. ‘to hide, to bury’, Old Norse fela ‘to hide, to hand over’, Old English fēolan ‘to attach, to

enter’ with grammatical change Gothic fulgins ‘hidden’, Old Norse folgenn the same; Germanic bi-felhan ‘to entrust, to hide’ in Old English be-fēolan, Old High German bi-fel(a)han, Middle High German bevelhan, New High German befehlen (‘to command’).

With n-formants: Greek πέλλᾱς Acc. Pl. ‘skins’, πελλο-ράφος ‘pellārius’, Latin pellis ‘skin’, Old High German fel, -lles, Old English fell, Old Norse fjall n. ‘skin’, Gothic þrūts-fill ‘leprosy’; (Latin pellīnus ‘made of skin’ = Old High German fillīn, Old English fellen ‘leathern’); with other root grades: Old Church Slavonic pelena, Russian pelená ‘diaper, cloth, covering’ (cf. without n-formant Russian pélьka the same) and Russian plená (for plěná), Slovenian plę́na, Czech pléna, plína the same, Lithuanian plėnė, plėnìs ‘thin skin’, Old Prussian pleynis ‘meninges’;

Latin palla ‘long outer garment for women, curtain’, pallium ‘bed cover, especially a wide cloak of the Greeks’, perhaps from par(u)lā, a loanword from Greek φάρος ‘cloak’.

With t-formant: Sanskrit paṭa- m. ‘piece of cloth, sheet, garment’, paṭála n. ‘covering, cover, veil, membrane’, Greek πέλτη ‘light shield’; Old Church Slavonic platьno ‘linen’.

With u̯-formants: Greek ἐπί-πλο[F]ος ‘the membrane around the intestines’; Lithuanian plėvẽ̃ f. ‘fine thin skin’, Slovenian plę́va ‘eyelid’; perhaps Old Norse fǫl, fǫlva f. ‘thin layer of snow’ (falwō), like Norwegian folga the same, related to Gothic filhan etc. ‘to hide’.

Ref : WP. II 58 f., WH. II 238 f., 275 f., Trautmann 226;

See also : perhaps related to pel-4 ‘to fold.

Pages : 803-804

PIET : 896

1472. pel-4

English : ‘a k. of vessel, dish’

German : in Gefäßbezeichnungen

Derivative: pēl-ou̯i- 'bowl'.

"Material: Sanskrit pālavi 'a type of dish'; pārī 'milk pail', pāla- m. 'alms bowl, a specific measure', pālikā 'cooking pot', likely also pala- n. 'a specific measure', palya- n. 'a sack for grain'; Latin pēluis 'basin, bowl' (pēlou̯i-s);"

Greek πήληξ, -ηκος 'helmet' (from πηλϝ-) and πέλλα 'milk pail' (from πελ(ϝ)ια or peliā, cf. Sanskrit pārī 'milk pail'); from πέλλα the ll is transferred to πελλίς, -ίδος 'bowl, basin', cf. πελίκη, πέλιξ, diminutive πελίχνη (derived from κύλιξ, -ίχνη) 'cup', which may also be pelu̯-i- (or peli-);

Old Icelandic, Anglo-Saxon, Old Saxon full 'cup' (pl̥-no-m).

Ref : WP. II 56 f., WH. II 278;

See also : Perhaps related to pel-4 and pel-5 as originally meaning 'container made of skin.'

Page : 804

PIET : 895

1473. pel-5

English : ‘to sell; to make money’

German : ‘verkaufen, verdienen’

Derivative: Balto-Slavic pel-no-s 'merit'.

Material: Greek πωλεῖν 'to sell', Doric πωλά:; Attic (grammar) πωλή f. 'sale'; Old High German fāli 'for sale' (pēlio-), Old Icelandic falr 'for sale' (polo-); Old High German feili, Middle Dutch veile, Old Frisian fēl 'for sale' are not related;

Lithuanian pel̃nas 'merit, wages', pelnaũ, -ýti 'to earn', peldė́ti 'to save', Latvian pe’lns, pel’na 'merit, profit', pe’lnīt 'to earn, to gain, to owe'; Old Church Slavonic plěnъ, Russian polōn 'booty'.

Ref : WP. II 51, Trautmann 213.

Page : 804

PIET : 891

1474. pel-6

English : ‘grey; pale’

German : in Ausdrücken für unscharfe Farben wie ‘grau, fahl’, auch ‘scheckig’

Derivative: peli-to- ‘grau’, pol-k̂o-, pol-u̯o- ‘fahl’

Material: Sanskrit palitá-, fem. páliknī (from -tnī) ‘old, gray’ (: πελιτνός), paruṣá- ‘spotted’ = Avestan pouruša-, paouruša- ‘gray, old’; Persian pūr ‘gray’ (parya-); Armenian alikʿ ‘the (white) waves; white beard, white hair’ (pl̥iu̯o-);

Greek πελιτνός ‘gray’ (for πελιτός = Sanskrit palitá-ḥ after the feminine πελιτνια = Sanskrit paliknī); Ionian πελιδνός reshaped from this, following μακεδνός, etc.;

Note by Andi Zeneli:

πελῐ́ός • (peliós) m (feminine πελῐᾱ́, neuter πελῐ́όν); first/second declension ‘black and blue, livid, (generally) dark, dull’ : Mount Pelion in Illyria

Greek πελιός (peli-u̯o-) ‘colorless, pale, gray-black, black-blue’ (from here the personal name Πέλοψ), πελλός the same (πελιός πελνός), πολιός ‘gray, old’ (poli-u̯o-), πιλνόν • φαιόν Cypriots Hesychius; πέλεια, πελειάς ‘wild dove’ (named after its color, compare πέλειαι, πελειάδες, originally the gray-headed ones, old, as a term for the priestesses at Dodona, also πέλειος ‘old’ Hesychius; likewise Latin palumbēs, Old Prussian poalis ‘dove’), πελᾱργός ‘swan’ (‘the black and white one’); from πελαϝ(o)- + αργός; Macedonian πέλλης ‘ashen’ Hesychius; probably also related to πηλός, Doric πᾱλός (παλσός) ‘clay, mud, dung, mire’.

Latin palleō, -ēre ‘to be pale’, pallor ‘paleness’, pallidus ‘pale’ (initially from palu̯os, older polu̯os = Germanic falwa-, Lithuanian pałvas, Old Church Slavonic plavъ); pullus ‘blackish-gray’ (with l̥ becoming ul due to initial p-; suffix -no-); palumbēs or -is ‘wood pigeon, ringdove’ (pelon-bho- likely a parallel formation to columbus, -a, see above p. 547);

Albanian plak ‘old man, elder’; Old Irish liath, Welsh (etc.) llwyd ‘gray’ (from pleito-, compare Sanskrit palitá-, Greek πελιτνός);

Germanic falwa- in Old Norse fǫlr, Old English fealo, Old Saxon falu, Old High German falo, falawēr ‘pale, dun’ (related to ‘gray ash’ in Old Norse fǫlski, masculine, Old High German falawiska ‘ash, ashes’); falha- (: Lithuanian pálšas) in Alemannic-Rhenish Franconian falch ‘dun, especially of light brown cattle’; fela- or felwa- in Westphalian fęl ‘dun’, fęle ‘pale deer, pale horse’; with the Germanic k-formant, possibly related to Old High German (etc.) falco ‘falcon’ (Late Latin falco from Germanic).

Lithuanian paĨvas ‘pale yellow’ (= Germanic falwa, Latin pallidus) = Old Bulgarian plavъ ‘white’, Serbian plûv ‘blond, blue’; Lithuanian pelẽ ‘mouse’, Latvian pele similarly, Old Prussian peles Pl. ‘mouse (= arm muscle)’, Old Prussian pele ‘kite’; derived from pelẽ ‘mouse’ are also Lithuanian pelḗkas, Latvian pelēks ‘mouse-colored, pale, gray’; Lithuanian pelḗda, Latvian pęlêda ‘owl’ (‘mouse-eater’); from a hypothetical pelẽ ‘mold’ come Lithuanian pelḗ-ju, -ti ‘to mold’, pelḗsiai Pl. ‘mold’ and in ablaut plḗk-stu, -ti ‘to mold, modern’; in ablaut Lithuanian pìlkas ‘gray’, pélkė ‘quagmire’, also pálšas, Latvian pàlss ‘pale’ (polk̂os) and Old Prussian poalis ‘dove’ (pōlis); Slavic plěsnь in Russian-Church Slavonic plěsnь, Czech pléseň ‘mold’ and Church Slavonic peles ‘pullus’, Russian pelësyj ‘spotted, motley’; the formant IE -so- or -k̂o-.

Ref : WP. II 53 f., WH. II 239 f., 242, 386, Trautmann 205, 212;

See also : s. above S. 799 C (pel-1).

Pages : 804-805

PIET : 892

1475. (pel-9), pol-, plē-, plŏ-

English : ‘to burn, be warm’

German : ‘brennen, warm sein’

Comments: also extended with -u̯o-; perhaps related to (s)p(h)el- 'to shine, to glisten'.

"Material: Old Icelandic flōr (flō-wa-) 'tepid, warm'; Dutch flouw 'dull, tepid', New High German flau (plē-u̯o-); Old Church Slavonic poljǫ, polěti 'to burn' intransitive, causative paliti 'to burn' tr., vъs-planetъ sę 'will be scorched', plamy, plamenъ m. 'flame' (polmen-); possibly related to Lithuanian plė́nys mentioned above, p. 802.

Additionally, Welsh go-leu 'light', Breton gou-lou 'to shine' (plo-u̯o-); see Lewis-Pedersen 29 (regarding the GN Lugus), cf. p. 690 above."

Ref : WP. II 59 f., Trautmann 212 f., J. Loth RC. 36, 157.

Page : 805

PIET : 2011

1476. pelə-, plā-

English : ‘wide and flat’

German : ‘breit und flach, ausbreiten; durch Druck oder Schlag flach formen, breitschlagen, breitklatschen’

Derivative: plā-no-, plā-ro- 'flat'; pl̥̄-mā 'flat hand'.

Material: Armenian hoł 'earth, dust, ground, land'; Latin palam 'open, public' (originally 'in flat, open spread'), accusative like clam, deriving from a pelā́- or polā́-; Albanian sh-pal 'to reveal'; Old Irish lāthar n. 'plan, place, position' (plā-tro-), related to Welsh llawdr 'trousers', Old Cornish loder 'caliga', Breton loer 'low, footwear' (originally 'underlay').

Latvian plóti 'to spread wide', Latvian plāt 'to spread thin'; Russian pólyj 'open, free, uncovered, worn (from water)', Old Church Slavonic polje 'field' ('spread area', hence the land Poland); East and West Swedish fala f. 'plain, heath'; Hittite palḫi- 'wide'.

As a dh-present likely related to Greek πλάσσω (πλαθι̯ω, phonetically adjusted to the present of guttural stems), aorist ἔπλασα, ἐπλάσθην 'to form, shape from soft mass', κατα-, εμ-πλάσσω 'spread on', πλάσμα n. 'formation', πλάστης m. 'shaper', ἔμπλαστρον n.: Latin emplastrum: New High German 'plaster'; additionally,

πλάθανος m., πλαθάνη f. 'dough board', πηλο-πλάθος 'clay forming, potter'; nominal dh in παλάθη 'flat fruit cake'.

With the formants -no-: Latin plānus 'flat, smooth' (Indo-European plā-no-) = Gallic Medio-lānum meaning 'in the middle of the plain'; Lithuanian plónas 'thin', Latvian plãns 'flat, smooth, thin', plãns 'threshing floor', Old Prussian plonis (Old Lithuanian plānas) 'threshing floor':

Slavic pol-no- in Sorbian płoń 'plain', Little Russian połonýna 'high plain', Czech plauý 'barren, field-, forest-', pláň 'plain, prairie', Slovenian plân, f. plána 'free of vegetation', plánja 'open, free area', Serbo-Croatian planína 'mountain forest', etc.

Here - about the aimless spreading of grazing herds - Greek πλάνος ‘wandering, roaming’, πλάνος m., πλάνη f. ‘wandering course’, πλανᾶν ‘to lead astray from the right path’, -ᾶσθαι ‘to roam around’, πλάνης, -ητος f. ‘wandering’, Old Icelandic flana ‘to wander about’, French (from German) flâner ‘to saunter about in the street’;

With n-formant: Greek πέλανος ‘flat sacrificial cakes, flat coin’;

With m- or n-formant, meaning especially ‘flat hand’: peləmā (pl̥̄mā): Greek παλάμη f. ‘flat hand’, Latin palma ‘flat hand; also goosefoot, antler shovel of the fallow deer, shovel of the oar, palm’, palmus ‘the hand as a measure of length, span’, palmes, -itis ‘vine shoot’, Old Irish lām, Old Cornish lof, Welsh llaw ‘hand’ (possibly related to Old Irish fo-laumur ‘wage’); Old High German folma ‘hand’, Anglo-Saxon folm ‘flat hand’; another ablaut in Sanskrit pāṇí- m. ‘hand’ (at least from parṇi-), Avestan pərənā ‘hollow hand’;

With r-formant: Old Icelandic flōrr m. ‘floor of the cattle stable; cattle stall’, Anglo-Saxon flōr ‘floor’, Middle Dutch vlōr ‘floor, meadow’, Middle High German vluor ‘ground, meadow, field’, New High German Flur; Old Irish lār, Welsh etc. llawr (plā-ro-) ‘ground, pavement’;

With dental formant pél-tos n., pel-tu-s m., pl̥̊-tā́ ‘surface’: Old High German and Old Saxon feld n. ‘field, ground, plain’, Anglo-Saxon feld (u-stem); Old Icelandic fold f. ‘earth, land’, also ‘fjord’ and Fin., Anglo-Saxon folde, Old Saxon folda ‘earth’ (Sanskrit pr̥̊thivī), Old High German Fin. Fuld-aha ‘Fulda’; Finnish pelto ‘field’ from Germanic; the above examples actually belong to the extension plet-.

Ref : WP. II 61 ff., WH. II 237, 240 f., Trautmann 204, 222;

See also : Erweiterungen unter plāk-, plet-.

Pages : 805-807

PIET : 903

1477. peli-s-, pel-s-

English : ‘rock’

German : ‘Fels’

Material: Sanskrit pāṣāṇá- m., pāṣyá- n. ‘stone’, (from parṣ- = Indo-European pels-); Greek πέλλα ‘stone’ Hesychius (πέλσα); Pashto parša, Middle Irish all n. (pl̥so-) ‘cliff’ (s-flexion after slīab ‘mountain’); Germanic falisa- borrowed into Gallo-Roman as falĭsiā (Old French falise, faleise); Old High German felis m., felisa f., Middle Low German vels (falis-), New High German Fels, Old Icelandic fjall, fell n. (pelso-) ‘rock’; Proto-Roman (Illyrian) pella: palla ‘rock’.

πέλλα ‘λίθος: stone’, Πελλαῖον ‘φαιόν. καὶ Μακεδονικόν: grey Macedonian stone’ by Andi Zeneli.

Related to Πέλοψ Ancient Greek

Etymology

Most likely πέλλος (péllos, ‘dark’) + ὤψ (ṓps, ‘eye’).

φαιός

ά, όν,
A gray, grey, of any colour mixed of black and white, Pl.Ti. 68c, cf. Arist.Cat.12a18, Top.106b6, al.: opp. to both μέλας and λευκός, in a negative sense, Pl.R. 585a; φ. ἄρτοι, opp. to λευκοί, Alex.120; τὸ ξανθὸν ἢ φ. Jul.Or.4.138d; of mourning, φ. ἱμάτια Plb.30.4.5; ἀποθέσθαι τὰ φ. Id.15.25.11; φ. ἐσθής SIG1219.5 (Gambreion, iii B.C.)), D.H.5.17, D.C.49.12, al.; ἰώδης καὶ φ. χολή (καλοῦσι δ' αὐτὴν ἰσατώδη) Gal.15.35; dark-complexioned, P.Strassb.79.2 (i B.C.).

2 of sound, harsh, Arist.Top.106b7, Aud.802a2, Poll.2.117, S.E.M.6.41.
II φαιά, ἡ, name of a plaster, Androm. Old Persian Gal.13.906, etc. (Cf. Lith. gaĩsas 'reflected light of a blazing fire'.)

Ref : WP. II 66 f., Specht Indo-European Dekl. 24, 156; Hubschmid Zn P. 66, 70 f.

Page : 807

PIET : 906

1478. pelk̂- : polk̂-

English : ‘to turn, wind’

German : ‘wenden, drehen’

Derivative: polk̂ā ‘turned’

Material: Old High German and Old Saxon felga, Anglo-Saxon fielg ‘wheel rim’, Germanic felgam, ‘to turn’ in Old High German ungifolgan ‘bent’; ablautend Gaelic olca ‘fallow land’, Anglo-Saxon fealg, Bavarian falg etc., Russian polosá ‘section of a field, strip’."

Addendum to p. 807:

Gaelic olca ‘plowland’ (French ouche ‘good arable land’) = Anglo-Saxon fealg ‘fallow field’ (Germanic falgō), English fallow, East Frisian falge, Bavarian falg etc., Middle High German falgen, felgen ‘to plow up’, New High German Felge ‘plowed fallow land’; ablautend Germanic felgō ‘wheel rim’ in Anglo-Saxon fielg, English felly, Old High German felga ‘rim, hoe’; alongside Germanic falgiz in Middle Low German felghe, Anglo-Saxon felg(e), English felloe etc.; Germanic felgan ‘to turn’ in Old High German un-gifolgan ‘not turned’."

Russian polosá etc. ‘strip, furrow’;

perhaps related to pelĝ-, polĝ- in Slavic pъlzo, pelzti, Russian-Church Slavonic plĕzetъ ‘creeps’ etc., and Slavic polzъ in Russian póloz ‘sled runner’, Slovene plâz ‘plow sole, strip’.

WP. I 516, Trautmann 218 f., Vasmer 2, 396, 397, Kluge-Götze 197 f.

Ref : WP. I 516.

Pages : 807, 850

PIET : 1621

1479. pelpo- oder polpo-

English : ‘woodwork’

German : ‘aus Brettern, Holz gezimmertes’

Material: Sanskrit parpá- (Lex.) ‘bank or small cart for the crippled and lame’, parpá-m (Lex.) ‘house’ (‘board hut’), Latin pulpitum ‘board scaffold as stage or tier’.

Ref : WP. II 66.

Page : 807

PIET : 905

1480. pen-1

English : ‘to feed’

German : ‘füttern; Nahrung; Aufbewahrungsort der Nahrung’

Material: Latin penus, -oris n. and penus, -ūs m. ‘food supply’, also ‘the interior of the house’ (where food is stored); penes (frozen locative) preposition with accusative ‘at’; penitus ‘(from) within, deep, thoroughly’ (pene-to-); alongside (related to intus: intrō) penetrō, -āre ‘to penetrate’; Penātēs ‘the gods in the interior of the house’; perhaps Gothic fenea (finja) ‘barley food’; Lithuanian penù, penéti ‘to feed, to fatten’, Latvian penêt ‘to pamper’, Lithuanian pẽnas ‘fodder’.

Ref : WP. II 25, WH. II 280 ff., 283, E.-M.$^{2}$ 753 f., Trautmann 214;

See also : Perhaps related to pā- ‘to feed’.

Page : 807

PIET : 1987

1481. pen-2, pen-ko-

English : ‘swamp; water, wet’

German : ‘Schlamm, Sumpf, Wasser; feucht’

Derivative: pon-i̯o- ‘swamp’

Material: Middle Irish en (peno-) ‘water’, enach ‘swamp’, en-glas ‘watery milk’, Welsh en-wyn ‘buttermilk’, Middle Irish on-chū ‘otter’ (‘water dog’), River name On, Old Norse Onach (‘swamp’), Celtic River name Ἔνος, younger Eni̯os ‘inn’, Gaulish Ona ‘river’, also as a suffix (e.g., Bebronna ‘beaver brook’ etc.); reduction level. Middle Irish an f. ‘water, urine’, Gaulish anom ‘marsh’."

Gothic fani n. ‘mud’, Old Icelandic fen n. ‘swamp’, Old High German fenna, fennī f., Middle High German venne n., Old Saxon feni n. ‘swamp’, Middle Dutch venne f. ‘moorish pasture’, Anglo-Saxon fenn m. n. ‘swamp, moor’, with ablaut Anglo-Saxon fyne ‘dampness’, fynig ‘moldy’, Middle Low German vunsc, Middle Dutch vuns ‘musty’; Old Prussian pannéan ‘moorland’ (= Germanic fanja-), Lithuanian paniabùdė ‘fly agaric’, Latvian pane f. ‘muck’; also Illyrian Pannonia.

With ko-formant: Sanskrit paŋka- m. n. ‘mud, dung, swamp’; Middle Irish ēicne ‘salmon’ (penk-īni̯o-); deep-level -t(i̯)o derivation fuŋχt(j)a- in Old High German fūht, fūhti, Anglo-Saxon fūht ‘moist’.

Ref : WP. II 5 f., Trautmann 205, Pokorny BzNF 2, 37 f.

Pages : 807-808

PIET : 848

1482. penk$^{w}$e

English : ‘five’

German : ‘fünf’

Derivative: Ordinal penkʷ-to- (penkʷeto-); penkʷē-k̂onta ‘fifty’

Material: A. Sanskrit páñca, Avestan panča; Armenian hing; Greek πέντε, Aeolic πέμπε; πεμπάζειν ‘to count on five fingers’ (: Breton pempât ‘to bundle [in fives]’);

Albanian pesë, Gheg pęsë (peŋkʷt̯ā);

Latin quīnque ‘five’ (related to quīn(c)tus ‘the fifth’), Oscan-Umbrian pompe (compare Oscan pumperias, Umbrian pumpéirias ‘quincuriae’);

Old Irish cōic, Old Welsh pimp, Middle Welsh nc. pump, Cornish pymp, Breton pemp, Gaulish πεμπεδουλα ‘five-leaved’.

Gothic fimf, Old Icelandic fimm, Old High German fimf, finf, Old Saxon Anglo-Saxon fīf (Swabian fuchze 15 after sechze; the 'u' in these forms, as well as Old High German funf, funfzich, and the ordinal Old High German funfto, does not indicate Indo-European n̥); Lithuanian penkì (inflected); Old Church Slavonic pęть 5 (t derived from kt in the ordinal; originally collective = Sanskrit paŋktí- ‘number of five’, Old Icelandic fimt f. ‘amount of five’; also Umbrian puntes meaning ‘quiniones’); Tocharian A pëñ, B piś; Hittite panta.

B. 15: Sanskrit pañca-daśat, Avestan pancadasa, Armenian hnge-tasán, Greek πεντε(καί)δεκα, Gothic fimftaíhun, Old High German finfzehan.

C. 50: pañcāśát, Avestan pancāsat, Armenian yisun (from hingisun), Greek πεντήκοντα, Latin quinquāgintā (based on quadrāgintā), Old Irish coīco (with a diphthong).

D. Ordinal penkʷtos: Sanskrit pakthá-, Avestan puxδa- (derived from kturtha ‘fourth’, compare paŋtahva- ‘fifth part’).

Greek πέμπτος, Latin quīntus, Oscan pontos (compare above Púntiis, Πομπιες, Paelignian Ponties ‘Quinctius’ = Latin Quinctius, also Oscan pomptis ‘quinquies’; -m- according to the cardinal, as does the n in Quinctius and quinctus); Old High German fimfto, finfto, Old Saxon fīfto, Old Icelandic fim(m)ti, Gothic (in compounds) fimfta-; Lithuanian peñktas, Old Bulgarian pęть, Tocharian A pant, B pinkce.

penk$^{w}$etos: Sanskrit pañcathá- (commonly pañcamá- based on saptamá-), Albanian ipesëte, ipestë, Gaulish pinpetos, Old Irish cōiced, Old Welsh pimphet, and so on; with an r-formant, Armenian hingerd-ord ‘the fifth’; compare possibly Old Irish cōicer ‘amount of five’ and Gothic figgrs, Old Icelandic fingr, Anglo-Saxon finger, Old High German, Old Saxon fingar ‘finger’ (finʒ$^{w}$raz, Indo-European penk$^{w}$rós).

Ref : WP. II 25 f., WH. II 407 f., Trautmann 213 f.

Page : 808

PIET : 3014

1483. pent-

English : ‘to go, walk; way’

German : ‘treten, gehen; worauf treten = antreffen, finden’

Comments : (im Aryan mit th)

Derivative: nominal pont(h)ā$^{x}$-, schwacher St. pn̥t(h)ə- ‘Pfad, Weg, Furt, Brücke’

Derivative: nominal pont(h)āx-, weak stem pn̥t(h)ə- 'path, way, ford, bridge.'

Material: Sanskrit pánthāḥ (= Avestan pantå̊), Accusative Singular pánthām (= pantąm), and pánthānam (= Avestan pantānəm), Instrumental Singular pathā (= paϑa); instrumental plural in i-stem pathíbhiḥ (Avestan padəbīš), Old Persian Accusative Singular paϑim; Avestan pantå̊ also ‘space, place,’ as in the ablautend Sanskrit pā́thas- n. ‘location, homeland’;

Armenian hun, Genitive hni 'ford, way' (pont);

Greek πόντος m. 'sea path, sea'; deepest form πάτος m. 'path, step', πατέω 'I tread'; ἀπατάω 'I deceive' (ἀπο-πατάω 'I lead off the path'), ἀπάτη 'deception, fraud';

Lithuanian pons, -tis 'a path through swamps, bridge'; pontifex 'high priest', originally 'bridge-maker';"

German paþa- in Anglo-Saxon pæð 'path, way' (English path), Old High German, New High German pfad likely comes from an Iranian dialect, cf. Avestan paϑ-;

Gothic finþan 'to find, to experience', Old Icelandic finna 'to find', Anglo-Saxon findan, Old Saxon fīthan and findan, Old High German findan, fintan strong verb 'to find, to discover, to invent'; Old Saxon fāthi n. 'the act of going' (fanþio-);"

Old High German fend(e)o 'foot traveler', Middle High German vende 'foot traveler, young lad', Anglo-Saxon fēða m. 'troop, foot soldiers' (fanþjan-);

Old High German fandōn = Anglo-Saxon fandian 'to investigate'; Middle High German vanden 'to visit', New High German fahnden; Old Saxon fundon 'to set out for, strive, go, hasten' = Anglo-Saxon fundian, Old High German funden, Old Icelandic fūss 'inclined, willing', Old Saxon Anglo-Saxon fūs 'quick, eager, willing', Old High German funs 'ready, willing' (fund-sa-), Norwegian fūsa 'to run quickly';

Old Church Slavonic pǫtь etc. m. 'way' (pontis), deepest form Old Prussian pintis 'way'.

Ref : WP. II 26 f., WH. II 336 f., Trautmann 205 f.; Wackernagel KZ 55, 104 ff., Sanskrit Greek 3, 1, 306 f.

Pages : 808-809

PIET : 870

1484. per-1, perə- : prē-, preu-

English : ‘to drizzle, sprinkle, jet’

German : ‘sprühen, spritzen, prusten, schnauben’

Comments: the same as sper- 'to spray, etc.'

Material: A. perə- : prē:

Greek πίμ-πρη-μι, πρήθω (πρήσω, ἔπρησα) '(to catch on =) ignite, burn; blow; spray out', πρηδών, -ονος f. 'inflammatory tumor', πρημαίνω 'to blow violently', πρημονάω 'to rage', πρηστήρ 'lightning, storm wind, rushing stream';

Slavic prēi̯eti in Polish przec 'to scorch, to smolder', Russian prejet, pretь 'to sweat, to boil', Old Church Slavonic para 'smoke, steam' (Old Prussian pore 'steam' from Polish para); Hittite parāi- 'to ignite, to blow, to waft';"

With t-formants, Old Swedish fradha 'foam, spume', Middle Dutch vradem, vratem 'mist, vapor'; with s-formants, Old Icelandic frǣs f. 'the act of blowing, hissing', reduction stage Norwegian frasa 'to crackle'; ō -grade Norwegian frøsa 'to bubble, to snort, to hiss' (possibly contaminated from frȳsa and fnøsa).

B. pr-eu-: Perhaps unexpanded in Sanskrit vi-pru- 'to spray in all directions' (but compare pravatē 'jumps up', originally 'to spring apart');

preus-: Sanskrit pruṣṇóti 'sprays out', intransitive prúṣyati 'to spray'; Old Icelandic frȳsa 'to snort, to snuff', Swedish frusta 'to spray', frūsa 'to spray'; onomatopoeic Middle Dutch and Old High German prūsten; Baltic Slavic prausiō 'to spray', in Lithuanian praũsti 'to wash the face', Latvian praũslât 'to laugh softly', prūšļuôt 'to snort', Lithuanian prùsnos, Latvian prusnas 'lips, mouth', Old Prussian Accusative Singular prusnan 'face'; Old Church Slavonic prysnǫti, Russian pryskatь 'to spray'; from Baltic Slavic prūṣa- (: Swedish frūsa) and Slavic prychati in Church Slavonic prychanije n. 'breath'; additionally, perhaps as a Veneti-Illyrian element in Gallic the place names Pruso, Prusonius and the personal name Prausi (unless to be read Prousi);"

preu-t(h)-: Sanskrit prṓthati 'snorts, blows (from a horse)', Avestan fraōϑaṯ̃-aspa- 'with snorting horses', Sanskrit apa-prōthati 'snorts away, blows away', pra-prōthati 'to puff up, to inflate'; Old Icelandic frauð n., froða f. 'foam', Anglo-Saxon ā-frēoðan 'to foam';

Here are some German words for ‘frog’, as ‘the foamy one’: Old Icelandic frauðr (compare frauð ‘spume’), Middle English frūde ‘toad’.

C. Consonantal extensions of per- can still be found under perk̂-, prek̂- ‘spotted’, pers- ‘to spray, to splash, spotted’.

Ref : WP. II 27 f., Trautmann 230 f.

Pages : 809-810

PIET : 1988

1485. per-2

English : ‘to go over; over’

German : ‘das Hinausführen über’

Material:
A. Serves as a preposition, preverb, and adverb: a. per, peri (locative of the root noun) 'forward, in going out, crossing over, in penetrating, in excess', from which 'over - beyond, through - across';

Sanskrit pári, Avestan pairi, Old Persian pariy, Greek περί, πέρ, Albanian për (partly also = Indo-European pro), pej, pe; alongside per (peri) with restored r; Latin per (per or peri); Oscan-Umbrian per- and pert (per-ti); Gallic eri-, Old Irish ir-, er- (analogous ero-); Welsh, Cornish, Breton er; Gothic faír-, Anglo-Saxon fyr-, Old High German fir- 'ver-', Old High German, Old Saxon firi- the same.

Old Prussian *per*, Lithuanian *peř̃*, *per-*; Slavic *per-* in Old Church Slavonic *prě-* etc.; from 'forward' developed already in Indo-European the meaning 'very' (Sanskrit *pari-prī́-* 'very dear', Greek *περι-καλλής* 'very beautiful', Latin *per-magnus* 'very large'; Lithuanian *peř̃-didis* 'too large', Old Church Slavonic *prě-blagъ* 'very good'), then the meaning of superiority (Sanskrit *pári-as*, *pári-bhū-* 'to surpass', Greek *περι-εῖναι* etc.), of excess or high degree (Sanskrit *pári-vid-*, Greek *περί-οιδα*, Latin *per-vidēre* 'to know precisely'); especially in Sanskrit and Greek is the meaning 'around, surrounding' (Sanskrit *pári i-* 'to go around', Greek *περι-ίεναι*; Greek *περι-ζώννυμι* = Lithuanian *pér-jousti* 'to gird around').

Derivations are: Gothic *faírra* (adv.) ‘far’, as a preposition ‘far from’; Old Icelandic *fjar(ri)* (adv.) ‘far’ (with the comparative *firr*, superlative *first*); Anglo-Saxon *feor(r)*; English *far*; Old Saxon *ferr*; Old High German *ferro* (adv.) ‘far, very’, comparative *ferrōr* (*fer-ro-* from *fer-ero-*); Old Church Slavonic *prědъ* ‘before; in front; the front’ (like *na-dъ*), *prězъ* ‘over - across’; -ko-adjective: *prěkъ* ‘crosswise’, Czech *příč(ka)* ‘crossbeam’ = Umbrian *percam* ‘rod’, Oscan *perk[ais]* ‘rods’.

In temporal usage: Sanskrit *par-út*, Greek *πέρυσι* etc. (see under *u̯et-* ‘year’) and the derivatives Lithuanian *pérnai* ‘in the previous year’, Latvian *pērns* adj. ‘last year’s, firn’, Middle High German *verne* ‘of last year’, *vern* ‘in the previous year’, Gothic only in *af faírnin jēra* ‘from last year’, Old Saxon *fernun gēre, fernun iāra* ‘in the previous year’, from which with the *i̯o-* suffix Gothic *faírneis* ‘ancient’, Old Icelandic *fyrnd* f. ‘age’, Old High German *firni* ‘old; wise’, New High German

*Firn* ‘old snow’; similarly to the low-grade Gothic *faúr* the Old Icelandic *forn* ‘old’, alongside the *i-stem* Old Saxon *an furndagun*, Anglo-Saxon *fyrn, firn* ‘old’; cf. Sanskrit *purāṇá-* ‘former’ to *purā́*, Avestan *paranam* ‘formerly’ to *parā*; Latin *perendiē* ‘the day after tomorrow’ from *peren-die*.

In another usage, per-u̯-r̥/n- points to Greek Homeric πεῖραρ (Pindar πεῖρας), πείρατος, Attic πέρας, -ατος ‘outcome, end’, Greek Homeric ἀπείρων ‘infinite’ = (attic) ἀπέρονα • πέρας μὴ ἔχοντα Hesychius, Greek Homeric πειραίνω, attic περαίνω ‘to complete’; - alongside a Sanskrit cognate group with the meaning ‘knot’: Sanskrit párva- Nom. Accusative Pl. n. ‘knot, joints’ (instead of parvr̥), páru- m. ‘knot, joint, limb (ocean, sky)’, paruṣ- n. ‘knot, joint, limb’; Greek πεῖραρ ‘knot’ is uncertain (G. Björck Mél. Boisacq 1, 143 ff.).

Note by Andi Zeneli:

The infamous name of an Illyrian pirate derived from the genitive πείρατος of the Homeric word πεῖραρ (peîrar) n (genitive πείρατος) ‘cord, rope, (in the plural) ends, limits’

πειρ-ᾱτής, οῦ, ὁ,

brigand, Plb. 4.3.8, LXX Jb. 16.10(9); esp. pirate, Plb. 4.6.1, Supp. Epigr. 3.378B11 (Delph., ii/i B.C.), Str. 14.3.2, Plu. Luc. 2, 13, etc.: later word for λῃστής, Ammon. p.109 V.

πεῖρα

πείρας (Ion. πεῖρα, acc. πεῖραν, gen. πείρης), Dor. πῆρα, Aeol. πέρρα Choerob. in *An. Ox.* 2.252: ἡ:—
A trial, attempt, π. τοι μαθήσιος ἀρχά Alcm.63; opp. δόξα, Thgn.571; πείρᾳ δ' οὐ προσωμίλησά πω S.*Tr.* 591; πικρὰν πεῖραν τολμήσειν Id.*El.*471; πείρᾳ σφαλῆναι Th. 1.70; ἦν μὲν ξυμβῇ ἡ π. Id.3.3; πείρᾳ θην πάντα τελεῖται Theoc. 15.62; πεῖραν ἔχοντες = being proved, Pi. *N.* 4.76; but πεῖραν ἔχειν τινός to have experience of... X.*Cyr.*4.1.5; π. τινῶν ἔχειν ὅτι… Id.*An.* 3.2.16; πεῖραν ἔχει τῆς γνώμης = involves a trial of your resolution, Th. 1.140; πεῖράν τινος λαμβάνειν or πεῖράν τινος λαβεῖν to make trial of or make proof of... E. *Fr.*691, Isoc. 12.236, Pl. *Grg.*448a, X. *An.*6.6.33, etc.; also, gain experience of... ἐν ἑαυτῷ ib. 5.8.15; π. λ. τινός, ὅπως ἔχει Pl. *Prt.* 342a; π. λ. τινός, εἰ ἄρα τι λέγει

Id.*Thg.* 129d; πεῖράν τινος διδόναι (cf. Lat. specimen sui edere) Darei Epist. in *SIG* 22.21, Th. 1.138, Isoc. 3.45; π. τῆς δόξης δοῦναι Th. 6.11; π. ἔργῳ δεδωκέναι D.18.107, cf. 195; πεῖραν ἀλλήλων λαμβάνοντες καὶ διδόντες Pl. *Prt.* 348a; πεῖραν ποιήσασθαι Th. 1.53; πεῖραν ποιεῖσθαι εἰ… Id.2.20; ταῖς π. βασανίζειν Arist. *GA*747a3; πεῖραν καθεῖναι Ael. *VH*2.13, cf. *NA*1.39; πεῖραν δέξασθαι undertake, Plu.*Pyrrh.* 5.
2 with Preps., ἀπὸ πείρης = by experiment, opp. αὐτόματον, Hdt.7.9. γ; διὰ πείρας ἰέναι Pl. *Ax.* 369a; διὰ π. ἔργων ἐλήλυθε Onos. *Praef.* 7; ἀποδοκιμασθῆναι διὰ τῆς π. Arist.*Pol.* 1341a37; ἐς πεῖραν ἦλθομεν φίλων E. *Heracl.* 309, etc.; ἰέναι ἐς τὴν π. τοῦ ναυτικοῦ try an action by sea, Th. 7.21; ἀκοῆς κρείσσων ἐς πεῖραν ἔρχεται turns out on trial greater than report, Id.2.41; ἐκ τῆς π. δῆλον Arist. *Pr.* 938b38; Κύρου ἐν πείρᾳ γενέσθαι to have been acquainted with Cyrus, X. *An.* 1.9.1; ἐν πείρᾳ τέλος διαφαίνεται Pi. *N.* 3.70; ἐπὶ πείρᾳ = by way of test or by way of trial, Ar. *Av.* 583; ἐπὶ πείρᾳ δούς on trial, Men. 118; πεῖραν θανάτου πέρι καὶ ζωᾶς a contest for... Pi.*N.* 9.28.
II attempt on or against one, πεῖράν τιν' ἐχθρῶν ἁρπάσαι a means of attacking... S.*Aj.* 2; τοιοῦδε φωτὸς π. εὖ φυλακτέον A. *Th.* 499; esp. attempt to seduce a woman, Plu. *Thes.* 26, *Cim.* 1: abs., attempt, enterprise, A. *Pers.* 719 (troch.), Th. 3.20; πεῖραν ἀφορμᾶν to go forth upon an enterprise, S.*Aj.* 290; cf. πειρατής. (Cf. Lat. experior, peritus.)

b. Adj. pero-s 'further': Sanskrit pára-ḥ 'further, beyond, enemy; earlier; later', Superlative paramá-ḥ 'furthest, last, best', Avestan para- 'ulterior, the other, later, future', para-tara- 'enemy'; Sanskrit paráḥ (Nom. Sg. m. with adverbial end-accent) prep. with Accusative 'beyond - beyond', with Ablative 'far from', with Instrumental 'beyond', rarely adverbial = Avestan parō prep. with Accusative 'except - aside from'; Sanskrit párā, Avestan para (Instr. Sg.) adverbially 'away, off, aside'; Sanskrit paré̄ (Locative Sg.) 'thereupon, furthermore'; Sanskrit param (Nom. Accusative Sg. n. = Oscan perum) 'beyond, on the other side, after', prep. with Ablative.

Armenian heri "distant, far";
Greek πέρᾱ (Ionian πέρην, accusative singular feminine) "beyond, on the other side," adverb, preposition with ablative (genitive);
Latin per-perām "wrongly," per-perus "false," from which Greek πέρπερος "

vainglorious, braggart, wind-bag, dandy, boaster, vain, boastful";
Greek πέρᾱ "beyond, on the other side" (instrumental singular feminine from the root pero-, like Sanskrit párā "away, off");
from this, περαῖος "beyond" (περαίτερος), πέραθεν "from beyond," τῇ περάτῃ (γῇ) "toward the west."

From a reduced-grade variant of πέρᾱ, expanded by -ko-, comes the Delphic πρᾱκος ‘fined’, Ionic πρήσσω, Attic πρᾶττω ‘to go through, execute, accomplish, perform, do’; Oscan perum (= Sanskrit param) ‘without’.

Albanian (param) para ‘just before, much earlier than’; pa ‘without’ + noun in accusative was used in Illyrian with accusative nouns just like Sanskrit param ‘without’ : Oscan perum ‘without’, Example: Albanian Gheg pa dalë dielli, Albanian Tosk: para se të dilte dielli: before sunrise’ by Andi Zeneli.

Old Irish ǐre ‘further, longer’ (*perḭo-, the ī from sīr ‘long’); Hittite parā (= Greek πέρᾱ) ‘forward, further, beyond’, Postpos. ‘out of -’; periḭa(n) ‘beyond that’, Postpos. ‘over - beyond’, parranda the same (*= Greek πέραν + δε).

c. prai, perai (directional dative of the stem per), also prei, pri, peri. Sanskrit parḗ ‘thereupon’ (Locative Singular); Greek παραί ‘beside’, outside of Homeric (Ionic Attic) only in compounds, such as Cyrenean Παραι-βάτᾱ; πρίν (Homeric also πρῖν) ‘before; prior’; probably reformed from πρῐ́ς (pri-is, related to Latin prior, prīscus), cf. Cretan πρειν from πρεις;

Albanian pa ‘before’, if derived from parḭ- (reformed in the vowel after parë ‘first’); Latin prae prefix ‘before, ahead, beyond’, preposition ‘before, because of’, Oscan prai, prae-, Umbrian pre ‘prae’, prefix and preposition, pre-pa ‘before that’, comparative Latin praeter ‘past = except, excluding’ (prai-tero-), Umbrian pretra ‘prior ones’;

Old Latin *prī* (*prei*) 'prae' (prehendō 'to seize' from praehendō), comparative *pri-ḭōs*, *pri-is* (from which *prīs*-) in *prior* 'the earlier', *prīmus* (from *prīs-mos*), Oscan *prismu* 'prīma', probably also *prīdem* 'a long time ago, long since'; *prīs-cus* 'ancient' (preis-ko-, cf. Armenian *erēç*, genitive *eriçu* 'eldest, priest', preis-ku); *prīstinus* 'former, previous, old', Oscan *pri-trom-e* 'immediately', *pristafalacirix* '*praestibulātrīx*'; probably also related is Latin *prīvus* (*prei-u̯os*) 'existing for itself, singular; peculiar; deprived of something', *prīvō, -āre* 'to deprive of something', *prīvātus* 'deprived; belonging to someone as private property', Umbrian *prever* 'singular', *preve* 'singularly', Oscan *preiuatud* ablative 'privātō, reō'.

peri- = Celtic [p]ari- in Gaulish are- (Are-morica, Are-brigium, Brittonic Are-clūtā, etc.) 'near, in front of, especially east of' (cf. Irish an-air 'from the east');
Old High German, Old Saxon *furi* 'before, for, past', Old Icelandic *fyr* (and with comparative ending *fyrir*) 'before, for';
Comparative: Old High German *furiro* 'the earlier, foremost', Superlative: *furist*, Middle High German *vürst* 'first, foremost', Old Saxon *furist*, Anglo-Saxon *fyr(e)st*, English *first*, Old Icelandic *fyrr* (adv.) 'earlier, previously', *fyrri* 'the earlier', *fyrstr* 'the first', Anglo-Saxon *fyrsta*, Old Saxon, Old High German *furisto* 'prince';
Gothic *fri-sahts* 'image, example, riddle' contains reduced-grade *pri-*, as does Old High German *fri-liez* alongside *fir-*, *far-*, *fra-liez*.

Prei- in Lithuanian: *priẽ*, Žemaitian dialect *prỹ* (‘at, near’), nominal prefix *príe-*, *priẽ-*, *prie-*, *prý-* (also *prei-kãlas*, masculine, ‘anvil’), preverb *pri-*; preposition *priẽš* (‘against’), *príeš* (‘before’); Latvian *prìe(k)ša* (‘the front, the forward part’ (preitiạ̄)); Latvian *pìere* (‘forehead, front side’ (prìere)); Old Prussian *prei* (‘to, at, near’), as a prefix: ‘also, before, at’, *prēisiks*, masculine (‘enemy’); Old Church Slavonic *pri*, preposition and prefix: ‘at, near, to’; from a form similar to Latin *prī[s]mus*, *prĭsemi-*, *-ei*: Old Irish *rem-* (leniting prefix) (‘before, ahead’ (*rïam* ‘before him’, *remi* ‘before her’), *remi-* as a preverb, preposition *re* (with nasalization)).

d. *peres*, *peros* (and as the first compositional element *pres-* 'before', Gen.-Abl. of the stem *per-*): Sanskrit *puráḥ* adv. and prefix 'ahead, in front', preposition 'before', Avestan *parō* adv. 'in front, before', preposition 'before', Greek πάρος adv. 'earlier; ahead, in front', preposition 'before'; *pres-* in Greek πρέσ-βυς, -γυς 'old' ('preceding in age', cf. Sanskrit *purō-gavá-* 'leader' (lead ox), see under *g$^{w}$ou-* 'cattle'; regarding Cretan πρεῖσγος see above); Old High German *frist* m. n., Old Saxon *frist* n., Anglo-Saxon *first* m. 'period' from *pres-sti-*, Old Icelandic *frest* n. the same from *pres-sto-*, cf. Sanskrit *puraḥ-sthita-* 'imminent'; from *peros-stăti-s* 'being ahead in age' probably Old Irish *arsaid*, *arsid* 'old' (Sanskrit *purástāt* 'before, ahead, in front, earlier' is indeed *puráḥ* + Abl. *-tāt*).

e. pr̥- ‘forth, manifestation’, as in Nom. Sg. n. of the stem per-: Greek πάρ in proper names like Παρ-μενίσκος, in el. παρ-βαίνω and similar, πὰρ τὸν νόμον and similar; Latin por-tendō (cf. Gothic faúraþanjan), -rigō, pol-liceor and others, Umbrian pur-douitu ‘porricito’, Faliscan por-ded ‘offered, dedicated’; Gothic faúr, Old Saxon for, fur preposition ‘before, for’, Anglo-Saxon for the same, Old Icelandic for- ‘before’, with an increasing meaning, Old Icelandic for-ljōtr ‘very ugly’, Anglo-Saxon for-manig ‘very many, too many’.

Germanic derivations: Old Icelandic *forr* 'hasty, rash' (furha-, cf. from pro: Greek πρόκα, see below p. 815); Old Saxon, Old Frisian *forth, ford,* Anglo-Saxon *forð* 'forth, forward'; Middle High German *vort* 'forward, further, forth', Norwegian *fort* 'quickly, soon', Old Icelandic *forða,* Anglo-Saxon *ge-forþian* 'to bring forth'; Comparative *furþera-* in Old Saxon *furþor, furdor* Adv., Anglo-Saxon *furðor* Adv. 'further', *furðra* Adj. 'greater, higher', Old High German *furdir, -ar* Adv. Adj. 'former, superior, earlier, previous'.

Compounds with forms of stā- ‘to stand’ in Sanskrit pr̥ṣṭi- f. ‘rib’, pr̥-ṣṭhá-m ‘protruding back, summit’, Avestan par-šta- m. ‘back’, par-šti- f. (dual) ‘back’, Middle Dutch vorst- f. ‘ridge of a roof’ from for-stō, Anglo-Saxon fyrst the same from fur-sti-; alongside with a high-grade prefix Old High German first m., Anglo-Saxon fierst f. ‘ridge’ from fir-sti-; probably similarly Latin postis ‘post, doorpost’ (por-sti-s ‘protruding’); Greek παστάς (beside παραστάς) ‘post, pillar, doorpost’, παρτάδες • ἄμπελοι Hesychius (παρ-στάς), Lithuanian pir̃štas, Old Church Slavonic prъstъ ‘finger’ (‘protruding’).

f. peră Instrumental Singular of the root per; Sanskrit purā́ Adverb 'formerly, earlier; before', Preposition '(for the protection) before, without, except', Avestan para, parā Adverb 'before', Preposition 'before', from this Sanskrit purāṇá- 'former, earlier, old', parānam Adverb 'formerly'; Greek παρά, πάρα Verbal prefix 'before, towards, to', Preposition 'towards something, along, beside; during'; 'at, from close by, from the side'; Gothic faúra, Old High German, Old Saxon fora Adverb 'in front, before', Verbal prefix 'before, ahead, before', Preposition 'before', Anglo-Saxon fore Preposition 'before'.

g. pro, prō ‘forward, in front, ahead’, formed like apo, upo; prō with lengthening of the final vowel. Sanskrit prá- prefix ‘before, forward, away’ (before nouns and verbs), ‘very’ (before adjectives); Avestan frā, fra-, Old Persian fra- prefix ‘forward, ahead; away’; Greek πρό preverb ‘before’, preposition ‘before’, πρω-πέρυσι (with rhythmic lengthening) ‘the year before last’; Latin prŏ-, prō- in compounds, prō preposition ‘before, for’; prōnus ‘leaning forward’ (from prōne, cf. pōne ‘behind’ from post-ne); for prōdest see WH. II 365; Oscan-Umbrian preverb pro-, pru-.

Old Irish ro-, Welsh ry-, Old Breton ro-, ru-, Middle Breton New Breton ra-, preverb and intensive prefix, e.g., Old Irish ro-már ‘too big’, Gaulish GN f. Ro-smerta; Gothic fra-, Old High German fir-, New High German ver- preverb (the latter partly also = Gothic faír-, see above A.); Old Prussian pra, pro ‘through’, as a preverb ‘ver-’, Lithuanian pra, prõ ‘past’, as a preverb ‘past-, through-, ver-’, cf.

prã-garas ‘glutton’ = Latvian pra-garis same; Latvian pruô-jãm ‘away, gone’; Old Church Slavonic preverb pro- ‘through-, ver-’, preposition Russian Czech pro ‘because of’, ablaut Russian prá-děd, Serbian prȁ-djed ‘great-grandfather’.

Doubled: Sanskrit *prápra*, Greek πρόπρο ‘always forward.’
*pru-* (rhyme with pu, see apo) underlies Greek δια-πρυ-σιός ‘throughout,’ πρυμνός ‘forming the farthest end of something’ (πρύμνη ‘stern of a ship’ etc.).
*prō-* ‘early, morning’ in Sanskrit *prā-tár* ‘early, morning,’ Greek *πρωΐ* (Attic πρῴ) ‘early, morning,’ *πρώϊος* ‘morning-like,’ Doric *πρώᾱν, πράᾱν* (*πρωᾱν*), Attic *πρῴην* (*πρωϜιᾱν* scil. ἡμέραν) ‘recently, the day before yesterday,’ Old High German *fruo* ‘early,’ *fruoi,* Middle High German *vrüeje* (= *πρωίος*) adjective ‘early’ (Indo-European prō); Lithuanian *prõ* ‘past,’ Slavic *pra-* see above.

Derivatives of pro-:

pro-tero- in Sanskrit *pratarám,* -ā́m adverb "further, future," Avestan *fratara-* "the front, earlier," Greek *próteros* "the front, former"; Oscan *pruter pan* "before" is a language-specific formation from *prō-*, as is Sanskrit *prātár* "early, in the morning," see above.

Also, with the superlative suffix *-temo-*: Sanskrit *pratamām* "preferably," Avestan *fratəma-*, Old Persian *fratama-* "the foremost, most distinguished, first" (alongside Sanskrit *prathamá-* "first" and some Iranian forms with *th*); Greek *pró-atos* (from *prótatos*) possibly in Doric *prâtos* "first"; but Greek *prôtos,* the same, from *pr̥̄-to-* (transformed from *pr̥̄-mo-* the same); also *prētḗn* masculine "one-year-old lamb" (see above p. 314).

pro-mo-: Greek πρόμος ‘foremost, champion, leader’, Umbrian promom Adv. ‘first’, Gothic fram Adv. ‘further’, Prep. ‘from - away’, Old Icelandic fram Adv. ‘forward’, frā (fram) Prep. ‘away from’, Old High German fram Adv. ‘forward, forth, further, immediately’, Prep. ‘away from, from - away’, Anglo-Saxon from Adv. ‘forth’, Prep. ‘away from’; Old Icelandic framr ‘standing in front, striving forward, distinguished’, Anglo-Saxon fram ‘competent, bold’;

Note by Andi Zeneli:

Illyrian Promona : Latin Promina

Πρώμονα, Appian, Illyr. 12, 2--5--28; Pent. Tab.;Geogr. Rav. 4.16), a town of the Liburni, situated on a hill, and, in addition to its natural defences strongly fortified. Octavianus, in the campaign of B.C. 34, surrounded it and the adjacent rocky

heights with a wall for the space of 40 stadia, and defeating Teutimus, who had come to its relief, forced an entrance into the town, and obliged the enemy to evacuate the citadel. There is every reason to believe that Promona stood on the skirts of the craggy hills, which, with the neighbouring district, now bear the name of Promina. As the Peutinger Table places it on the road from Burnum to Salona, it must be looked for on the SW. side of the mountain of Promina, in the direction of Dernis. (Wilkinson, Dalmatia, vol. 1. p. 206.)

[E.B.J]

Illyrian Promona : Latin prōmineō (present infinitive prōminēre, perfect active prōminuī); second conjugation, no passive, no supine stem ‘to stand or jut out; to project, overhang; to be prominent, (figuratively) to bend or reach out (for), extend (to) [From prō- + mineō (“project, jut”), from Proto-Indo-European men- (“to stand out”).] see 1277. men-1 English : ‘to tower’

pre-mo- in Greek πράμος ‘leader’ (rather corrupted for πρόμος), Gothic fruma ‘first’ (superlative frumists), Middle High German frum, vrom ‘capable, virtuous’ (Modern High German fromm; Old High German, Old Saxon fruma f. ‘benefit’, Modern High German Frommen); similar to Latin probus ‘good, capable, virtuous’, Umbrian profe ‘probe’ from pro-bhu̯o-s: Sanskrit pra-bhú- ‘outstanding in power and abundance’, as well as in Old Bulgarian pro-stъ ‘righteous, simple, plain’, and (from pr̥̄-mo-) Old Saxon formo, Anglo-Saxon forma ‘first’ (superlative fyrmest), Lithuanian pìrmas, Old Prussian pirmas ‘first’, probably Latin prandium ‘early meal’ from *prām-edi̯om (pr̥̄m-).*

Albanian Gheg prende, Albanian Tosc premte ‘Friday, early meal’ by Andi Zeneli

Note by Andi Zeneli:

πάρμαι

πάρμαι

πάρμη

light shield

fem nom/voc pl

πάρμᾰ̣, πάρμη

light shield

fem dat sg (doric aeolic)

πράμος

English (LSJ)

[ᾰ̆], ὁ, = πρόμος, dub. in Aristoph.Th.50.

Greek (Liddell-Scott)

πράμος: [ᾰ̆], ὁ, = πρόμος, ἀμφ. γραφὴ ἐν Ἀριστοφ. Θεσμ. 50.

Frisk Etymological English

Grammatical information: adj.

Meaning: = πρόμος (Ar. Th. 50)

Origin: XX [etym. unknown]

Etymology: If the tradition is correct, zero grade form of πρόμος, s.v. (but a form pr̥- from προ is improbable), but the form is mostly corrected to πρόμος. Acc. to Steinhauser Wien. Prähist. Zeitschr. 19, 304 f. here also the Illyr. tribal name Πάρμαι; doubts in Krahe IF 58, 219.

Albanian parmë ‘foremost’

prŏ-ko- ‘being ahead’: Greek πρόκα (Nominative Accusative Plural neuter) adverb ‘immediately’, Latin reci-procus originally ‘directed backward and forward’, Old Latin procum Genitive Plural, ‘procerum’, reshaped after pauperēs to procerēs, -um ‘the noblest; the beam ends projecting from the wall’; procul ‘far’ (cf. simul); Latin prope ‘nearby’, superlative proximus, originally pro-k$^{w}$e ‘and forward

(towards something)', with assimilation p - $k^w$ to p - p; hence propter 'beside' (propiter) and propinquus 'nearby, related' (cf. Sanskrit praty-áñč- 'turned towards'); cf. above p. 813 Germanic furha;

Old Church Slavonic prokъ 'remaining', proče Adv. 'therefore' (prokı̯om); based on prō-ko- are Breton a-raok 'forward, onward, earlier', Welsh (y)rhawg 'for a long time', with proclitic shortening: Breton rak, Cornish rag, Welsh rhag 'before'.

prŏ̄-u̯o-: in Sanskrit, *pravaṇā-* means '(leaning) forward, sloping', noun 'slope, hillside'; through Latin *prōnus* see above; Greek *πρᾱνής*, Homeric *πρηνής* means 'leaning forward', according to Leumann Homeric Vocabulary 77 ff. from *προ-ᾱνης* 'face first'; with a different meaning, Old High German *frō*, Old Saxon *frao*, Anglo-Saxon *frēa* means 'lord' (frawan-), Gothic *frauja* 'lord' (Old Icelandic *Freyr* GN turned into o-stem), Old Saxon *frōio* the same, Old Icelandic *freyja* 'lady; name of the goddess', Old High German *frouwa* 'woman'; alongside Old Saxon *frūa*, Middle Dutch *frūwe* 'woman' from frōwōn, Indo-European *prō-u̯o-*, which also appears in Attic Greek *πρῷρα* (Latin loanword *prōra*) 'front part of a ship' (*πρωϝαιρα-*, *-αρι̯α* Indo-European *prōu̯-r̥̄ı̯ā*); perhaps Latin *prōvincia*, if based on *prōu̯iōn* 'lord, authority'; Old Bulgarian *pravъ* 'right, correct' ('straightforward').

With the same suffix, but like Lithuanian "pìr-mas" ('first') derived from perə-; Indo-European perə-u̯o- appears in Sanskrit "pū́rva-", Avestan "paurva-", "pourva-", and possibly "paruva-" meaning 'the former, earlier' (Sanskrit "pūrvyá-", Avestan "paouruya-", "paoirya-", and possibly "paruviya" meaning 'prior', then 'first'); Albanian "parë" ('first'), "para" ('before'); Old Church Slavonic "prъvъ", "prьvъ" ('the first'); likely also the basis for Anglo-Saxon "forwost", "forwest" ('the first'). h. "preti", "proti" meaning 'opposite, against', partly in the sense of compensation; "preti̯-os" meaning 'equivalent to'.

Sanskrit práti (in Iranian replaced by paiti) prefix 'against, back, etc.' preposition 'against,' etc.; Greek Homeric προτί (Cretan πορτί rearranged), Ionic, Attic, Lesbian πρός (cf. πρόσ(σ)ω 'forward' from proti̯ō, πρόσθε(ν) 'from the front'), Pamphylian περτί (rearranged from πρετί), Aeolic πρές, adverb 'furthermore, besides,' prefix, preposition 'against - towards, to, against,' 'at,' 'towards a direction; in oaths' 'from - towards, from'; Latin pretium 'value, price of a thing' (neuter of an adjective preti̯os), cf. Sanskrit prati-as- 'to equal,' apratā (stem pratay-) 'without compensation, for free,' Avestan pərəskā (pr̥̄t-skā) 'price or value,' Old Church Slavonic protivъ, protivǫ 'opposite,' Kashubian procim; West Russian preci, Polish przeciw 'against' (also in the sense of exchange); Latvian pret, etc.

i. porsō(d): Armenian aṙ ‘at, by, near’, verbal prefix and preposition; also aṙaj ‘front, beginning’, aṙajin ‘first’; Greek πόρρω, πόρσω (Pindar) ‘forward’ = Latin porrō ‘forward, further’; a formation notable for its o-vocalism.

Ref : WP. II 29 ff., EM.$^{2}$ 754 f., 801, 808 ff., 811 f., WH. II 283 ff., 351, 364 ff., Trautmann 214 f., 220, 229 f., 230 ff., Schwyzer Gr. Gr. 2, 491 ff., 499 ff., 505 ff., 508 ff., 541 f., 543 ff., 654 ff.

Pages : 810-816

PIET : 873

1486. per-2: B. per-, perə-

English : ‘to carry over, bring; to go over, fare’

German : ‘hinüberführen oder -bringen oder -kommen, übersetzen, durchdringen, fliegen’

Comments : nicht sicher von per 2: C. zu trennen

Derivative: poro-s ‘Zugang’, por-mo-s ‘Fähre’, per-tu-s, por-tu-s ‘Zugang’;

Material: Sanskrit píparti ‘carries across, guides, promotes, surpasses’, causative pāráyati ‘sets across’ (= pālayati ‘protects’), Avestan par- (with prefixes) ‘to go through, to cross over’, causative -pārayeité, Sanskrit pāra- ‘bringing across, translating’, masculine/neuter ‘further shore, goal, outermost limit’ (related to pārya- ‘effective’), Avestan pāra- masculine ‘shore; boundary, end’; Armenian hord ‘trodden, entered’, hordan ‘to go forth’, hordantam ‘I let go forth’, and heriun ‘awl’; Thracian πόρος, -παρα in place names = Greek πόρος ‘ford’.

Greek: περάω "pass through," πείρω (πεπαρμένος) "penetrate, pierce" (= Church Slavonic na-perjǫ), διαμπερής "piercing through," περόνη "point, sting, clasp"; πόρος "passage, access, crossing, ford; way out; revenues (in plural)," Homeric πορεῖν "provide," aorist ἔπορον; πέπρωται "is/was destined by fate" (pr̥̄-), πορεύω "lead, provide," middle voice "travel," πορίζω "grant passage; provide," πορθμός "crossing, strait."

Albanian *pruva, prura* 'brought, led', *sh-poroj* 'pierce, stab through' (*dis-* + *pērā-i̯ō*), *sh-poj, tsh-poj, sh-puay* 'pierce, break through a wall, break in' (*dis-* + *pēreu̯ō*), *sh-pie* 'lead there' (*sem-* + *perō*); *pirr(ë)* f. 'thorn' (*per-nā*) etc.; Latin *portō, -āre* 'carry, lead, drive, bring, offer', Umbrian *portatu* 'portato', *portust* 'he will have brought' (*poritō*, to an iterative *poreu̯ō*);

Gothic *faran* means 'to wander, to go,' *farjan* means 'to travel, to sail,' strong verb. In Old High German and Anglo-Saxon, *faran,* in Old Icelandic *fara* means 'to travel,' weak verb. In Old Saxon *ferian,* in Old High German *ferien, ferren,* and in Old Icelandic *ferja* means 'to travel, to sail' (*farjan* = poreu̯ō). In Old Icelandic *fǫr* (feminine) means 'journey, trip,' in Anglo-Saxon *faru* (feminine) means 'trip, journey, expedition,' in Middle High German *var* (feminine) means 'journey, way, manner, fashion' (feminine form related to Greek πόρος).

Old Icelandic *farmr*, Anglo-Saxon *fearm* m. 'ship's cargo,' Old High German *farm* 'small boat' (Russian *porom*); full grade causative. Old Saxon *fōrian*, Old High German *fuoren*, New High German *führen*, Old Icelandic *fœra* the same, Anglo-Saxon (as iterative) *fēran* 'to go, travel' (Avestan *pāráyati*, Old Church Slavonic *pariti*); Old High German *fuora* 'journey, drive, etc.,' Anglo-Saxon *fōr* f. 'journey, carriage'; Old Icelandic *fœrr* 'passable, suitable,' Old High German *gi-fuori* 'fitting, convenient, useful'; verbal abstract Old Icelandic *ferð*, Anglo-Saxon *fierd*, Old High German, Middle High German *fart* 'journey' (*por-ti-*).

Russian-Church Slavonic na-perjǫ (= πείρω), -periti 'pierce through'; perǫ, pъrati 'fly'; Iterative pariti 'fly, soar' (= Sanskrit pārayati, Germanic fōrjan); pero 'feather'; Russian poróm, Sanskrit pràm 'ferry' (= Old Icelandic farmr); presumably also Old Church Slavonic porjǫ, prati 'cut through'; regarding New High German Farn, etc., see supplement on page 850.

per-tu-, por-tu-, Gen. pr̥-teus ‘path, ford’: Avestan pərətu-š (m., f.) and pəšu-š (m.), both meaning 'path, ford, bridge' (hu-pərəθwa- meaning 'easy to cross' = Euphrates); Latin portus, -ūs 'house door' (from the Twelve Tables); 'harbor', angi-portus 'narrow passage, alley'; also, the ā-stem porta 'city gate, gate' = Oscan [p]úrtam; Illyrian Placename Nau-portus; Gaulish ritu- 'ford' in Ritumagus, Augustoritum, Old Welsh rit, New Welsh rhyd, Cornish rit 'ford'; Old High German furt, Anglo-Saxon ford 'ford' (high-grade Old Icelandic fjǫrðr 'narrow sea inlet' from per-tu-s); alongside the feminine i-stem in New High German Placename Fürth (furti-).

Supplement to page 817: To Church Slavonic "pero" (‘feather’) corresponds por-no- (‘feather’) in Sanskrit "parṇá-" n. (‘feather, leaf’), Avestan "parəna-" n. (‘feather, wing’), Old Saxon and Old High German "farn" (‘fern plant’ [feather plant]), Anglo-Saxon "fearn" m. (the same), Lithuanian "spar̂nas", Latvian "spàrns" m. (‘wing’) (the "s-" from the root "spher-"); prəti-s in Gaulish "ratis," Middle Irish "raith" f. (‘fern plant’), Breton "rad-enn" collective (the same); po-port-i̯o- in Lithuanian "papártis, papartỹs" (‘fern plant’), Latvian "paparde, paparske" (the same); with a lengthened grade in Slavic paparti- f. in Russian "páporotь" and so on (the same).

WP. II 21, Trautmann 206, Vasmer 2, 313.

Ref : WP. II 39 f., WH. II 344, Trautmann 206, 215 f.

Pages : 816-817

PIET : 865

1487. per-2: C. per-, perə-

English : ‘to sell’

German : ‘verkaufen (eig. zum Verkauf hinüberbringen’), ‘hinüberhandeln, zuteilen’; aus dem Wert und Gegenwert im Handel auch Wörter für ‘gleich, vergleichen, begleichen’

Derivative: pr̥̄-ti- ‘Lohn’

Material:

α. Greek πέρνημι (present and imperfect), περάω, -ῶ (formal = περάω ‘to go from one side to another, to pass through over or traverse, cross, esp. over water, (intransitive) to penetrate or pierce (of a pointed weapon), to sell as a slave’), ἐπέρασ(σ)α, and πιπρᾱ́σκω, περάσω (Attic περῶ), ἐπέρασα, πέπρᾱκα ‘I sell’ (Greek stem perᾰ̄-), πόρνη ‘prostitute’;

Old Irish ren(a)id ‘sold’ (pr̥-nə-: Greek περνᾱ-), conjugation 3rd singular -rïa- (rïā-based on indicative [p]ri-na- for [p]erā- occurred), perfect 3rd singular -rir (ri-r-e); verbal noun reicc (dative) ‘selling’ (directed towards ícc ‘healing, payment’ in

final position); compare with an old Guttural extension Lithuanian perkù pir̃kti ‘I buy’.

β. Avestan pairyante ‘they will be compared’, aipi-par- ‘to settle (one's debt), to do penance’, a-pərəti-š ‘atonement’, pərəϑa- n. ‘settlement (of a debt), atonement, punishment’, pāra- m. ‘debt’ (probably also par- ‘to condemn’); Latin pār (lengthened grade), păris ‘equal, equal in value, pair’, from which parō, -āre ‘to equalize’, comparāre ‘to compare’ (Umbrian parsest ‘par est’ has the s from mers est).

γ. Sanskrit pūrtá- n., pūrtí- f. ‘reward’ = Latin pars, -tis ‘part’ (pereti-), portiō ‘part, share’ (post-classical; classical only prō portiōne, assimilated from prō partiōne); Old Irish rann, Welsh rhan, Middle Cornish ran, Old Breton Pl. rannou ‘part’ (perə-snā); Old Irish ern(a)id ‘granted’, conjugation r-a-æra ‘may he grant it’, past ro-ír ‘he has granted’ (pēr-e), future ebraid (pi-prā-s-e-ti); ro-rath ‘has been granted’ (prə-to-); Hittite parš- ‘to break, to divide’.

Ref : WP. II 40 f., WH. II 250 f., 256 f., 257 ff.

Page : 817

PIET : 1994

1488. per-2: D. per-

English : ‘to bear (child)’

German : ‘gebären, hervorbringen’

Comments: (like ferō: ‘I bear’ in a former relation to per-2: C ‘to assign’)

Derivative: from this, words for ‘young animal’; pr̥-tu-ko-

Material: α. Latin pariō, -ere, peperī, partum, paritūrus ‘to give birth’, reperiō, -īre, repperī, repertum ‘to find again, to find, to learn’, partus, -ūs ‘to give birth, birth; fetus’, Parca (parica) originally ‘goddess of birth’, Propertius specifically ‘the early-born’ = Umbrian Propartie ‘of Propertius’, parō, -āre ‘to prepare, to acquire, to buy’, comparō ‘to buy’ (‘to procure, to provide oneself with’); imperāre ‘to command = to order’;

Lithuanian periù, perė́ti ‘to brood’, peraĩ Nom. Pl. ‘bee larvae’.

β. Sanskrit pr̥thuka- m. ‘bark, calf, young animal’, Armenian ortʿ, -u ‘calf of cattle or deer’ (with formative -thu-); Greek πόρις, πόρταξ, πόρτις ‘calf, young cow’; Welsh erthyl ‘abortion’; Old High German far, farro, New High German Farre, Anglo-Saxon fearr, Old Icelandic farri (farz-) ‘bull’, with grammatical variation Middle High German verse, New High German Färse ‘young cow’ (German fársī, genitive fársjōs), related to Anglo-Saxon héah-fore, English heifer; originally referring to young animals, compare English farrow ‘not pregnant’, West Frisian fear ‘purse’; lengthened grade Anglo-Saxon fōr, Middle Dutch vōr ‘piglet’; Old Church Slavonic za-prьtъkъ ‘wind-egg’, Czech s-pratek ‘early born calf’, Little Russian vy-portok ‘premature birth’.

Ref : WP. II 41 f., WH. II 255 f., Trautmann 215.

Page : 818

PIET : 874

1489. per-2: E. per-

English : ‘to try, dare, risk; danger’

German : ‘versuchen, probieren, riskieren, Gefahr’

Comments: (= per- ‘to lead across, to penetrate’)

Material: Armenian pʿorj ‘attempt’ (expressive pʿ-); Greek πεῖρα f. ‘experience, attempt’, Aeolic πέρρα (περι̯α), πειράω, -άζω ‘to attempt’, ἔμπειρος ‘experienced, clever, skillful’;

Latin experior, -īrī ‘to attempt, to test’, experīmentum ‘attempt, test’, comperiō, -īre ‘to learn precisely’, opperior, -īrī, -ītus (and -tus) sum ‘to wait, to expect’, perītus ‘experienced’, perīculum ‘attempt, trial; danger; process; accusation’; the ī in perī-tus, -culum comes from the compounds with -perior;

Old Irish a(i)re ‘watching, attention’, New Irish faire, due to Gallo-British areānī plural ‘scouts’ from pəreı̯ā; Germanic firina- ‘the extraordinary’ in Gothic faírina f. ‘debt’, Old High German firina ‘crime’, etc.; Germanic fēra- ‘danger’ in Old

Icelandic fār n. ‘danger, misfortune’, Anglo-Saxon fær m., Old High German fār(a) ‘pursuit, danger’, related to Gothic fērja m. ‘watcher’, Old High German fārēn ‘to lie in wait’, etc.; perhaps related with nuance to Greek ταλαί-πωρος ‘afflicted’ as ‘enduring dangers’.

Ref : WP. II 28 f., WH. II 288 f.

Page : 818

PIET : 1991

1490. per-3, per-g-

English : ‘to hit’

German : ‘schlagen’

Material: Aryan only with t-formative: Sanskrit pŕ̥t-, pŕ̥tanā ‘battle, strife’, Avestan pərət-, pəšanā ‘battle, fight’, pərətamna ‘those who fight with each other’, paiti-parətata ‘fought against’;

Armenian hari ‘I struck’ (Aor. to Pres. harkanem, see below), harac ‘wound’; orot ‘thunder’, orotam ‘to thunder’;

Albanian pres ‘I cut down, lower; cut’, Aor. preva, më pret ‘it concerns me, is important to me’, pritem ‘I get cut; I scratch myself; I care about something’; Latin premō, -ere, pressi, pressum ‘I press’, prēlum ‘press, wine press’ (pres-lom); root pr-em- (with durative -em-) and pr-es- like Greek τρέμω ‘I tremble: τρέω’ (tresō).

Lithuanian periù, peřti ‘to strike with a bathing tool, to bathe someone; to strike’, Latvian peŕu, pèrt similar; Lithuanian pirtìs, Latvian pìrts ‘bathroom’; Old Church Slavonic perǫ, pьrati ‘to strike, especially to strike with a whip, to wash’, Serbo-Croatian pȅrêm, prȁti ‘to wash’; ablautend Old Church Slavonic pьrjǫ, pьrěti ‘to contend’, sǫ-pьrja, sъ-porъ ‘dispute’, Czech pŕu, přiti se ‘to fight’ and Old Church Slavonic pьrǫ, perti in Russian pru, pratь, peretь ‘to press, to push’, naporъ ‘thrust’ etc., Old Russian pьrtь ‘bathroom’.

perg-: Armenian harkanem (pr̥g-) ‘to strike, to chop (wood), to fell (trees), to slay, to fight’; Old Irish orcaid, Middle Irish oirggid ‘strikes, kills, devastates’; Middle

Irish Welsh orn ‘to kill, to destroy’ ([p]org-no- or -nā); Old Breton treorgam ‘to pierce’, orgiat ‘Caesar’ (= caesor), Gaulish orge ‘to kill’, personal name Orgeto-rīx; differently regarding Celtic org- see Lewis-Pedersen 387 (related to Hittite harganu- ‘to destroy’; cf. the Old Irish verbal noun orcun from orgenā); perhaps related to Sanskrit Parjánya- god of rain and thunder; see under perk$^{w}$u-s.

Ref : WP. II 42 f., WH. II 288, Trautmann 215;

See also : weiter zu perg-1.

Pages : 818-819

PIET : 1999

1491. perd-

English : ‘to fart’

German : ‘laut furzen’

Derivative: pr̥di-s ‘Furz’

Material: Sanskrit párdatē ‘farts’ (Grammar), Avestan pərəδaiti ‘farts’; Greek πέρδω, πέρδομαι (usually middle voice as in Sanskrit) the same, ἔπαρδον, πέπορδα; πορδή ‘fart’; perhaps related to πέρδιξ m. f. ‘partridge’ (from the whirring flight);

Albanian pjerth ‘farts’ (Aor. pordha), pordhe ‘fart’ (pērdā); Old High German ferzan, Anglo-Saxon feortan, Old Icelandic freta ‘to fart’, Old High German firz, furz, Old Icelandic fretr ‘fart’; Lithuanian pérdžu, pérsti, Latvian pir̂du, pir̂st the same, Lithuanian pir̃dis (= New High German ‘fart’); Slovenian prdẹ́ti, Russian perdětь ‘to fart’; Welsh rhech ‘fart’ (rikkā from pr̥d-kā); for onomatopoeic origin of the root speaks Swedish dialect prutta ‘to fart (especially of horses)’.

Ref : WP. II 49, Trautmann 219 f.;

See also : vgl. pezd-.

Page : 819

PIET : 2004

1492. perg-1

English : ‘pole; trunk’

German : ‘Stange, Stamm’

Comments: (originally ‘hewn trunk’)

Material: Old Icelandic forkr m. ‘pole, stick’; (Anglo-Saxon feorcol, Old Saxon fercal ‘bar, closure’ from Latin veruculum);

Lithuanian pérgas ‘fishing boat’ (dugout);

Old Church Slavonic pragъ ‘threshold’, porógъ similar, Polish próg ‘threshold, house, dwelling’, progi Pl. ‘boards, benches’;

perhaps related to Latin pergula ‘projection, extension of a house; foyer, arbor’ as a diminutive of pergā ‘beam’.

Ref : WP. II 48, WH. II 288; vgl. oben S. 819 Mitte (per-3, per-g-).

Pages : 819-820

PIET : 884

1493. perg-2

English : ‘fear, to fear’

German : ‘Furcht, sich fürchten’

Material: Gothic fauŕhrtei, Anglo-Saxon fyrhtu f. ‘fear’; Gothic faurhts, Old High German, Old Saxon for(a)ht, Anglo-Saxon forht ‘fearful’; Old High German, Old Saxon forhta ‘fear’; Gothic faurhtjan, Old High German furhten, for(a)hten ‘to fear’; perhaps related to Tocharian A B pärsk-, A prask-, B prāsk- ‘to fear’, A praski, B prosko, proskye ‘fear’ (-sk- from -k-sk-).

Ref : WP. II 48, Holthausen Altengl. etym. Wb. 112.

Page : 820

PIET : 885

1494. perk-1, prek-

English : ‘to fill’

German : ‘füllen, auffüllen’

Comments: Only Indian and Irish.

Material: Sanskrit pr̥ṇákti (pr̥ñcati, piparkti) ‘fills, gives abundantly; mixes, blends’, participle pr̥kta- ‘mixed, filled, full of’, Aor. aprāk; upala-prakṣiṇ- ‘turning the hand mill’, saṁ-pŕ̥c ‘being in contact’; pracura- ‘many, abundant’; Middle Irish ercaim ‘I fill’.

Ref : WP. II 47, Kuiper Nasalpräs. 81.

Page : 820

PIET : 2003

1495. (perk-2): pr̥k-

English : ‘glowing ashes, coals’

German : ‘glühende Asche, Kohle’

Material: Lithuanian piřkšnys f. Pl. ‘ash with glowing sparks’, Latvian pìrkstis, pirkstes Pl. similar; Old Irish riches f. ‘glowing coal’, Breton regez ‘charcoal glow’ (pr̥ki-stā, compare the Latvian form); unclear Welsh rhys-yn, Pl. rhys-od ‘glowing ash’, with a different form Old Cornish regihten, collective regyth similar; possibly related as ‘sparking’ to sp(h)er- ‘to scatter, to sprinkle’, compare Latvian spirgsti ‘glowing coals beneath the ash’ under sp(h)er(e)g- ‘to twitch, to sprinkle’.

Ref : WP. II 47, Mühlenbach-Endzelin III 223.

Page : 820

PIET : 883

1496. perk̂-1

English : ‘rib; breast’

German : ‘Rippe; Rippengegend, Brust’

Material: Sanskrit párśu- f. ‘rib, curved knife’, pārśvá-, -m ‘side, region of the ribs’; Avestan parəsu- f. ‘rib’, pərəsu- m. ‘rib, side’; Ossetic fars ‘side, stripe, region’; Old Church Slavonic prьsi ‘breasts’, f. Pl. likely from ‘region of the ribs’; compare Lithuanian Žemaitian pìršys f. Pl. ‘breast of the horse’.

Ref : WP. II 44 f., Trautmann 220.

Page : 820

PIET : 2001

1497. perk̂-2, prek̂-

English : ‘spotted’

German : ‘gesprenkelt, bunt’, oft zur Bezeichnung gesprenkelter, farbig getupfter Tiere

Derivative: perk̂o-, pork̂o-, perk̂-no-, pr̥k̂-no- the same
Material: With n-formants: Sanskrit pr̥śni- ‘spotted, variegated’, Greek περκνός, originally ‘ποικιλός’, then, darkly spotted, dark, bluish-black’, περκαίνει ‘becomes dark’; πρακνόν: black Hesychius; Πρόκνη ‘the swallow’; without -n-: Middle Irish erc ‘spotted, dark red’, also ‘salmon, trout, cow, lizard’, Welsh erch ‘spotted’ (= πέρκος); Old High German forhana, Middle High German forhe(n), forhel ‘trout’, Old Saxon furnia, Anglo-Saxon forn(e) the same (pr̥k̂-nā), ablautend Swedish färna ‘whitefish’ (perk̂-nā);

Albanian me preka ‘spotted’, prekë ‘spot’ by Andi Zeneli

With -u̯o: Old High German faro, Middle High German vare, flekt. varwer ‘colored’, substantivized Old High German farawa ‘color’ (porḱ-u̯ó-); Latin-Germanic fariō ‘salmon trout’ (Germanic farhjōn-, older farhwjōn-);
Other formations: Greek πέρκος m. ‘sparrowhawk’ (Aristotle), περκό-πτερος ‘a species of vulture with a white head’, περκάζει ‘becomes dark, black’; πρόξ, -κός f. and προκάς, -άδος ‘fawn’, πρώξ, -κός ‘dewdrop’; πέρκη (Latin perca loanword) ‘perch’, Latin porcus ‘a fish with spiny fins’, Ligurian River name Porco-bera (‘trout-bearing’); Middle Irish orc (and erc, see above) ‘salmon’; Old Icelandic fjǫrsungr ‘trachinus draco’ (perks-n̥kó-); reduplicated perhaps πάπραξ a Thracian sea fish (‘trout’);
Perhaps related through dissimilation of perk-ro-s to pelcro-, polcro-: Latin pulc(h)er, Old Latin polcher ‘beautiful’ (= ‘colorful’).

Ref : WP. II 45 f., WH. II 384;

See also : Erweiterung von per-1.

Pages : 820-821

PIET : 880

1498. perḱ-3, pr̥ḱ-

English : ‘to tear out, dig out; furrow’

German : ‘aufreißen, aufwühlen, aufkratzen’; ‘Furche, und die daneben aufgewühlte Erde’

Derivative: pr̥ḱā ‘furrow’

Material: Sanskrit párśāna- m. ‘chasm, abyss, depression’; Latin porca ‘furrow in the field’, ‘drainage ditch in the field’ (porcu-lētum ‘field bed’), Marsian Umbrian ‘porculeta’; Welsh rhŷch ‘furrow’ (with expressive -kk) perhaps = Breton rec’h ‘sorrow’, but with k Old Breton rec, gloss ‘sulcus’, ro-ricse[n]ti ‘they would have furrowed’; Gaulish rica ‘furrow’, French raie ‘stripe’.

The Old High German furuh, Anglo-Saxon furh (f. 'furrow'), and Old Icelandic for (f. 'drainage ditch, canal') relate to the high-level Norwegian fere (m. 'garden bed'). According to F. R. Schröder in the Festgabe K. Helm 25 ff., this connects to Old

Icelandic Fjǫrgyn (f.) as the 'goddess of the furrow.' Additionally, Lithuanian pra-peršis 'gap in the ice,' pra-paršas 'ditch,' and peršéti 'to burn painfully' (from wounds). This also includes "porḱós" meaning 'pig' ('digger').

Ref : WP. II 46, 47, WH. II 340 f.

Page : 821

PIET : 882

1499. perḱ-4, preḱ-, pr̥ḱ-

English : ‘to ask, ask for’

German : ‘fragen, bitten’

Derivative: pr̥ḱ-skā- ‘question’

Material: 1. sḱo-Pres. pr̥ḱ-sḱō, from which pr̥sḱō: Sanskrit pr̥cchάti ‘asks’, Avestan pərəsaiti ‘asks, desires’ (Participle paršta-), Old Persian aparsam ‘I asked’; Armenian e-harç ‘he asked’ (: Sanskrit á-pr̥cchat), from which the Present harçanem; Latin poscō ‘demand, require, request’;

Irish arco ‘I ask’, Welsh archaf, Cornish arghaf, Middle Breton archas ‘he commanded’ (Old Irish imm-chom-arc ‘reciprocal questioning, greeting’, etc.) with ar from r̥ before the s of the base form pr̥skō (from pr̥ḱ-skō); Lithuanian peršù, piršti ‘to ask for someone’ (piršlỹs ‘free applicant’), when with analogical Present ablaut e instead of i; alongside Sanskrit pr̥cchā́ ‘question, inquiry’ = Armenian harç, etc.;

Old High German forsca ‘research, question’ is post-verbal to forscōn ‘to ask, to research’; Latin postulō ‘to demand’ (diminutive from the participle posctos of poscō); in Oscan-Umbrian, porscō has transformed to perscō: Umbrian persnimu Imper. Med. ‘prayer’, along with (forming -(e)lo-) Umbrian persklu, pesklu ‘supplication’, further mars. pesco ‘sacrifice’, and from the participle pes[c]to- from Oscan pestlúm, peeslúm ‘temple’, from which Messapic πενσκλεν ‘house of prayer’.

2. Sanskrit prāś- ‘(judicial) questioning’, Avestan frasā f. ‘question’, Sanskrit pr̥ṣṭhā- (= Avestan parštå-) ‘legal question’, praśná-, Avestan frašna- m. ‘inquiry, question’ (= Old High German fragan ‘to ask’ KZ 62, 31, 2), Armenian harsn ‘bride, newlywed, daughter-in-law’ (cf. Gothic fraíhnan);

Latin procus ‘suitor’, prex f. ‘request’, precor, -ārī ‘to ask’, Umbrian pepurkurent 3 Pl. Fut. ‘they will have asked’; Gothic fraíhnan ‘to ask’, Old Icelandic fregna, Anglo-Saxon frignan (and i̯o-Pres. fricnan) etc., Old Saxon Pret. fragn; Anglo-Saxon friccea ‘herald’; Germanic frehti- in Old Icelandic frētt f. ‘question, inquiry’, Anglo-Saxon freht f. ‘prophecy’; Old High German frāga ‘question’ (frāg-ōn, -ēn, frāhēn ‘to ask’), Old Icelandic frægr, Anglo-Saxon ge-fræge, Old Saxon gi-frāgi ‘famous’; ablautend Old High German fergōn ‘to request’; Old Icelandic prositi ‘to request’; Lithuanian Iterative prašaũ, -ýti ‘to demand, to ask’; Tocharian A prak-, B prek- ‘to ask’.

Ref : WP. II 44, WH. II 346 f.

Pages : 821-822

PIET : 2000

1500. perk$^{w}$u-s

English : ‘oak’

German : ‘Eiche’

Derivative: perhaps ‘strength, power, life, world tree’ and ‘tree of the thunder god Perk$^{w}$uno-s’

Material: Sanskrit parkatī- ‘sacred fig tree’, nind. pargāi ‘stone oak’; ven. a folk name Quarquēni ‘oak men’ (Latin relic); Nymphis Percernibus perhaps Ligurian (Vaucluse); Latin quercus f. ‘oak’; Italic-Trent. porca ‘pine’ (Raetic porca); Celtic Hercynia silva ‘the German low mountain range’ (from Perkuniā, older Perk$^{w}$uniā), Welsh perth f. ‘bush, hedge’ (k$^{w}$erk$^{w}$-t-);

Celtic a folk name Querquerni (Goidelic) in Hispania Tarrac.; from Perkuniā likely borrowed into Germanic ferguniō, Old High German Fergunna ‘ore mountains’,

Middle High German Virgunt f. ‘forest mountains west of Bohemia’, Gothic faírguni n. ‘mountain’, Anglo-Saxon firgen ‘forest height’;

Old High German fereheih, Langobardic fereha ‘edible oak’, Old Icelandic fjǫrr m. ‘tree, man’; ablautend Old High German forha ‘pine’, Anglo-Saxon furh;

Old Icelandic fura f. ‘pine’, fȳri n. ‘pine forest’; from Old High German forh-ist ‘pine forest’: New High German Forst; from Old High German kien-forha (kien- to Anglo-Saxon cen ‘torch’, ablaut to Anglo-Saxon cīnan, above p. 355) becomes New High German Kiefer; uncertain if, according to Vendryes RC 44, 313 ff., Gothic fairhuus ‘world’, Anglo-Saxon feorh, Old High German ferah ‘life’, west Germanic Alaferhuiae (= Alaferhwiōs), to Old Icelandic fīrār (firhw-jōR), Anglo-Saxon fīras Pl. ‘men’, etc., also belong here;

Old Lithuanian perkúnas Donnergott, Lithuanian perkúnas ‘thunder’, perkúnija f. ‘thunderstorm’, Latvian pę̃rkuôns ‘thunder, thunder god’, Old Prussian percunis ‘thunder’; Old Russian Perunъ ‘thunder god’, Russian perún ‘thunderbolt, lightning’ are folk-etymologically transformed from Slavic perō ‘strike’; unclear is Sanskrit Parjánya- ‘thunder god’ (see above under per-3, perg-).

Ref : WP. II 42 f., 47 f., WH. II 402 f., Specht KZ. 64, 10 f., 68, 193 ff., Thieme, Untersuchungen zur Wortkunde des Rigveda 71.

Pages : 822-823

PIET : 2788

1501. pers-

English : ‘to drizzle, sprinkle; dust, ashes’

German : ‘sprühen, stieben, spritzen (bespritzt = gesprenkelt), prusten’

Derivative: pr̥so-s ‘dust, ash’

Material: Sanskrit pŕ̥ṣat, pr̥ṣatá-m n. ‘drop’; pŕ̥ṣant-, f. pŕ̥ṣatī ‘spotted, speckled, variegated’, pr̥ṣatī ‘spotted cow, flecked antelope’; Avestan paršuya- ‘from water’, n., perhaps ‘snow water’; Old Icelandic fors, foss m. ‘waterfall’;

Lithuanian puřslas, puřsla ‘foam saliva’, puřkšti ‘to hiss like a cat, to snore’; Latvian pàrsla ‘flake’ (of snow, ash, wool) ablautend pę̃rsla the same; (cf. Latvian spurslā́t ‘to hiss’); Slavic parṣa- m. ‘dust’: porchъ in Old Church Slavonic prachъ the same; Slavic pьrstь in Old Church Slavonic prъstь ‘dust’, (pers-), alongside Slovenian pr̂h m. ‘dust, ash’ (= Old Icelandic fors), pŕhati ‘to scatter, to dust’, Czech pršeti the same etc.; Tocharian A B pärs- ‘to sprinkle’; Participle Akt. papärs, Hittite papparš- ‘to spray, to splash’.

Ref : WP. II 50; Trautmann 206 f.,

See also : Erweiterung von per-1 ‘sprühen’.

Page : 823

PIET : 2006

1502. persnā, -snĭ̄-, -sno-

English : ‘heel’

German : ‘Ferse’

Material: Sanskrit pā́rṣṇi- f., Avestan pāšna- n. ‘heel’; Greek πτέρνη f.; Latin perna f. (pērsnā) ‘hind leg, pork ham, thigh, leg’, pernīs ‘quickly’ (with the heel); Gothic faírsna, Old Saxon fersna, Old High German fersana ‘heel’ (persnā), Anglo-Saxon fiersin f. the same (pērsni-); Hittite paršina (unless to be read paršna) ‘thigh, hip’, parš-(a)nāi- ‘to squat’ (on the thighs).

Ref : WP. II 50 f., WH. II 289 f., Pedersen Hittite 258.

Page : 823

PIET : 889

1503. perth-

English : ‘pole; sprout’

German : ‘Stange, Schößling’

Material: Armenian ortʿ (o-stem) ‘vine, grapevine’; Greek πτόρθος m. ‘shoot’ (cf. πτόλεμος : πόλεμος etc.); perhaps Latin pertica ‘pole’, unless derived from per-ti-ca to Oscan pert ‘up to’ from per-ti, originally ‘cross timber’; cf. Czech příska the same, p. 810.

Albanian purteka ‘stick, pole’ Latin loanword by Andi Zeneli

Ref : WP. II 49, WH. II 292 f.

Page : 823

PIET : 886

1504. pĕs-1

English : ‘to blow’

German : ‘blasen, wehen’

Comments : (s. auch pēs-2 ‘Staub, Sand’)

Material: Old Icelandic fǫnn f. ‘snowdrift, snow pile’ (faznō), -fenni n. the same; as ‘thread waving in the wind’: Old High German faso m., fasa f. ‘fiber, fringe, hem’, Anglo-Saxon fæs(n) n. ‘fringe’, English feaze ‘to fiber’; Old Icelandic fǫsull m. ‘band’, Middle Dutch vese(n) ‘chaff, fiber, fringe’, Dutch vezel ‘thread’, Old High German fesa ‘chaff, husk’, New High German Fehse, Danish fjæser, older f(j)øs ‘to fiber’, Old High German fasōn ‘to examine’ (to fiber).

Old Church Slavonic pěchyrь ‘blister, bubble’, pachati ‘to ventilate, to agitate’, Russian pachnútь ‘to waft’, páchnutь ‘to scent, to smell’, zápachъ ‘odor, fragrance’, etc.; Russian pásmo ‘strand of yarn’, Latvian puõsm(i)s ‘section between two endpoints’, ‘as much as can be drawn from the flax with two fingers’; Czech-Polish pochva ‘tail’ (‘waving’), Old Church Slavonic o-pašь the same; nasal Polish pęchnąć ‘to blow on, to waft’, pąch, pęch ‘scent (of a dog)’ etc.; perhaps Bulgarian pasmina ‘breed’ (cf. Sanskrit tántu- ‘thread, fiber, line of descent, offspring, progeny’).

Ref : WP. II 67, Trautmann 229, Vasmer 2, 320.

Pages : 823-824

PIET : 3126

1505. pēs-2, nasalized pēns-

English : ‘dust, sand’

German : ‘Staub, Sand’

Material: Sanskrit pāṁsú-, pāṁsuká- 'dust, sand', Avestan pąsnu-š; Church Slavonic pěsъkъ 'sand'; presumably named as 'the blowing, blown' and related to pēs-1 'to blow'.

Ref : WP. II 68, Trautmann 216 f.

Page : 824

PIET : 907

1506. pes-3, pesos

English : ‘membrum virile’

German : ‘das männliche Glied’

Grammar : n.

Material: Sanskrit pásas- n. = Greek πέος n. 'penis', Greek πόσθη f. the same, Latin pēnis (pesnis); Old High German fasel, Anglo-Saxon fæsl, Old High German faselt 'penis', Middle High German vaselrint 'breeding bull', New High German Faselschwein 'breeding pig', ablautend Middle High German vesil 'fertile', visel 'penis'.

Ref : WP. II 68, WH. II 281.

Page : 824

PIET : 908

1507. pet-1, $p_e$t-, petə-

English : ‘to open wide (the arms)’

German : ‘ausbreiten’, bes. die Arme

Material: Avestan paϑana- 'wide, broad' (the ϑ is related to pərəϑu-); Greek Aor. πετάσσαι, πετάσαι, and then πετάννῡμι 'to spread out, to open', old Präs. πίτνημι, πίτνω (from pet-), πέτασμα n. 'curtain', πέτασος m. 'wide-brimmed hat', πέταλος 'spread out', πέταλον n. 'plate, leaf', πατάνη f. 'bowl' (from πετάνᾱ; from which Latin patina derives).

Latin pateō, -ēre ‘to extend, to stand open’; alongside pandō, -ere ‘to open, to spread out’ (the change t : d is explained by old athematic inflection according to Kuiper, Nasal Present 163), passus m. ‘step, fathom’; patera ‘shallow bowl’ (from patina through the influence of crater); related is petīlus ‘thin and slender’; Oscan pat[ít] ‘patet’, patensíns ‘they spread out’, Volscian Imperative an-patitu ‘adpanditō’; Scottish Gaelic aitheamh (eitheamh) ‘thread’ (as a measure), = Old Welsh etem, New Welsh edau, the same (petimā).

Old Icelandic faðmr ‘embrace, fathom, thread’, River name Fǫð, Gen. Faðar, Anglo-Saxon fæðm mf. ‘thread, fathom’, English fathom, Old High German fadam, fadum ‘thread’; also Anglo-Saxon foðer, English fother, New High German Fuder, Old High German fuodar, Old Saxon fōther, Anglo-Saxon fōðor ‘cart load’, New High German Fuder, from Germanic fōðra- ‘that which encompasses’; Gothic faþa, Middle High German vade f. ‘fence’ (as ‘enclosure’); Old High German fedel-gold ‘leaf gold’ (: Greek πέταλον), possibly Anglo-Saxon gold-fell ‘gold plate’, Middle High German golt-vel ‘gold sheet’; Lithuanian petỹs ‘shoulder’, Old Prussian pette f.; pettis m. ‘shovel, shoulder blade’; Hittite pattar, Dat. paddani ‘tablet’.

Ref : WP. II 18, WH. II 244 f., 262, Trautmann 217.

Pages : 824-825

PIET : 864

1508. pet-2, petə- : ptē-, ptō- (griech. ptā-)

English : ‘to fall; to fly’

German : ‘auf etwas los- oder niederstürzen, fliegen, fallen’

Derivative: also a r/n-stem noun pet-r̥-(g), Gen. pet-n-és ‘wing’; pet-ero-, pet-ontī ‘flying’, ptō-to- ‘falling’

Material: Sanskrit pátati ‘flies, throws oneself, falls’ (= πέτομαι, Latin petō, Old Welsh hedaṅt), Aor. apaptat; petə- in Fut. patiṣyati, Supin. pátitum, Partiz. patitá-); patáyati ‘flies’ (= Greek ποτέομαι), pātáyati ‘lets fly, hurls, lets fall’ (lengthened grade like pāta- m. ‘flight, fall, plunge’).

Greek πωτάομαι ‘to fly’, pra-pat- ‘to rush, to plunge’, pátman- n. ‘flight, path, course’ (: πότμος, ποταμός); Avestan pataiti ‘flies, rushes’, Old Persian ud-apatatā ‘rose up’, Avestan patayeiti ‘flies’, acapastōiš Inf. ‘to fall down’, paitipasti- f. ‘to go against, to oppose’ (compare Sanskrit ati-patti- ‘passage of time’), from a u-present parapaϑwant- ‘flying away (from the arrow)’; Avestan tāta- (ptātá-), ‘falling (from the rain’: Greek πτωτός likewise).

Armenian tʿr̥č̣im ‘I fly’ (pter-i-skō).

Greek Homeric πέτομαι ‘I fly’ (ἐπτόμην); also πέταμαι, ἔπτατο ‘flew away’, πτᾶς, ἔπτην, Doric ἔπτᾱν, Fut. πτήσομαι; ὠκυπέτης ‘swift-flying’, πετεηνός, (πετεσᾱνός), πετεινός (πετεσνός) ‘winged, fledged’, ποτή ‘flight’, ποτᾱνός, -ηνός ‘capable of flying, winged, flying’, ποτάομαι (and ποτέομαι, see above) ‘to fly’, πωτάομαι likewise, πτῆσις, in Suidas πτῆμα ‘flight’, πτηνός, Doric πτᾱνός ‘flying’.

Note by Andi Zeneli:

In Tsakonian and Illyrian the initial vowel drops out before the -k consonant, therefore ὠκυ-πέτης (oku ‘swift’ - petes ‘flying’ = ‘swift-flying’ was reduced in Albanian to Macedonian Σκοῦποι Skoupoi ‘Skopie, Shkup’, Σκουπηνοί skoupenoi shqypetë ‘eagles’, shqypëtar ‘eagle-man’

§ S578.4 Skoupoi: Σκοῦποι, πόλις Θρᾴκης. Λέπιδος ἐν ἱστορικῆς ἐπιτομῆς ὀγδόῳ. τὸ ἐθνικὸν Σκουπηνοί.

The stem πετα-, πτᾱ- ‘to fly’, but πετε-, πτη-, πτω- with the meaning ‘to fall’: Greek πί:-πτω (for πῐ̄-πτω after ῥῐ̄πτω) ‘I fall’; Perf. πέπτωκα, Partiz. πεπτηώς, Attic πεπτώς from πεπτᾱώς; ἀπτώς (Pind.), ἀπτής (Doric inscription) ‘not falling, not exposed to fall’; πίτνω ‘I fall’, εὐ-πετής ‘comfortable, convenient’, προ-πετής ‘forward falling, inclined’ (: Sanskrit pra-pat-), πέσος n. (Gen. πέσεος aus πέτεος) ‘cadaver’, πότμος ‘lot, fate, especially sad’, ποταμός ‘river’, literally ‘water fall’; πτῶμα, πτῶσις ‘fall’ (: πέπτωκα); πτωτός ‘falling’;

with the semantic coloring of the Latin petere: Greek πίτυλος ‘violent movement’ (: Latin petulans; compare also ἐμπεσεῖν ‘to make an attack’).

Finally, the term πτᾱ- : πτω- : πτα- has also taken on a meaning derived from 'to fall down' that signifies 'to crouch down' and 'to be timid, to be afraid': Greek κατα-πτήτην '(the horses) were frightened', πεπτηώς 'crouched', πτοίᾱ 'fright, terror' (πτωϝιᾱ, cf. Λητώ Πτῴα, Ἀπόλλων Πτῴος), πτο(ι)εῖν 'to frighten, to disturb', Passive 'to be seized by fear'.

Albanian (ptoh) ftoh ‘cool, freeze’ by Andi Zeneli

with guttural extension Greek πτήσσω (πτᾱκ-ι̯ω) 'I crouch down' (Aor. ἔπτηξα, Doric ἔπτακα, also transitive 'to frighten'; κατα-πτᾰκών), πτωσκάζω 'I crouch down fearfully, I flee', πτώσσω (πτώκσκι̯ω) similarly.

πτώξ, -κός ‘timid, fleeing’ (m. ‘hare’), with the ablaut form πτάξ m. f. ‘coward’, Gen. πτακός; πτωχός ‘beggar’; to the latter, it seems, also corresponds Armenian tʿakʿč̣im, tʿakʿeay ‘to hide oneself’.

Maybe Albanian ftoh ‘become cold, rainfall’ by Andi Zeneli

Maybe Aromanian ftohu ‘poor’ from Greek meaning ‘beggar’

Latin petō, -ere, -īvī, ītum ‘to go after something, to seek to obtain, to desire’ (petī-tor, -tio, also possibly petīgo ‘mange’ as ‘infection’); petulans ‘aggressive, cheeky, willful, exuberant’, petulcus ‘offensive’ (derived from petulus, akin to the l-form Greek πίτυλος), impetus ‘attack, assault’, praepes ‘flying ahead; swift’.

Old Welsh hedant ‘flying’, New Welsh eh-edeg ‘the act of flying’; eh-edydd m. ‘lark’;

Latvian pētīt ‘to have desire, to investigate’.

r- and n-formations: 1. with the g-form Sanskrit pataṁgá- ‘flying, bird’, pataga- ‘bird’ (petn̥-go-s; reinterpreted by the Indians as ‘going in flight’); Avestan fraptərəjāt- (-jant-) ‘bird’; Greek πτέρυξ, -υγος ‘wing’ (cf. Sanskrit patáru-); the denominative πτερύσσομαι ‘to flap with the wings’ from αἰθύσσω ‘to shake’; Old High German fed(e)rah ‘wing’, anfrk. fetheracco ‘alarum’ (-a-c- influenced by Old High German fedara-, anfrk. fethera).

2. Sanskrit páttra-, páta-tra- n. ‘wing, feather’, patará-, patáru- ‘flying’, Avestan patərəta- ‘flying’; Armenian tʿir ‘flight’, tʿiteṙn ‘butterfly’ (reduplicated), tʿertʿ ‘leaf, foliage’ (pter-); Greek πτερόν ‘feather, wing’; πτέρις ‘fern’;

Latin acci-piter, -pitris ‘hawk, falcon’ (related to the first element discussed under ōku- ‘swift’); penna ‘feather, wing’ (petnā); Old Latin pesna from pets-nā; pinna is likely a dialectal form of penna; pro(p)tervus ‘assaulting, audacious’ (pro-pteru-o-).

Old Welsh eterin ‘bird’, Pl. atar, New Welsh aderyn, adar (a secondary form from e); Old Irish ēn ‘bird’ (petno-), Welsh edn, Old Cornish hethen similarly, Old Breton etn-coilhaam ‘bird watch’, Middle Breton ezn, New Breton evn, ein ‘bird’; Old Welsh atan (peteno-), New Welsh adain ‘wing, arm’ (peten-), Breton (h)adan ‘nightingale’, with a secondary a, similar to Welsh adaf ‘wing, hand’ (petemā); Old Breton attanoc ‘flying’; Middle Irish ette, New Irish eite ‘wing’ (derived from pet-ent̥ā), Middle Irish ethait ‘bird’ = Sanskrit pátanti ‘flying’ (pet-ontī); Middle Irish eithre n. ‘tail’ (peter̥o-).

Old High German fedara, anfrk. fethera, Anglo-Saxon feðer, Old Icelandic fjǫdr f. ‘feather’ (pétrā); Old High German fettāh, Middle High German vittich, Middle Dutch vit(te)k, New High German Fittich;

Hittite pattar n., Gen. Pl. paddanaš ‘wing’.

ptĕi-, pti-: Greek πταίω ‘to stumble against something (intransitive)', to falter, to err, to have an accident’ (πταίσω, ἔπταισμαι, ἐπταίσθην), less commonly transitive ‘to push, to overturn’, πταῖσμα ‘damage, loss, misfortune, defeat’, ἰθυπτῖων ‘flying straight ahead’ (likely originally meaning ‘directly impacting = thrusting, striking’), πτίλον ‘feather, down feather’.

Ref : WP. II 19 ff., WH. II 282 f., 297 f.

Pages : 825-826

PIET : 1985

1509. peu-1, peu̯ə- : pŭ̄-

English : ‘to clean, sift’

German : ‘reinigen, läutern, sieben’

Derivative: pū-ro-, pŭ̄-to- ‘rein’

Material: Sanskrit Transitive punáti, Med. pávatē ‘purifies, cleanses (itself)’, pávitum; pavītár-, pṓtar- m. ‘purifier, cleanser’, pávitram ‘cleansing agent, sieve’; pāvana- ‘purifying’, pāvaká- (also pavāká-) ‘pure’ = Middle Persian pavāg, New Persian pāk ‘pure, clean’; Sanskrit pūtá- ‘pure’, pū́ti- f. ‘purification’; Avestan pūitika- ‘serving for purification’;

Latin pūrus ‘pure’ (formed like clā-ru-s), pūrgō, older pūrigō, -āre ‘to cleanse’; pŭtus ‘pure’, nepus ‘not pure’ (nepūt-s); putāre ‘to clean, to purify’; Middle Irish ūr ‘new, fresh, noble’, Welsh ir ‘fresh, green’; Old High German fowen, Middle High German voewen ‘to sieve, to cleanse grain’ (fawjan = Sanskrit paváyati ‘purifies, cleanses’);

uncertain Greek πτυόν, πτεόν ‘shovel for throwing, a winnowing shovel or fan (in Cyprus) a corn-measure; hence δίπτυον (díptuon, “half a μέδινος”)’ (: Old High German fowen).

Note by Andi Zeneli:

πτέον (ptéon), Attic (later attic accusative) similar accusative formation as Albanian dimën ‘winter’

Ref : WP. II 13, WH. II 390 f.

Page : 827

PIET : 1978

1510. peu-2

English : ‘to research, to understand’

German : ‘erforschen, begreifen, verständig sein’

Material: Greek νή-πιος (νη-πϝ-ιος) and νη-πύ-τιος ‘foolish, childish’, πινυτός ‘wise’, πινυμένην · συνετήν Hesychius (based on a present πι-νῡ-μι from πυ-νῡμι); Latin putāre ‘to reckon, to calculate, to suppose, to think’; Old Church Slavonic is-py-tъ ‘inquiry’, pytajǫ, -ati ‘to inquire, to seek’.

Albanian pyes, pves, ves ‘to inquire, to seek, ask’ by Andi Zeneli

Ref : WP. II 13 f.; anders Schwyzer Gr. Gr. 1, 696[2].

Page : 827

PIET : 0

1511. peu-3

German : ‘Schaum’

See also : s. unter pŭ̄-1, S. 847.

Page : 827

PIET : 0

1512. pēu- : pəu- : pŭ̄-

English : ‘to hit; sharp’

German : ‘schlagen; scharf, schneidend hauen’

Material: Latin paviō, -īre ‘to strike, to stamp’, depuere ‘to cut’, pavīmentum ‘beaten ground, floor’; from a participle putos comes putō, -āre ‘to cut’, amputāre ‘to cut off, to trim away’, puteus ‘ditch, pit, well’ (‘excavated pit’); based on a d-present ‘to make low, to be low’ likely relates to pudet, -ēre ‘to feel shame’, prōpudium ‘shameful deed, monster’, perhaps repudium ‘rejection’, tripudium ‘three-step dance’, Umbrian ahatripursatu ‘to strip away’.

Here too, Latin pāveō, -ēre ‘to be frightened’ (pavor ‘fear’, pavidus ‘timid’) signifies ‘to be struck down’; New Dutch fūen ‘to strike with a withe’ (a custom during Carnival), Old High German urfūr ‘cut-off’, arfūrian, Anglo-Saxon ā-fȳran ‘to cut off’.

Lithuanian pjáuju, pjáuti (pēu̯i̯ō) means ‘to cut, to harvest, to slaughter’, with variations such as pjúklas m. ‘saw’ and pjūtìs f. ‘harvest time, August’; Latvian pĺaũt means ‘to mow, to harvest’, while pĺava f. refers to ‘meadow’ (similar to Lithuanian piovà). Old Prussian has piuclan n. meaning ‘sickle’.

It is possible that the post-Homeric παίω ‘to strike, hit; to strike one thing against another; to drive away; (sexual intercourse) ; (figuratively) to quench one's thirst; (intransitive) to strike against or upon; to devour’ corresponds to Latin paviō; the Aorist ἔπαισα, etc. (instead of ἔπαυσα), would be a new formation from the Present tense. In relation to παίω, we certainly find doric παιᾱ́ν, Ionic παιήων, and Attic παιών as ‘he who heals diseases through magical strike (Apollo)’, which is linked to the phrase ἰὴ πᾱιήων as a beginning of a hymn of praise.

Albanian pajis ‘I equip with a striking weapon’, Medio Passive pajisem ‘I become equipped with a cutting tool’, pajisje ‘cutting tools, weapons’, Aorist pajisa ‘I equipped’ from the Illyrian Aorist παισα by Andi Zeneli

παιών

Ancient Greek

Pronunciation

(5th BCE Attic) IPA(key): /pai̯.ɔ̌ːn/

(1st CE Egyptian) IPA(key): /pɛˈon/

(4th CE Koine) IPA(key): /pɛˈon/

(10th CE Byzantine) IPA(key): /peˈon/

(15th CE Constantinopolitan) IPA(key): /peˈon/

Noun

παιών • (paiṓn) m (genitive παιῶνος); third declension

physician, healer

(prosody) paeon

Declension

Third declension of ὁ παιών; τοῦ παιῶνος (Attic)

Derived terms

παιωνίᾱ (paiōníā)

παιωνίζω (paiōnízō)

παιωνικός (paiōnikós)

παιώνιος (paiṓnios)

παιωνισμός (paiōnismós)

Ref : WP. II 12, 76 f., WH. II 266, 267, 381 f., 393 f., Trautmann 217.

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PIET : 1977

1513. peuk̂- und peug̑-

English : ‘to stick; to punch’

German : ‘stechen’, auch ‘boxen’ (’mit vorgestrecktem Knöchel des Mittelfingers’)

Material: 1. peuk̂-: Greek πεῦκος n. ‘point, thorn’ in Greek περι-πευκές, Homeric ἐχε-πευκές ‘provided with a point’; πευκεδανός ‘piercing, wounding’, later ‘bitter’, πευκάλιμος ‘sharp, penetrating’;

Here as ‘the piercing one’ the root noun peuk̂-: puk̂- ‘spruce’ in Greek πεύκη f. ‘pine, anything made from the wood of the tree, torch of pine-wood, wooden writing-tablet’, Thracian Placename Πεύκη, Illyrian a folk name Peucetii, Middle

Irish ochtach f. (puk̂tākā) ‘spruce, spear’; Old High German fiuhta, Old Saxon fiuhtia (fiuhtjōn) ‘spruce’, Old Prussian peuse f. ‘pine’ (Baltic piaušē), with the reduced form. Lithuanian pušìs f., Gen. Pl. pušų̃, East Lithuanian Nom. Pl. pùšes (consonant stem).

2. peuĝ-: Greek πύξ Adv. ‘with the fist’, πυγμή f. ‘fist, boxing, as an athletic contest, generally, fight, a measure of length, the distance from the elbow to the knuckles (= 18 δάκτυλοι (dáktuloi), about 34 centimetres or 131⁄2 inches)’, πυγμαῖος ‘a fist high, dwarf’, πυγών, -όνος m. ‘ell, distance from the elbow to the first joint of the fingers, used as a measure of length’, πυγ-μαχος, πυκτής ‘boxer’; Latin pugil the same, pugnus m. ‘fist’, pūgnō, -āre ‘to fight’, pungō, -ere, pupugī, punctum ‘to stab’, pūgiō m. ‘dagger’.

Ref : WP. II 15, WH. II 383 f., Trautmann 232, Specht Indog. Dekl. 57 f.

Page : 828

PIET : 860

1514. peu̯ə-

See also : s. pŭ̆-2.

Page : 828

PIET : 0

1515. peu̯ōr, pŭ̆r, Gen. pu-n-és, Locative puu̯éni

English : ‘fire’

German : ‘Feuer’

Comments: with various adjustments of the r- and n- forms and the vocalism.

Material: Armenian hur (Gen. hroy) ‘fire’ (pŭ̆r-), hn-oc̣ ‘oven’ (pŭ̆n-); Greek πῦρ, πῠρός ‘fire’, which includes πυρᾱ́ ‘hearth, pyre’, πυρετός m. ‘fever’, πυρσός m. ‘brand torch’, Corinthian Πυρϝος ‘horse name’ (‘fire-red’), πυρρός, poetic πυρσός ‘fire-red’ (πυρσϝός);

Note by Andi Zeneli:

πυρσός m. ‘brand torch’ similar formation to θύρσος ‘wand wreathed in ivy and vine-leaves with a pine-cone at the top, carried by the devotees of Dionysus’

Umbrian pir ‘fire’ (pūr), Accusative purom-e ‘into the fire’ (pŭr-), Oscan aasaí purasiaí ‘in araigniaria’;

Old Icelandic fūrr m. ‘fire’ (pūr-) and fȳrr, fȳri; Old High German, Old Saxon, Old Frisian fiur (peu̯ri); Old High German older fuir (disyllabic, cf. Musp. vugir), Anglo-Saxon fȳr (from the Locative puu̯éri);

Gothic fōn ‘fire’ (pu̯ōn), Gen. Dat. funins, funin (the latter from puneni, a blend of puu̯éni : pun-és), Old Icelandic funi m. ‘fire’; Old High German funko, Middle English fonke ‘spark’; with ablaut (pu̯on-) Middle Dutch vanke ‘spark’;

Old Prussian panno ‘fire’, panu-staclan ‘ray of fire’ (pu̯on-u), loanword Finnish panu ‘fire’;

Slavic pūri̯a- m. ‘glowing ash’ in Czech pýř m. and pýři n. the same; alongside Czech pyřina ‘ember’, Czech pýřeti ‘to glow’, Serbian upíriti ‘to kindle’, etc.;

Hittite paḫḫur, paḫḫuwar, Dat. paḫhu(e)ni ‘fire’; Tocharian A por, B puwā̆r, pwār the same.

Ref : WP. II 14 f., WH. II 391, Trautmann 206, 232, Benveniste Origines 1, 10; Pedersen Hittite 187 f.

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PIET : 859

1516. pezd-

English : ‘to break wind’

German : ‘leise einen Wind streichen lassen’

Comments: (cf. perd- ‘to make a loud fart’)

Material: Greek βδέω ‘to let out a quiet sound’ from βzδέω (derived from pezdō), to which βδό-λος ‘stink’ is related, formed with a new o-grade, and βδε-λύ-ς ‘fearing, despising’ in Βδελυ-κλέων ‘he who despises Cleon’, as well as being the basis for βδελυρός ‘disgusting’, βδελύσσομαι ‘to abhor, to feel disgust’, βδύλλω ‘to abhor, to fear’, but also related to ‘βδέω’;

Latin pēdō, -ere ‘to fart’ (pezdō), pōdex ‘the rear’ (pozd-ek-s), pēdis ‘praise’ (due to the diminutive pēdiculus from older pēdex);

Little Russian pezdíty and the long-stemmed (originally bьzd-) bzdíty, Russian bzdětь ‘to let out a quiet sound’, Slovenian pezdẽti, Lithuanian bezdù, bezdẽti, Latvian bezdêt ‘to let out a quiet sound’, Lithuanian bìzdas ‘anus’, bìzdžius ‘gusher’; Baltic bezdēti is based on pzdēti alongside pezdēti; it may also involve contamination with the root bhes- ‘to blow’, as noted above on page 146.

Albanian bisht (anus), tail’ by Andi Zeneli

Ref : WP. II 68 f., WH. II 272 ff., Trautmann 221;

See also : vgl. oben pes-1.

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PIET : 2014

1517. pətḗ(r) Gen. pətr-és, -ós

English : ‘father’

German : ‘Vater, Haupt der Großfamilie’

Derivative: di̯ēus-pətēr ‘sky father’; somo-pətōr ‘of the same father’; pətri̯o- ‘fatherly’; pətruu̯i̯o-s ‘father's brother’.

Material: Sanskrit pitár-; Avestan pitar- alongside Nom. pta, ta, etc.; Armenian hair (pətēr), Gen. haur (pətros); Greek πατήρ, πατρός, in the compound εὐ-πάτωρ ‘a good father’.

Latin pater, -tris ‘father’; patres ‘ancestors, patricians’; Oscan patir ‘father’, Umbrian Iu-pater ‘Jupiter’, Dat. Sg. Oscan patereí, mars.-Latin patre; Old Irish athir (pətēr), Gen. athar (pətros) ‘father’; via Gaulish gutu-ater; Gothic fadar, Old Icelandic faðir, Anglo-Saxon fæder, Old High German fater ‘father’; Tocharian A pācar, B pācer; also in Sanskrit Dyāus pitā, etc.

Derivations: Sanskrit pítrya-, Greek πάτριος, Latin patrius ‘fatherly’, Middle Irish aithre f. ‘fatherly kin’; Sanskrit pítr̥vya-, Avestan tūirya- (ptərvya-), Latin patruus, Old High German fetiro, fatirro, fatureo (Germanic faðuru̯ia-) ‘father's brother’.

New High German ‘Vetter’, Anglo-Saxon fædera ‘father's brother’ (compare Greek πάτρως from pətrōus, with shifted meaning πατρώιος ‘fatherly’); Old Persian hama-pitar- = Greek ὁμο-πάτωρ, compare Old Icelandic sam-feðra ‘of the same father’ (-fadrjans); compare Greek πατρυιός ‘stepfather’ (after μητρυιᾱ́ ‘stepmother’), Armenian yauray, etc.; uniquely in individual languages, Greek πάτρη, Attic πάτρᾱ ‘fatherland’, πατρίς, -ίδος f. ‘the same’.

Latin patria, etc., patrōnus ‘protector’, patrō, -āre ‘accomplish, carry out’; proprius ‘own, peculiar, constant’ derived from prop(a)trios ‘from the progenitors, inherited as ancestral property’, see WH. II 374 f.; Middle Welsh edryð ‘dwelling’ could originally mean ‘paternal possession’, comparable to Middle Irish aithre; Old Icelandic feðgar Pl. ‘father and son’ (compare Greek πατρικός ‘fatherly’); feðgin Pl. ‘parents’ (feðr-gin).

Ref : WP. II 4, WH. II 263 ff.; Deriving from the babbling word pā- as noted by Kretschmer in WZKM 51, 315 f; or related to pō(i)- meaning ‘to protect’.

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PIET : 846

1518. pid-

English : ‘to bear (child)’

German : ‘gebären’ ursprüngl. ‘stark ziehen’

Comments : nur germ. und Celtic

Material: Gothic fitan 'to bear', perhaps related to Anglo-Saxon fitt 'strife', English fit 'a fit of illness', North West Frisian fits 'bitey'; Middle Irish idu, Gen. idan, Nom. Pl. idain 'birth pains, pain'; the Middle Irish inflection goes back to Old Irish ā-inflection, as for example, Middle Irish persu 'person' from Old Irish persan; therefore, the Old Irish Nom. Sg. must have sounded like idan (pidunā).

Ref : WP. II 70; vgl. Feist 155 f.

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PIET : 2017

1519. pik(h)o-

English : ‘lump, knot’

German : ‘klumpiges, Knoten’

Material: Avestan pixa- 'knot' in nava-pixəm 'nine knots'; Latvian piks, pika 'clod of earth and clay', sniega-pika 'snowball'.

Ref : WP. II 70.

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PIET : 911

1520. pi-lo-

English : ‘hair’

German : ‘Haar’

Derivative: s-Stamm piles-

Material: Latin pilus m. 'hair', from which the collective 'hair knot' is also pila f. 'ball, bundle, straw doll'; based on an s-stem, pil-s-os 'felted', in Greek πῖλος m.

'felt', πῑλέω 'to felt', Latin pilleus, -eum 'felt cap, felt hat' (pilseu̯o-); Old Church Slavonic plъstь 'felt'.

Albanian plis ‘felt cap, felt hat’ by Andi Zeneli

Ref : WP. II 71, WH. II 302 f., 304 f.

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PIET : 2010

1521. pi-n-

English : ‘a piece of wood’

German : ‘Holzstück’

Material: Sanskrit pínakā-m 'stab, stock, club'; Greek πίναξ, -ακος 'beam, plank, writing board, painting'; Old High German witu-fîna f., Middle Dutch vîne 'wood pile'; Old Church Slavonic рьпь m., Serbian pânj, etc. 'tree trunk, log'.

Ref : WP. II 71; Vasmer 2, 335;

See also : likely related to spei- 'pointed, pointed piece of wood'.

Page : 830

PIET : 912

1522. pīp(p)-

English : ‘to squeak’

German : ‘piepen’

Comments: also unreduplicated pī̆- with various derivations. Sound word.

Material: Sanskrit píppakā 'a specific bird', pippīka- 'a bird'; Greek πῖπος f. or πίππος m. 'young bird', πῑπώ, πίπρα f. 'a type of woodpecker', πιπ(π)ίζω 'to chirp'.

Albanian pipëtij ‘whisper’ by Andi Zeneli

Latin pīpilō, -āre, pīpiō, -īre, pīpō, -āre 'to chirp', pip(p)itāre 'from the natural sound of mice', pīpulum 'the whimpering'; Oscan pipatio 'the cry of one lamenting'; New High German (New Dutch) piepen (with prevented sound change).

Lithuanian pỹpti 'to whistle' (loanword); Czech piptěti 'to chirp', Slovenian pípa 'hen; pipe', Serbian pipa ‘a disease of hens (related to New High German Pips)’, etc.;

Czech pikati 'to chirp', and similar forms; Bulgarian pile, Serbo-Croatian pïle 'chick', and similar terms; similar to Albanian bibë 'young water bird', Armenian bibem 'to peep', Greek πίφιγξ, πιφαλλίς 'a bird'.

Ref : WP. II 70, WH. II 309; Vasmer 2, 363 f.

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PIET : 2784

1523. pīzdā-

English : ‘vulva’

German : ‘weibliche Scham’

Grammar : f.

Material: Albanian pith (pidhi) m. 'vulva'; Czech pizdà, Russian pizdá, Polish pizda (the same meaning), from which are derived Lithuanian pyzdà, Latvian pīzda f. (also with the same meaning), and Old Prussian peisda 'buttocks'.

Ref : WP. II 69, Trautmann 211;

See also : compare also pezd- S. 829.

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PIET : 910

1524. plab-

English : ‘to babble’, etc.

German : ‘plappern u. dgl. Schallvorstellungen’

Material: Old Irish labar 'tongue'; Welsh llafar 'speech, sound'; Old Cornish lauar 'sermo'; Breton lavar 'word'; Irish amlabar 'mute'; Welsh aflafar, Old Cornish aflauar 'infant'; Old Irish labraid, related to labrathar 'speaks'; Welsh llafaru 'to speak'; Cornish lauaraf 'I speak'; Celtic River name Labarā 'labor' (Bavaria); possibly related to Low German Middle English flappen 'to strike, clap, chatter', English flap 'to strike';

In terms of sound imitation, Latin plōrāre 'to cry out' (Old Latin); to weep aloud.

Maybe Albanian llaf ‘word’, llafos ‘speak’

Illyrian labarum ‘the word Christ’

Ref : WP. II 93.

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PIET : 0

1525. plā-k-1: plə-k-, ple-k- : plŏ̄-k-, plei-k- und pelə-g- : plā-g- : plə-g-

English : ‘wide and flat’

German : ‘breit und flach, ausbreiten’

Comments : Erweiterung von pelə- S. 805

Derivative: plək-s ‘Platte’

Greek πλάξ, -κός: Greek word meaning ‘surface (of the sea, a mountain plateau), plate’.

Old Icelandic flǣr Pl. aus flahiz: Old Norse plural form derived from flahiz.

πλακόεις: Greek for ‘flat’.

πλακοῦς, -οῦντος m.: Greek for ‘flat cake’ (which led to the Latin word placenta).

Latin placeō, -ēre: Latin verb meaning ‘to please, to be pleasing’.

placidus: Latin adjective meaning ‘flat, even, smooth, calm, peaceful’.

ablautend plācāre: An ablaut form (a form of vowel gradation) meaning ‘to make smooth, to appease’.

plancus: Possibly nasally influenced Latin term meaning ‘flat foot’.

Old Norse flā, Pl. flǣr (flah-iz = Greek πλάκ-ες) and flār (flahō) f. ‘ledge on a rock wall’, Norwegian flaa the same; Norwegian flag n. ‘open sea’, Old Norse flaga ‘thin layer of earth’, Middle Low German vlage ‘layer of earth’; high-grade (ablaut) Old Norse flō (flōhō) f. ‘layer, stratum’, Old English flōh (stānes) f. ‘stone tile’, Old High German fluoh, Middle High German vluo ‘rock wall, precipitous rock’, New High German Flühe, Swiss Fluh, Flüh ‘rock wall, rock slab’; perhaps Germanic ō from Indo-European ō because of Latvian pluoci m. Pl. ‘layer, stratum’;

Lithuanian plãkanas ‘flat’, plõkas ‘floor screed’, plãkė ‘lead, sheet of lead’; Latvian plāce ‘shoulder blade’, plācenis ‘flat cake’; plùoku (planku) ‘to become flat’, plaka ‘cow pat’, plakans ‘flat’; uncertain is the formal assessment of Lithuanian plókščias ‘flat, level’, plaštakà ‘flat hand’ (originally through dissimilation from plāsktį̆os), Latvian plāskaîns ‘smooth, flat, and broad at the same time’, Old Church Slavonic ploskъ ‘flat’ (plă̆k-sko-);

Tocharian:

AB plāk-: ‘to agree’.

A plākäm: ‘permission’.

B plāki: ‘consent’.

am-plākätte: ‘without asking for permission’.

Based on the root plek-:

Lithuanian pleksnẽ: ‘broad turnip’.

Latvian pl’ęka (beside plaka ‘cow pat’), plece: ‘flatfish, butts’, plęcs: ‘shoulder’.

Zero-grade form pl̥ḱā́:

Celtic (p)lika in Gallic Arelica (at Lake Garda), ‘east of the rock slab of Sirmione’.

fass. lia: ‘bottom of the oven’ (Hubschmid Zh. Pr. 66, 62 f.).

Expressive -kk- in Middle Irish lecc: ‘stone slab’.

Welsh llech and Breton lec’h: same meaning.

i-root plei-k-:

Lithuanian pleikiù, pleĩkti: ‘to make broad’.

plaikstýti: ‘to open outer garments over chest and shoulders’, literally ‘to make oneself broad’.

Related to Middle High German vlīen, vlīgen: ‘to lay in layers, arrange, prepare, decorate’.

Middle Dutch vlī(h)en: Same meaning.

Root form with -g:

Greek πέλαγος: ‘open sea’ (‘aequor’), related to the pre-Greek inhabitants of the Thessalian plain, the Pelasgians (Πελασγοί): ‘inhabitants of the flatland’ (πελαγ-σκοί).

pre-Greek. πλάγος n.: ‘side’, τὰ πλάγια: ‘the sides, flanks’, πλάγιος: ‘(turning to the side =) transverse, oblique’.

Latin:

plaga: ‘surface, net, cover; region, landscape’.

plagula: ‘fold of a toga, sheet of paper’.

plagella: ‘rag’.

Old Norse (New Icelandic):

flōki m., Old English (Anglo-Saxon) flōc m.: ‘flounder’, English flook-footed: ‘flat-footed’.

Old High German: flah (-hh-), Dutch flak, flach: ‘smooth’.

Old Saxon flaka f.: ‘sole of the foot’.

Norwegian flak n.: ‘disk, ice floe’.

Old Norse (Old Icelandic) flaki, fleki m.: ‘boarded enclosure’.

Tyrolean-Carinthian:

flecken: ‘board, plank’.

Ref : WP. II 90 f., WH. II 314 ff., Trautmann 222 f.; Vasmer 2, 365 f., 367.

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PIET : 0

1526. plāk-2, plāg- , auch plēk-, plēg-

English : ‘to hit’

German : ‘schlagen’

Derivative: plāgā 'strike'

Material: Greek πλήσσω (plāk̯ī̯ō), πλήγνυμι 'to strike', πληγή, Doric πλᾱγα 'strike', πλῆκτρον 'mallet', etc.; nasalized form πλάζω (πλαγγι̯ω) 'to strike, to beat' (πλάγξω, ἐπλάγχθην).

Latin plāga 'strike, wound', plangō, -ere 'to strike: to beat the breast, to mourn loudly'; Middle Irish lēn, Gen. lēoin 'sorrow, wound' (plakno-), léssaim 'I strike violently' (plang-sō);

Gothic faiflōkun 'they were struck, they mourned'.

Anglo-Saxon flōcan 'to clap in approval', Old Saxon flōcan 'to curse' (originally from 'to strike the breast loudly'), Old High German fluohhon, fluoh 'curse'.

Old Icelandic flōki 'stamped felt'; from the Germanic roots, there are likely also words for 'impact, gust of wind' and 'to beat with wings, flutter, flicker': Old Icelandic flaga 'sudden attack'; Middle Dutch and Middle High German vlage 'blow, attack, storm'; English flaw 'gust of wind, jump, crack'; Old Icelandic flǫgra 'to flutter'; Old High German flagarōn 'to fly around'.

With Germanic k: Old Icelandic flǫkra (flakurōn) 'to wander about', Middle High German vlackern, Dutch vlakkeren 'to flicker', Anglo-Saxon flacor 'flying', flicorian 'to flicker', Old Icelandic flǫkta (flakutōn) 'to roam about, to flutter'; expressive Old Icelandic flakka 'to flutter, to wander about'; Old Dutch vlacken 'to jerk'.

Nasalized Middle Dutch vlunke ('wing'); Old Icelandic flengja 'to beat' (related to English fling 'to throw' from Old Icelandic); to which is related Latin lancea 'the original Spanish lance' (a Celtic word).

Lithuanian plakù, plàkti 'to strike, to punish', plõkis m. 'beating with a rod'; Old Church Slavonic plačǫ, plakati sę 'to strike one's breast, to weep, to lament';

Alongside plāk/g- stands plēk/g-: Latin plectō, -ere 'to punish, to chastise', Lithuanian plíek-iu, -ti 'to strike, to beat, to punish', dialectal plėgà 'beating, punishment'.

Ref : WP. II 91 ff., WH. II 315 f., 321 f., Trautmann 222 f.; Vasmer 2, 364 f.;

See also : wohl zu pelə-: plā- S. 805, also ursprüngl. ‘breit schlagen’.

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PIET : 2032

1527. plăt- (plăd-), plĕt-, plŏt-, plət-

English : ‘wide, flat’

German : ‘breit und flach; ausbreiten’

Comments: Extension of pelə-: plā- etc., see there; for the relationship of vowels, compare plāk- : plēk- etc. and plāk- : plēk- : plĕk- ‘to strike’.

Derivative: plet-i̯o-/-i̯ā ‘shoulder width’, plet-os- ‘width’, pletə-men- ‘width’; pletə-no- ‘wide’, pl̥tə-no- etc.; pl̥tu- ‘wide’, pl̥tə-u̯ī ‘the large one, the wide one’.

Material: Aryan pleth-: Sanskrit práthati ‘spreads out’, -tē ‘stretches out, spreads’, pr̥thá- m. ‘flat hand’, práthas- n. = Avestan fraϑah- n. ‘width’, Sanskrit pr̥thú-, Avestan pərəϑu- ‘wide, broad, spacious’, fem. Sanskrit pr̥thvī́, Avestan pərəϑwī (also as noun ‘surface’), alongside pl̥t(h)əu̯-: Sanskrit pr̥thivī́ f. ‘earth’ (‘surface of the earth’) = Greek Πλάταια (Plataea), Gallic GN Litavī f., Gallic-Latin Letavia, unless to be read Litavia, New Welsh Llydaw ‘Brittany’, Middle Irish Letha etc.

Note by Andi Zeneli:

Appiani Dual τὼ Πᾰ́ρθω (tṑ Párthō) daughter of Illyrius, ὁ Πᾰ́ρθος (ho Párthos) ‘a Parthian, citizen of the city of Partha’.

Φασὶ δὲ τὴν μὲν χώραν ἐπώνυμον Ἰλλυριοῦ τοῦ Πολυφήμου γενέσθαι• Πολυφήμῳ γὰρ τῷ Κύκλωπι καὶ Γαλατείᾳ Κελτὸν καὶ Ἰλλυριὸν καὶ Γάλαν παῖδας ὄντας ἐξορμῆσαι Σικελίας, καὶ ἄρξαι τῶν δι’ αὐτοὺς Κελτῶν καὶ Ἰλλυριῶν καὶ Γαλατῶν λεγομένων. καὶ τόδε μοι μάλιστα, πολλὰ μυθευόντων ἕτερα πολλῶν, ἀρέσκει. Ἰλλυριῷ δὲ παῖδας Ἐγχέλεα καὶ Αὐταριέα καὶ Δάρδανον καὶ Μαῖδον καὶ Ταύλαντα καὶ Περραιβὸν γενέσθαι, καὶ θυγατέρας Παρθὼ καὶ Δαορθὼ καὶ Δασσαρὼ καὶ ἑτέρας, ὅθεν εἰσὶ Ταυλάντιοί τε καὶ Περραιβοὶ καὶ Ἐγχέλεες καὶ Αὐταριεῖς καὶ

Δάρδανοι καὶ Παρθηνοὶ καὶ Δασσαρήτιοι καὶ Δάρσιοι. Αὐταριεῖ δὲ αὐτῷ Παννόνιον ἡγοῦνται παῖδα ἢ Παίονα γενέσθαι, καὶ Σκορδίσκον Παίονι καὶ Τριβαλλόν, ὧν ὁμοίως τὰ ἔθνη παρώνυμα εἶναι. καὶ τάδε μὲν τοῖς ἀρχαιολογοῦσι μεθείσθω.

They say that the country received its name from Illyrius, the son of Polyphemus; for the Cyclops Polyphemus and his wife, Galatea, had three sons, Celtus, Illyrius, and Galas, all of whom migrated from Sicily; and the nations called Celts, Illyrians, and Galatians took their origin from them. Among the many myths prevailing among many peoples this seems to me the most plausible. Illyrius had six sons, Encheleus, Autarieus, Dardanus, Maedus, Taulas, and Perrhaebus, also daughters, Partho, Daortho, Dassaro, and others, from whom sprang the Taulantii, the Perrhaebi, the Enchelees, the Autarienses, the Dardani, the Partheni, the Dassaretii, and the Darsii. Autarieus had a son Pannonius, or Paeon, and the latter had sons, Scordiscus and Triballus, from whom nations bearing similar names were derived. But I will leave these matters to the archaeologists.

Armenian *lain* ‘broad’ (pletə-no-). Greek *πλατύς* ‘flat, broad’ (= Sanskrit *pṛthú-*), *πλάτος* n. ‘breadth’ (reformation of *πλέτος* = Sanskrit *práthas-* after *πλατύς*), *πλάτη* ‘oar blade’, *ὠμο-πλάτη* f. ‘shoulder blade’, *πλάτανος* ‘plane tree’ (‘broad-branched’); *πλαταμών* ‘any flat body’ (cf. Sanskrit *prathimán-* m. ‘breadth, extent’); *πλαταγή* ‘clapping sound’; formally unclear are *παλαστή* ‘flat hand’, *πλάστιγξ* ‘flat bowl’; Latin *planta* f. ‘sole of the foot’ (pla-n-tā); *planta* ‘sapling’ is a back-formation to *plantāre* ‘to level the ground’.

Welsh *lled*, Cornish *les*, Breton *let, led* m. ‘breadth’ (from the neuter *pletos* = Sanskrit *práthas-*), Welsh *lledu*, Breton *ledaff* ‘to spread out’, Old Irish *lethaim* ‘I stretch out, expand’ (probably also Old Irish *leth* n. ‘side’ etc.), Comparative Welsh *lled* ‘broader, wider’ (*plet-is*), Old Irish *letha* ‘broader’, Positive *pl̥teno-* in Old Irish *lethan*, Welsh *llydan*, Breton and Cornish *ledan* ‘broad’, Gaulish *Litana* (forest), *Litano-briga*; Middle Irish *leithe* ‘shoulder’ (*pleti̯ā*), Middle Irish *lethech* ‘flounder’; Old Irish *less*, Welsh *llys* ‘fort’ (*pl̥t-to-*).

In Germanic with ablaut a : ō: Middle High German *vluoder* ‘flounder’, nasalized Middle High German Low German *flunder* same, Middle Dutch *vlundere* same, Dutch *vlonder* ‘thin board’, Old Icelandic *flyðra* f. ‘plunder’, Swedish *flundra* same, Norwegian also ‘small flat stone’; Germanic *flaþōn* in Old High German

*flado* ‘sacrificial cake’, Middle High German *vlade* ‘broad, thin cake’, New High German *Fladen, Kuh-fladen* (‘cow pat’), Norwegian *flade* m. ‘small plain, flat field’; Middle Dutch *vladder* ‘thin layer of peat’.

Lithuanian *plõtyti* ‘to spread out’, *plótas* ‘plate’, *plõtis* ‘breadth’, Latvian *plãtît, plèst*, ‘to spread thinly’; Old Church Slavonic *plastъ* ‘flat object’, Russian *plast* ‘layer’ (root form plāt-); Lithuanian *splečiù*, *splẽsti* ‘to spread, to lay out’ (uncertain due to the initial *s*-, which does not appear elsewhere in this group), *platùs* ‘broad’ (a = o, different from *πλατύς*, *pr̥thú*-), *plantù, plàsti* ‘to become broader’, Old Prussian *plasmeno* f. ‘forepart of the sole of the foot’; from the root form *plĕt*-: Lithuanian *plėtóti* ‘to spread out’, Old Church Slavonic *plesna* ‘sole of the foot’ (*plet-s-nā*, corresponding to Sanskrit *práthas*-); but Slavic *plęsati* ‘to dance’ is not related here due to Lithuanian *plęšti* (*plenk̂*-).

Old Church Slavonic *plešte* ‘shoulder’, Russian *plečë* same (Russian *bělo-plekij* ‘white-shouldered’, a neologism based on *plečë* = Old Bulgarian *plešte*, cf. above Middle Irish *leithe*).

With final voiced consonant: Old Icelandic *flatr*, Old High German *flaz* ‘even, flat’, Old Saxon *flat* ‘flat, shallow’ (full grade Middle Dutch *vlōt* same), Old Icelandic and Anglo-Saxon *flett* n., Old Saxon *flet, fletti* ‘floor in a house’, Old High German *flazzi, flezzi* ‘leveled ground, threshing floor, hallway, vestibule’ (New High German *Flötz* ‘flat geological layer’); Old High German *flazza* ‘palm of the hand’; Latvian *plañdît* ‘to make broad’.

Ref : WP. II 99 f., WH. II 316 ff., 319 f., Trautmann 222 f., 225 f.

Pages : 833-834

PIET : 944

1528. plē-, plə-

English : ‘to split, cut off’

German : ‘abspalten, abreißen’

Comments: expanded with -s-.

Material: Old Icelandic flasa f. 'thin slice, splinter', fles f. 'flat cliff'; Icelandic, Old Swedish flas 'scale, flake'; Norwegian flasa 'to chip off, to split'; Icelandic flaska 'to become split'; Lithuanian plãskanos Pl. 'flakes in the hair'.

Ref : WP. II 93;

See also : Compare below plēk̂- and so on.

Page : 834

PIET : 0

1529. plēi-, pləi-, plī-

English : ‘naked, bare, bald’

German : ‘kahl, bloß’

Derivative: plī-no- 'bald'

Material: Norwegian dialect flein 'bald, naked', noun form 'bald spot', fleina 'to become bare, to go bald', and 'to show teeth, to grin'; Lithuanian plýnas 'even, bare, bald', plýnė, pleĩnė 'bald plain'; plìkas 'bald', plìkė 'bald head, bare plain', pleĩkė 'baldness', plinkù, plìkti 'to become bald'; Latvian pliks, pleiks 'bare, bald'; Russian - Church Slavonic plěšь 'baldness', plěšivъ 'bald', Czech pleš f. 'bald head', etc. Also compare Norwegian flisa 'to grin, to laugh, to giggle', fleis 'face' (literally 'grinning face, grimace'), flire 'to chuckle, to laugh', Old Icelandic flim 'mockery';

Also related is the Upper Italian (Rhaetian) personal name Plinius.

Ref : WP. II 93, Trautmann 226 f.; Vasmer 2, 371 f.;

See also : vgl. unten unter plēk̂- usw.

Page : 834

PIET : 945

1530. pleĥ-

English : ‘to plait, weave’

German : ‘flechten, zusammenwickeln’

Comments: probably an extension of pel- 'to fold'.

Material: Sanskrit praśna- m. 'braid, weave' (also plā́śi- m. 'entrails'); Avestan ərəzato frašnəm 'with a silver breastplate'; Greek πλέκω 'to weave' (= Latin plicō), participle πλεκτός; πλεκτή 'rope, net', πλέγμα n., πλέκος n., πλόκανον 'braid, woven work', πλοκή 'braid; scheme', πλόκος, πλόκαμος, πλοχμός (πλοκ-σ-μος, compare the Attic τὸ πλέκος) 'hair braid, curl';

Albanian presumably plaf 'colored, woolen blanket' (ploĥ-s-ko-), plëhurë, pëlhurë 'coarse canvas'.

Latin plicō, -āre 'to fold together, to twist together', with an i in compounds like explicāre, implicāre, applicāre; t-present plectō, -ere, -xī, -xum 'to weave, to interweave' = Old High German flehtan, Anglo-Saxon fleohtan (with related forms such as flustrian), Old Icelandic flētta 'to braid'.

Old Icelandic flētta f. 'braid'; Anglo-Saxon fleohta m. 'fence'; Gothic flahta 'lock of hair'; Old High German flahs, Anglo-Saxon fleax n. 'flax' (via Dutch vlijen 'to braid', see Franck van Wijk 749); Old Church Slavonic pletǫ, plesti 'to braid' (if derived from 'west Indo-European' guttural, from plek-tō), with ablaut, Old Church Slavonic plotъ 'fence'.

Ref : WP. II 97 f., WH. II 321, 323, Trautmann 224, Lommel KZ. 53, 309 ff.

See also : zur t-Erweiterung s. oben S. 797 unter peĥ-.

Pages : 834-835

PIET : 2036

1531. plēĥ-, pləĥ- und plēiĥ-, plīĥ-

English : ‘to tear, peel off’

German : ‘reißen, abreißen (abschälen)’

Material: 1. Old Icelandic flā (flahan), Anglo-Saxon flēan ‘to strip off the skin’, Old Icelandic fletta (flahatjan) ‘to strip off (the skin, the clothes)’, Norwegian flaga ‘to be peeled (from the bark)’, Old Icelandic flagna ‘to peel off’; nasalized Old Icelandic flengja ‘to throw’, Norwegian the same, ‘to tear off’; with Germanic -k- (= Indo-European g), Old Icelandic flakna = flagna (skip-flak ‘shipwreck’), flaka ‘to open up, to split apart, to yawn’.

Lithuanian plė́š-iu, -ti ‘to tear’ (transitive), nuplė́šti ‘to tear off (e.g., clothes), to skin off’, plėšzinỹs ‘freshly torn field’; Latvian pluôsît Iterative ‘to tear, to tug’;

possibly Albanian plas ‘to burst, to break’, plasë ‘cleft = gap, crack; loophole’, pëlsás, Aor. plasa ‘to burst, to spring, to perish’.

2. ēi-, ī- forms: Lithuanian pléišu, -ėti ‘to tear, to burst (from the skin)’, plaiš-inti ‘to cause to burst’, plýš-ti ‘to tear, intransitive’, plyšỹs, plyšẽ ‘tear, crack’; Latvian intransitive plîst ‘to tear’, plaîsa, plaîsums ‘tear’, plaisât ‘to develop cracks’; these ancient i-forms also allow for the inclusion of the Norwegian dialect word flīk(e) ‘gaping wound’ (literally ‘tear, crack’), Old Icelandic flīk, plural flīkr and flīkar fem. ‘rag, scrap’, Anglo-Saxon (Kentish) flǣc (flaiki) ‘meat’ (k probably derived from kk), flicce ‘slice of fat’, Old Icelandic flikki, Middle Dutch vlicke, ‘flick, detached piece’; Old High German flëc, flëccko, Middle High German vlec, vlecke (Proto Germanic flikka) ‘piece of cloth, piece of skin, piece of land, place, differently colored spot, macula’; Old Icelandic flekkr ‘spot, piece of land’ (Middle Dutch vlacke ‘spot’ is a newer ablaut).

Due to the Anglo-Saxon flǣc ‘meat’, a relation to Anglo-Saxon flǣsc, Old Saxon flēsk, Old High German fleisk ‘meat’, and Old Icelandic flesc (fleisk) ‘fat, ham’ should also be considered. However, this is unlikely to stem from a root flaik-sk-, since Middle Dutch vlēs, vlees ‘meat’, Old Icelandic flis ‘cut piece, splinter’, Swedish flīs, flīsa ‘thin piece’, and Norwegian dialectal flīs ‘thin piece’, kjøt-flis ‘thin slice of meat’ show a related Germanic root ending in -s rather than a guttural. This form also appears in Swedish flister ‘shredding’ and Lithuanian pléiskanos ‘shredding in hair’, as well as Latvian pliska ‘ragged person’.

Ref : WP. II 98 f.,

See also : Derived from plē-, plə-, see above p. 834.

Page : 835

PIET : 2037

1532. pleu-

English : ‘to run, flow; to swim’

German : ‘rinnen (und rennen), fließen; schwimmen, schwemmen, gießen; fliegen, flattern’

Comments: Likely an extension of pel- ‘to flow, to swim’, originally related to pel(eu)- ‘to fill full’ (‘abundance, overflowing’).

Derivative: plu-to- ‘floating’, plu-ti- ‘the overflowing’, plou̯i̯om ‘vehicle’, plóu̯o-s ‘the act of swimming’, plou̯ó-s ‘ship’.

Material: Sanskrit plávatē ‘swims, hovers, flies’ (= Greek πλέω, Latin perplovēre, Old Church Slavonic plovǫ), pravatē ‘leaps up, rushes’ (here and in Avestan, ava nifrāvayenta ‘they return home in flight’, usfravānte ‘(the clouds) rise up’, which may also have an Indo-European root preu- ‘to leap’); Causative plaváyati ‘causes to swim, floods’ (= Serbian ploviti, Old High German flouwen, flewen).

long grade: Sanskrit plāváyati ‘causes to swim’, Avestan usfrāvayōit ‘that he could wash away’ (= Old Church Slavonic plavljǫ, plaviti ‘to cause to swim, to wash away’);

plavá- ‘floating; m. boat, skiff’ (= Russian plov); plutá- ‘flooded’ (= Greek πλυτός ‘washed’), pluti- fem. ‘overflowing, flood’ (= Greek πλύσις ‘the washing’), uda-pru-t- ‘floating in water’;

Armenian luanam, Aor. luapi ‘to wash’ (plu(ʷ)a-).

Greek πλέ(ϝ)ω (ἔπλευσα, πλεύσομαι) ‘to sail, to swim’ (infinitive Ionic πλέειν, πλῶσαι ‘to sail’, but πλώειν, πλῶσαι ‘to swim’).

Ionic πλόος, Attic πλοῦς m. ‘navigation’ (= Little Russian plov), πλοῖον ‘vehicle’ (= Old Icelandic fley ‘ship’); πλῦνω ‘to wash’ (πλῡ̆-ν-ι̯ω; Fut. πλῦνῶ, Aor. Pass. ἐπλύθην), πλυνός m. ‘washing basin’, πλύμα n. ‘wash residue’, πλυτός, πλύσις (see above); πλοῦτος m. ‘abundance, wealth’; from the lengthened grade plō[u]- apart

from πλώειν, πλῶσαι (see above), ἐπέπλων ‘sailed’, πλωτός ‘floating, navigable’, Homeric δακρυπλώειν ‘to swim in tears’ (from δακρυπλώς).

illyrian River name Plavis: Lithuanian See N. Plavõs;

Albanian Plava, Guxia by Andi Zeneli

Latin perplovēre (figuratively) ‘to let seep through, to leak’, plovēbat (Petronius), pluit, -ere ‘to rain’; pluvius, pluor ‘rain’.

Old Irish loun ‘travel expenses’, loan, loon ‘fat’ (plou̯eno-; see below Middle Dutch flōme); Old Irish lu- ‘to move’, abstract luud ‘drive’, luud ‘breaker = battering ram’; also cét-lud ‘coitus’; ess-com-lu- ‘to set out’, ess-lu- ‘to go forth, to escape’, fo-lu- ‘to fly’, lūamain ‘the act of flying’, lūath ‘quick’, lūas ‘swiftness’; Old Irish lū(a)ë f. ‘steering oar, heel, tail’ (pluu̯i̯ā), Welsh llyw ‘ruler, steering, tail’, Old Cornish loe ‘ruler’, Middle Irish lūam ‘helmsman’, Welsh llong-lywydd ‘ship captain’, Breton levier ‘ship captain’.

Old High German causative flouwen, flewen ‘to wash, to rinse’ (= Sanskrit pláváyati), Old Icelandic flaumr ‘stream’, Old High German floum ‘colluvies; fat (floating on top)’, Middle Dutch flōme f. ‘raw belly and kidney fat’, New High German Flom, Flaum m. ‘fluff’; Old Icelandic fley (= πλοῖον, plou̯iom) n. ‘ship’; Old Icelandic flūð f. ‘blind cliff’ (meaning ‘flooded’; ū : ō[ū] : ēu); plē- in Middle High German vlæjen ‘to rinse’; plō[u]- in Old Icelandic flōa, Anglo-Saxon flōwan ‘to overflow’, Gothic flōdus (: πλωτός), Old Icelandic flōð f. n., Old High German fluot ‘flood’, Old Icelandic flōi m. ‘swamp’.

Lithuanian causative pláuju, plóviau, pláuti ‘to wash, to rinse’, Fut. pláusiu (plōusi̯ō); plū́tis ‘open spot in the ice’; plevėsúoti ‘to flutter’.

Old Church Slavonic plovǫ, pluti ‘to flow, to sail’, plujǫ ‘to swim’; causative-inchoative Serbian plòviti ‘to flood, to swim’, Russian plov ‘boat’, Little Russian plov ‘navigation’; lengthened grade Old Church Slavonic plaviti ‘to allow to swim’, -sę ‘to navigate’, plavati ‘to swim’; Serbian plȕta f., plȕto n. ‘cork’; plū- in the infinitive Russian plytь, Serbian plȉti.

Tocharian A B plu- ‘to fly, to float’, B plewe ‘ship’.

Extensions:

pleu-d-: Old Irish im-lūadi ‘to agitate’, imlūad ‘agitation’, for-lūadi ‘to swing’, lūaid- ‘to move, to mention, to express’; also, Middle Irish loscann ‘frog’ (‘jumper’); Old Icelandic fljōta, Anglo-Saxon flēotan, Old Saxon fliotan, Old High German fliozan ‘to flow’.

Anglo-Saxon flotian ‘to swim’, flota ‘ship’, floterian ‘to flutter’; related is the German flutteren ‘to hover’; the inclusion of Gothic flauts ‘boastful’, flautejan ‘to appear grand’, and Old High German flōzzan ‘to be proud’ is questionable.

Lithuanian pláudžiu, pláusti ‘to wash, to clean’, Latvian plaûst ‘the same’; Lithuanian plústu, plū́dau, plū́sti ‘to flow, to flood, to overflow’, pludẽ ‘floating wood’, plūdìmas ‘the act of flowing, overflowing’; Latvian pluduôt ‘to float on top’, pludi, pludińi ‘floating logs’, plûdi plural ‘flood, overflow’, plūdît ‘to pour out, to flow; to irrigate’; Lithuanian plúostas ‘ferry’ (plōud-tā), pláustas ‘the same’ (ploud-tā).

pleu-k-: Swedish Norwegian fly ‘moor, puddle’ (fluhja-); Old Icelandic fljūga, Anglo-Saxon flēogan, Old High German fliogan ‘to fly’ (the elimination of grammatical variation likely through differentiation from fliehen = Gothic þliuhan); additionally, Anglo-Saxon fleoge, Old Icelandic fluga, Old High German flioga ‘fly’;

dissimilar from the Germanic flug-la- (cf. Anglo-Saxon flugol ‘bird-like’) are the words for ‘bird’: Old Icelandic fugl, fogl, Gothic fugls m., Anglo-Saxon fugol, Old Saxon fugal, Old High German fogal m.; Lithuanian plaũkti ‘to swim’; plùnksna f. ‘feather’, the older form plū́ksna.

Ref : WP. II 94 f., WH. II 326 f., Trautmann 223 f.

Pages : 835-837

PIET : 2033

1533. pleuk-

English : ‘flake, feather, hair’

German : ‘Flocke, Feder, Haar, Abfall’

Material: Old High German (expressive) floccho ‘lanugo’, New High German Flocke, Middle Dutch vlocke ‘wool, snowflake’, Norwegian dialect flugsa, flygsa ‘snowflake’; Lithuanian pláukas ‘a hair’, plaukaĩ ‘hairs’, Latvian plauki ‘snowflakes; waste in weaving; dust; ergot’, plaũkas ‘waste in spinning, flakes, fibers; husks’; Latvian plūcu, plūkt ‘to pluck, to gather, to nip, to tear, to pull apart’, Lithuanian plùksna, plùnksna ‘feather’.

Ref : WP. II 97.

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PIET : 3173

1534. pl(e)u-mon-, pleu-ti̯o-

English : ‘lung’

German : ‘Lunge’

Material: Sanskrit klṓman- m. n. ‘the right lung’ (dissimilation from p-m to k-m) = Greek πλεύμων ‘lung’ (also influenced by πνέω, leading to πνεύμων); Latin pulmō, usually plural ‘lung’ (from pelmōnes or plumṓnes).

Baltic-Slavic pleuti̯ā- and plauti̯ā- n. pl. in Lithuanian plaũčiai and Latvian plàuši, plàušas m. pl., Old Prussian plauti (secondary form) ‘lung’; Old Church Slavonic plušta and pljušta n. pl. (Old Russian pljuča ‘lung’), Serbian pljûća f. ‘liver’.

The lung floats on the water, thus related to ‘swimmer’ from pleu- (pel-) ‘πλέω’.

Ref : WP. II 95 f., WH. II 386 f., Trautmann 226.

Pages : 837-838

PIET : 946

1535. pleus-

English : ‘to pluck; plucked hair, feathers, fell’

German : ‘ausrupfen; gerupfte Wollflocken, Federn oder Haare, Vlies, Zotten’

Material: Latin plūma ‘down feather, fluff’ (plusmā); Middle Dutch vlūs, vlūsch ‘sheepskin, fleece’, northern dialect vlūs(e), vlūsch ‘tuft of hair, tuft of wool’; Middle High German vlius (flūsi-) ‘fleece’; New High German Flaus, Flausch; Middle High German vlies, New High German Vlies.

Anglo-Saxon flēos, flīes n. pl., with grammatical variation; Norwegian flūra ‘frizzy hair’; Old Icelandic flosa ‘splinter, waste’; Norwegian dialect flos, flus(k), flustr n. pl. and ‘scurf, dandruff on the head’; as in Latvian plauskas and plaukstes ‘dandruff’, Latvian plūsni ‘birch bark fluttering in the wind’, Lithuanian pliū́šinti ‘to fray’, plūšà ‘bast fibers’ (also plìūšẽ̃ ‘reed’), etc.

Lithuanian plùskos pl. ‘tufts of hair, hair clumps’, Latvian pluskas ‘clumps, rags’, with ablaut variant plauskas f. pl. ‘fluff’; Lithuanian pláuzdinis ‘(feather) bed, comforter’; Old Prussian (with g-insertion) plauxdine ‘feather bed’.

Ref : WP. II 96 f., Trautmann 227.

Page : 838

PIET : 947

1536. pləi-, pləu-

English : ‘to expand; to boast’

German : ‘breit schlagen, breit machen’

Material: 1. pləi-t- (see pleik- under 1. plāk- ‘broad’) in Greek πλαισίον n. ‘rectangular shape’, Lithuanian plaitýtis ‘to spread out, to boast’; with initial s-: Lithuanian splintù, splitaũ, splìsti ‘to become broad’.

2. pləu-d-, pləu-t- in Latin plaudō, -ere, -sī, -sum ‘to clap, strike, applaud’, plausus, -ūs ‘applause’ (compare aplūda ‘chaff, bran’ derived from ab-plaudā ‘the struck off’); Latin plautus ‘broad, flat, flat-footed’, proper name Plautus, pre-Latin Plautios, Paelignian Plauties, with Umbrian ō: Plōtus; Umbrian imperative pre-plotatu ‘prostrate’; Latvian plaũksta ‘flat hand’ (differently noted by Mühlenbach-Endzelin III 325).

Ref : WP. II 100, WH. II 319, 320;

See also : Erweiterungen der Wurzel pelə- ‘flach, eben’, oben S. 805.

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PIET : 0

1537. plouto-, pluto-

English : ‘a k. of wooden stockade’

German : ‘aus Brettern oder Stangen Gefertiges’

Material: Latin pluteus, -um ‘canopy, wall shelf, partition wall’, with ablaut related to Lithuanian plaũtas ‘ridge on a beehive’, Latvian plāuts ‘wall shelf’, plautaĩ ‘the benches along the wall of the bathhouse’, and Old Icelandic fleyðr f. ‘roof beam’; Norwegian expressive flauta f. ‘cross beam on a sled’.

Ref : WP. II 90.

Page : 838

PIET : 943

1538. pneu-

English : ‘to breathe’

German : und andere mit pn- anlautende Sippen für ‘keuchen, atmen’; schallmalend

Material: Greek πνέω (πνεῦσαι) ‘to blow, gasp, breathe, smell’, πνεῦμα ‘the blowing, breath, spirit, etc.’, πνοή ‘the blowing, snorting’; possibly related is ποιπνῦω ‘to stir, be active’, with the translation ‘to engage eagerly in something’, perfect πεπνῦσθαι ‘to be mentally active, sensible’, πνυτός · ἔμφρων, σώφρων from Hesychius, ἀμπνῦσθαι ‘to regain consciousness’, suggesting that ‘to stir, be

active, especially mentally active’ developed from ‘to breathe heavily during exertion’ and ‘to breathe = to be lively’.

Old Icelandic fnȳsa 'to snort,' Anglo-Saxon fnēosan 'to sneeze' (fnora 'the sneeze'), Middle High German pfnūsen 'to snort, to sneeze' (pf- sound intensifying for f), pfnust m. 'suppressed laughter,' Norwegian fnysa 'to giggle.'

Additionally, German fnēs-, fnōs-, fnas-: Anglo-Saxon fnesan 'to pant,' fnæst m. 'breath, puff,' fnæsettan 'to snore, to snort,' Middle High German pfnāsen 'to snort,' pfnāst m. 'the snorting,' Old High German fnāsteōn 'to pant'; Old Icelandic fnøsa 'to snort'; Old Icelandic fnăsa 'to snort'; Old High German fnaskazzen, fneskezzen, Middle High German phneschen 'to snort, to wheeze.'

German fnĕh-: Old High German fnehan, Middle High German pfnehen 'to breathe, to snort, to wheeze,' Old High German fnāhtente 'snorting' (Middle High German pfnuht m. 'snorting' does not need to reflect the reduction stage of Indo-European pneu-).

Ref : WP. II 85, Wissmann Nom. Postverb. 18 f., Schwyzer Gr. Gr. 1, 696.

Pages : 838-839

PIET : 1600

1539. pn̥ksti-

English : ‘fist’

German : ‘Faust’

Material: Old High German fūst, Anglo-Saxon fȳst = Old Bulgarian pęstь (pìnstь) 'fist.'

Ref : WP. II 84, Trautmann 218 f.;

See also : Related to German faŋχan (pă̆k̂- and pă̆ĝ-, see page 788) or to penk$^{w}$e 'five'.

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PIET : 932

1540. pō(i)-1 : (pəi-:) pī-

English : ‘to graze’

German : ‘Vieh weiden, hüten’; daraus ‘schützen, auch durch Bedecken’

Derivative: pō-tro- 'container'; pōi-men- 'herdsman'; pōi̯u- 'guardian.'

Material: Sanskrit pāti, Avestan pāiti 'guarded, watched over, protects,' Sanskrit gō-pā́- m. 'herdsman,' Avestan rāna-pā 'shin guard, splint,' Sanskrit pāyú- 'guardian' (cf. πῶϋ), pālá- m. 'watcher, herdsman,' -pāvan 'protecting,' Old Persian xšaϑra-pāvan 'landlord, satrap'; Sanskrit nṛ́̊-pī-ti- f. 'protection of men'; nṛ̊-p-a- m. 'protector of men = king'; pā́tra- n. 'container, (item that can store or transport objects or materials) ' (= Gothic fōdr).

Greek πῶυ 'herd' (n. related to Sanskrit pāyú-), ποιμήν 'herdsman' (: Lithuanian piemuõ), ποίμην 'herd,' ποιμαίνω 'to drive to pasture, to guard; to lead out; πῶμα (pō-mn̥̊) 'lid.'

Gothic fōdr n. (= Sanskrit pā́tra-, but only the Anglo-Saxon fōðor corresponds in accent) 'case, sheath,' Anglo-Saxon fōðor, fōdor 'scabbard, sheath'; Late Icelandic fōðr n. 'lining (of clothing)' from Middle Dutch vōder; Old High German (fetar) fōtar 'tube,' late Old High German fūoter 'container,' New High German Futter (of clothing), Futteral.

Lithuanian piemuõ 'herdsman,' Accusative píemenį (pōimen-).

Ref : WP. II 72, Trautmann 204, 207 f.

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PIET : 2020

1541. pō(i)-2 : pī- und (von pō- aus) $p_o$-

English : ‘to drink’

German : ‘trinken’

Grammar : Aoristwurzel, wozu sekundäres Präs. pi-pō-mi, pi-bō-mi, themat. pi-bō

Derivative: pō-to- and pī-to- 'drunk'; pō-ti- and pī-ti- f. 'the act of drinking'; pō-tu- m. 'same'; pō-ter- m. 'drinker'; pō-tlo-m n. 'drinking vessel'; pō-no-m n. 'drink.'

Material: Sanskrit pā́ti 'drinks,' Aorist ápāt, pāy-áyati, páyatē 'gives to drink' (: Old Church Slavonic pojǫ, pojiti), pānam n. 'drink' (: Greek εὔπωνος 'pleasant to drink' (Hesychius), Middle Irish ān f. 'vessel'), Infinitive pātavē 'to drink' (= Old Prussian poūtwei 'same').

Sanskrit pā́tar-, pātár- m. 'drinker' (= Latin pōtor 'drinker' as well), -pā́yia-, -pāyya- 'to give to drink, drinking' (= Old Prussian poūis m. 'the act of drinking'), pātra- n. 'drinking vessel' (pō-tlo-m = Latin pōculum 'cup'); participle passively ablauting pītá- 'having been drunk,' pītí- f. 'the act of drinking, drink,' Avestan vispo-pitay- 'all-drinking'; Sanskrit Infinitive pātum, pātavē, gerund pītvā- (: Latin pōtus m. 'drink'); reduplicated athematic present 3rd person plural pi-p-atē, participle pí-p-āna-, Aorist á-pipī-ta-; thematic píbati 'drinks' (= Old Irish ibid).

Armenian əmpem 'drink' (formation unclear);

Greek πῖνω, Lesbian πώνω (from the nominal form pō-no-, cf. above εὔπωνως) 'I drink,' Future (subj.) πίομαι, Aorist ἔπιον, Imperative πῖθι, Perfect πέπωκα, Middle πέπομαι 'I drink,' πῶμα, πόμα n. 'drinking, drink,' πότος m., πόσις, -ιος and -εως f. 'same,' ποτήρ m., ποτήριον n. 'drinking cup,' πῖνον n. 'barley drink,' πιπίσκω (Future πίσω) 'to give to drink';

Albanian pī 'drink' etc.

Note by Andi Zeneli:

The hidden Albanian imperfect infinitive is me pinë ‘to drink’ similar to me ngranë ‘to eat’ because the participle is i pirë (i pinë) ‘drunk’ similar to ngranë ‘eaten’.

Latin bibō, -ere 'to drink' (assimilated from pibō; Faliscan pipăfo 'I will drink'; Latin pōtō, -āre 'to drink heavily,' pōtus 'drunk, drunkard' (= Lithuanian puotà f. 'feast'), pōtus, -ūs m. 'drink' (= Sanskrit pātum Inf.), pōtiō f. 'drinking, drink' (: Greek ἄμ-πωτις f. 'ebb,' Old Prussian poūt 'to drink' from pōti-), pōculum 'cup' (pō-tlo-m), pōtor m. 'drinker' (= Sanskrit pā́tar-).

Note by Agron Dalipa and Andi Zeneli:

Albanian batica ‘ebb, high tide’ a loanword from Greek ἄμ-πωτις f. 'ebb'

Umbrian puni, poni 'milk' (: Sanskrit pānam 'drink'); Old Irish ibid (pibeti) 'drinks,' verbal noun dat. sg. oul (disyllabic) 'drinking' (poi̯ə-lo-); Old Welsh iben 'we drink,' Cornish evaf 'I drink,' Middle Breton euaff 'same'; Middle Irish ān f. 'drinking vessel' (: Sanskrit pānam 'drink').

Balto-Slavic pōi̯ō and pii̯ō 'to drink' in Old Prussian poieiti 'drinks,' poūis m. 'the act of drinking,' Old Church Slavonic pijǫ, piti 'to drink'; pirъ m. 'banquet,' pivo n. 'drink,' Czech, etc. 'beer'; causal Old Church Slavonic pojǫ, pojiti 'to give to drink'; Balto-Slavic pōta- and pīta- 'having been drunk' in Lithuanian puotà f. 'feast' and Old Church Slavonic pitijь 'drinkable';

Balto-Slavic pōti and pīti f. 'the act of drinking' in Old Prussian Inf. poūt (pōti-) and Slovene pît f. 'drink' (infinitive piti); Balto-Slavic pōtu- m. 'the act of drinking' in Old Prussian Inf. puton, pouton, and poutwei 'to drink,' ablauting supine Russian-Church Slavonic pitъ.

Ref : WP. II 71 f., WH. I 103 f., Trautmann 228 f.

Pages : 839-840

PIET : 2018

1542. polo- : pōlo-

English : ‘swollen, fat, big’

German : ‘geschwollen, dick, groß’

Material: Latin polleō, -ēre 'to be strong, to be able,' derived from pollos out of pol-no-; related to pollex, -icis m. 'thumb, big toe'; Proto-Slavic palъ as in Russian bez-palъij 'fingerless'; Old Russian-Church Slavonic palъcъ 'thumb' (poliko-), etc.; perhaps related as 'to touch with the thumb' New Persian pālidan 'to seek, to feel,' Bulgarian pálam 'I seek,' Old High German fuolen, New High German fühlen, Anglo-Saxon fǣlan, English feel, (fōljan), Old Icelandic felma 'to tap, to touch,' ablauting falma 'same.'

Ref : WP. II 7, 102, WH II 332 f., Vasmer 2, 305.

Pages : 840-841

PIET : 2040

1543. porḱo-s

English : ‘pig’

German : ‘Schwein’ (’neugeborenes Tier, Ferkel’)

Derivative: porḱeli̯o- 'piglet.'

Material: Sakish pāsa (parsa), Kurdish purs, borrowed from Finnish porsas, Mordvin puŕts 'pig.'

Latin porcus 'the domesticated pig,' Umbrian porca, purca 'pigs'; Middle Irish orc m. 'piglet, young animal,' Old Breton Orcades (with Greek ending) = Middle Irish Innsi Orc 'Orkney Islands.'

Old High German far(a)h n., Anglo-Saxon fearh m. n. 'pig' (Danish fare 'to give birth to piglets'); Lithuanian paršas 'male castrated pig,' Old Prussian prastian 'piglet' (parsistian); Old Bulgarian prasę, -ęte 'pig, piglet' (diminutive nt-suffix); regarding Latin porcīnus 'of the pig,' cf. Lithuanian paršienà 'pork,' related to Latin porculus 'little pig' and Lithuanian paršẽlis 'piglet,' Old High German farheli, Middle High German varchelīn, New High German Ferkel.

Ref : WP. II 78, WH. II 341, Trautmann 207, Benveniste Balto-Slavic 45, 74 ff.; nach Specht Indo-European Dekl. 34 zu perḱ- ‘aufreißen’ (S. 821).

Page : 841

PIET : 922

1544. pos

English : ‘by, about, around, beside’

German : ‘unmittelbar bei, hinter, nach’

Comments : wohl p + os, Gen.-Abl. zu (e)p-, oben S. 53 f.

Materials: Greek in Arcadian-Cypriot and on Greek inscriptions of Phrygia πός, also πο- before a vowel, equivalent to πρός (see per ‘beyond - over’, No. 8) and Doric ποτί; Lithuanian pàs preposition ‘at, by’; probably also Old Church Slavonic po in the meaning ‘behind, after’; compare the preserved s- in Old Church Slavonic poz-dъ adjective ‘late’, poz-dě adverb ‘late’, pozderije (paz-derije) ‘stalk, stipo’. In Lithuanian pàs also pãstaras ‘the last, hindmost’.

Derivations: 1. with -ti likely Armenian əst ‘after’, adverbial and preposition ‘according to, in accordance with’; in addition, stor ‘the lower part’; Latin post, Old Latin poste ‘after, behind’, locally and temporally, adverbial and preposition with accusative, Oscan púo, post, Umbrian post, pus ‘post’ locally and temporally, preposition with ablative, from which Latin posterus, Oscan pústreí ‘in the future’, Umbrian postra, Latin postumus, Oscan pustma[s] ‘last’; Umbrian postne, Latin pōne from posti-ne; Oscan pústin, Umbrian pusting (from posti en) ‘depending on’ preposition with accusative; Umbrian pust-naiaf ‘postica’, purnaes ‘postical’; Latin postīcus ‘located at the back’.

2. -ko- Sanskrit paścā́ (instrumental) adverb ‘behind, to the west, later’ = Avestan pašca preposition ‘behind, after’, locally and temporally, Sanskrit paścā́t (ablative) preposition ‘behind, after, westward’, Avestan paskā̃t adverb ‘from behind, subsequently’ spatially and temporally; Lithuanian paskuĩ, pãskui (dative) adverb ‘afterwards, later’, preposition ‘toward’.

3. Still disputed in its origin is Old Persian pasā ‘after’, preposition locally and temporally; Albanian pas, related to mbas preposition ‘behind, after’ (Indo-European pos + demonstrative si).

Note by Andi Zeneli:

Albanian pas-nesër ‘the day after tomorrow’ : Persian Noun پس‌فردا • (pas-fardâ) ‘the day after tomorrow’

Albanian pas ‘behind, back, afterwards’ : Dari pas ‘behind, back, (Dari or archaic) afterwards’

pas

Persian

Etymology

From Middle Persian (ps /□pas□/, “then, afterwards, behind”), from Old Persian (p-s-a /□pasā□/), from Proto-Indo-Iranian pasčáH, from Proto-Indo-European pos-(sḱ)-kʷéhı.

Dari پس

Iranian Persian

Tajik пас

Pronunciation

(Classical Persian) IPA(key): [pas]

(Dari, formal) IPA(key): [pʰäs]

(Iran, formal) IPA(key): [pʰæs]

(Tajik, formal) IPA(key): [pʰäs]

Adjective

پس • (pas)

back; hind

of poor quality

Adverb

پس • (pas)

behind, back

(Dari or archaic) afterwards

Ref : WP. II 78 f., WH. II 347 ff., Trautmann 207, Schwyzer Gr. Gr. 2, 508.

Pages : 841-842

PIET : 2024

1545. po-ti

English : ‘against’

German : ‘gegenüber, entgegen, gegen’

Comments: through the adverbial formative -ti (see proti- : pro above, pp. 815 f.) extended from po (see under apo ‘from’).

Materials: Avestan paiti, Old Persian patiy preverb and preposition ‘against, toward, to, on, by’; ‘at; for, in order to’; ‘from - out of’; ‘at - to, in’; Homeric, Boeotian, Lakonic, etc. ποτί ‘πρός’ preverb and preposition ‘toward - to, against, opposite; at, to’, ‘to - toward, from -’.

Ref : WP. II 77, Schwyzer Gr. Gr. 2, 508 f.

Page : 842

PIET : 0

1546. poti-s

English : ‘owner, host, master, husband’

German : ‘Hausherr, Herr; Gatte’

Derivative: next to -pot- in the compound; feminine potnī; based on the uninflected poti ‘self’.

Materials: Sanskrit páti-, Avestan paiti- ‘lord, master, husband’; Sanskrit pátnī ‘mistress, wife’, Avestan paϑnī- ‘mistress’; Sanskrit pátyatē ‘rules, possesses’ (: Latin potior);

Avestan x̌aē-pati- ‘he himself’;

Greek πόσις ‘husband’, πότνια ‘mistress (of the house), wife’; δέσ-ποινα ‘mistress of the house’ (δεσ-πονι̯α, from δεσ-ποτνι̯α), δέσ-πότης, -ου ‘master of the house’ (see above, p. 198); Albanian pata ‘had’, pashë ‘had’ (pot-to-) (related to a present form like Latin potior, Sanskrit pátyatē);

Latin potis (potior, potissimus) ‘able, powerful’, possum, Old Latin also potis sum ‘can’, potui, potens from an ē-denominative like Oscan pútíad ‘may’, pútíans ‘they may’, Latin potestas ‘power’, potior, -īrī (potĭtur and potītur) ‘to take possession’; com-pos ‘partaker’ (‘co-master’), hospes, -itis ‘host’, Paelignian hospus (ghosti-pots ‘guest-master’); an uninflected poti ‘self’ is found in utpote ‘as naturally, since, namely’, essentially ut pote (est) ‘as it is possible = naturally’, further with syncope in mihī-, meō-, suāpte, etc.

Gothic brūþ-faþs ‘bridegroom’, hund-faþs ‘commander of 100 men’; English fad ‘strong, brave, great’;

Lithuanian pàts ‘husband’ and ‘self’ (old patis), Latvian pats ‘master of the house’ and ‘self’, Lithuanian viẽšpats ‘lord’ (old viešpatìs), Old Prussian pattiniskun accusative feminine ‘wife’; feminine Old Lithuanian viešpatni; patnī reshaped under the influence of pati- to patī in Old Prussian waispattin accusative ‘woman’, Lithuanian patì ‘wife’, Latvian pati ‘hostess’; indeclinable particle Lithuanian pàt, Latvian pat ‘self, even, just’; through Old Church Slavonic gospodь ‘lord’, see above p. 453;

Hittite -pat ‘just so, also, rather’; Tocharian A pats ‘husband’.

Ref : WP. II 77 f., WH. I 660 f., II 350 f., 379 f., Trautmann 208, Benveniste Origines 1, 63 f., Pedersen Hittite 77 f., Endzelin Latvian Greek 396 f.

Page : 842

PIET : 921

1547. pōu- : pəu- : pŭ̄-

English : ‘small, little; young (of animals)’

German : ‘klein, gering, wenig’, vielfach für ‘Junges, Tierjunges, kleines Tier’

Derivative: pō[u]-lo-s ‘young one’, pəu-ko- ‘few’, pu-tlo-s ‘child’.

Material:

1. With the -o- suffix: Gothic *fawai* (plural) ‘few’, Old Icelandic *fār* ‘few, reticent’, *fā-tøkr* ‘poor’ (like Latin *pauper*), Old High German *fao, fō* ‘few’, dative plural *fouuem*, Old Saxon *fā*, Anglo-Saxon *fēa* (plural *fēawe*), English *few* ‘few’.

2. With the formative -ko-: Latin *paucus* ‘few’, *pauper* ‘poor’ (*pauco-paros* or *pau-paros* ‘earning little, creating little’); Old High German *fōh* ‘few’. With the suffix -lo-: Latin *paul(l)us* ‘small, few’ (*pauks-lo-*), *pauxillus* ‘very little’ (*pauk-s-lo-lo-*).

3. With the formative suffix -ro-: Greek παῦρος ‘small, insignificant’, Latin with rearrangement parvus ‘small’, parum (parvom) ‘too little’.

4. ‘Young, offspring’:

Greek παῦς (in Attic vases), Genitive παϝός (in Cypriot dialect, with a new nominative πας), παῖς, Genitive παιδός masculine or feminine, Homeric πάϊς, παϝιδ- ‘child’; Latin puer ‘child, boy, girl’ (puu̯ero-), puella ‘girl’; Gothic fula, Old Icelandic foli masculine, fyl neuter (fulja-), and fylja feminine, Anglo-Saxon fola, Old High German folo, fulī(n) ‘foal, young horse’; alongside pō[u]los in Armenian ul ‘goat’, am-ul ‘barren’ (n̥-pōlo-), yłi feminine ‘pregnant’ (i-pōlniyā); Greek πῶλος ‘foal’, also ‘young man, young girl’, πωλίον ‘small foal, young one’, Albanian pelë, pēlë ‘mare’ (feminine form of pōlos); perhaps the Median Arbu-pales, if it means ‘possessing white foals’.

Arbupales (Greek: Ἀρβουπάλης) was one of the Persian generals in the Battle of the Granicus in 334 BC in Asia Minor (modern-day Turkey). He was a son of that Darius who was son of Artaxerxes II and Stateira. He was killed during the battle.

5. With t-formants: *putrá-* m., Avestan *puϑ-ra-* m. (the latter from *pūtlo-*, like Oscan *puklo-*) ‘son, child’; Greek names like *Πώ-ταλος*; Latin *putus, putillus* ‘boy’, alongside *pūt-so-* in *pūs(s)us, -a* ‘boy, girl’, but *pŭsillus* ‘very small’ is a diminutive of *pullus* (*putslo-lo-s*); Oscan *puklo-* ‘child’ (= Sanskrit *putrá-*), Paelignian *puclois* (dative plural) ‘boys’, Marsian *pucles*; Latin *pullus* ‘young, young animal’ (*put-s-lo-*); Balto-Slavic *putā* ‘bird’ in Russian-Church Slavonic *pъta* ‘bird’, *pъtište* ‘small bird’ (where ‘bird’ originally means ‘young bird’),

Lithuanian *putýtis* ‘young animal, young bird’ (term of endearment), Baltic *put-n-a-* in Latvian *putns* ‘bird’; with another, diminutive formant combination Lithuanian *paũ-kštis* ‘bird’.

Note:

Ἀρβουπάλης
Ancient Greek

Etymology

Borrowed from Old Persian.

Pronunciation

(*5th BCE Attic*) IPA(key): /ar.buː.pá.lɛːs/

(*1st CE Egyptian*) IPA(key): /ar.buˈpa.lẹs/

(*4th CE Koine*) IPA(key): /ar.βuˈpa.lis/

(*10th CE Byzantine*) IPA(key): /ar.vuˈpa.lis/

(*15th CE Constantinopolitan*) IPA(key): /ar.vuˈpa.lis/

Proper noun

Ἀρβουπᾰ́λης • (Arboupálēs) *m* (*genitive* Ἀρβουπᾰ́λου); *third declension*

1. *a male given name from Old Persian*: Arbupales, Darius's brother-in-law

*Inflection*

First declension of ὁ Ἀρβουπᾰ́λης; τοῦ Ἀρβουπᾰ́λου (Attic)

| *Case / #* | *Singular* |
|---|---|
| *Nominative* | ὁ Ἀρβουπᾰ́λης<br>ho Arboupálēs |

| | |
|---|---|
| *Genitive* | τοῦ Ἀρβουπᾰ́λου<br>toû Arboupálou |
| *Dative* | τῷ Ἀρβουπᾰ́λῃ<br>tôi Arboupálēi |
| *Accusative* | τὸν Ἀρβουπᾰ́λην<br>tòn Arboupálēn |
| *Vocative* | Ἀρβουπᾰ́λη<br>Arboupálē |

*Descendants*

Latin: Arbūpalēs

Ref : WP. II 75 f., WH. II 259, 265 f., 382 f., 385 f., 394, Trautmann 233.

Pages : 842-843

PIET : 918

1548. pougo- oder pougho-

English : ‘clear, sound’

German : ‘integer, lauter’

Comments: only Celtic and Slavic.

Materials: Old Irish ōg ‘virginal’, ōge ‘virginity’; Czech pouhý ‘pure, mere, simple’.

Ref : WP. II 77.

Page : 843

PIET : 920

1549. prā-

English : ‘to bend’

German : ‘biegen’

Comments: only Latin and Celtic.

Materials: Latin prāvus ‘crooked; skewed; bad’; additionally, prātum ‘meadow’ (as ‘dip in the ground’, compare, for example, Lithuanian lankà ‘depression, meadow’: leñkti ‘to bend’) and (as ‘rise, arch, hill’); Middle Irish rāth, rāith m. f. ‘earthen wall, fortress’, Middle Welsh bed-rawt, New Welsh bedd-rod m. ‘barrow, grave’, Breton bez-ret f. ‘burial place, cemetery’, Gaulish rātin accusative singular ‘hillfort’, Placename Argento-rāte.

Ref : WP. II 86, WH. II 358 f.

Pages : 843-844

PIET : 2786

1550. prāi-, prəi-, prī- (pri-)

English : ‘to like, feel well-disposed, friendly’

German : ‘gern haben, schonen, friedlich-frohe Gesinnung’

Derivative: prī-tó- ‘beloved’, priio- ‘dear’, priia- ‘wife’, priio-tā ‘love’, priio-tu̯o- ‘the act of loving’.

Materials: Sanskrit prīṇáti ‘delights’, Med. ‘is pleased about something’, prīyatē ‘loves’, prītá- ‘pleased, satisfied; beloved’, prītí- f. ‘joy, satisfaction’, priyāyátē ‘treats lovingly, befriends’ (: Gothic frijōn, Old Church Slavonic prija-jǫ), priyá- ‘dear, desired, beloved’, masculine ‘beloved, husband’, feminine ‘beloved, wife’ (= Avestan frya-, Old Icelandic Frigg, etc., and Gothic freis, c. rhydd ‘free’), priyatvá-m ‘the state of being loved or having love’ (: Gothic frijaþwa f. ‘love’), priyātā the same (= Anglo-Saxon frēod ‘love’);

With prəi-: Sanskrit práyaḥ n. ‘pleasure, enjoyment’, prēmán- m. n. ‘love, favor’, prētár- ‘benefactor, lover, caregiver’, superlative práïṣṭha- (Vedic), prḗṣṭha- ‘dearest, most beloved’, from which comparative prḗyas- ‘more beloved’ replacing the older prāyas-; Avestan frāy- ‘to satisfy’, e.g., frīnāmahi participle frita-, frīna-, friϑa- ‘happy; satisfied; loved’, friti- f. ‘prayer’, frya- ‘dear, worthy’; perhaps related to the Hispanic (Venetian-Illyrian) a folk name Praesta-marci (: Anglo-Saxon frīd-hengest) ‘noble horse’.

Note by Andi Zeneli:

Albanian f. premte, m. prendi ‘Friday’ : Proto-West Germanic Frījā dag, a calque of Latin diēs Veneris, via an association (interpretātiō germānica) of the goddess Frigg with the Roman goddess of love Venus.

Greek πρᾱΰς ‘gentle, mild’ from πρᾱ̯υ- with younger o-flexion πρᾷος, proves Indo-European āi; on the other hand, Old Irish rīar f. ‘will, desire’ is related to erei-, see p. 330;

Welsh rhydd ‘free’ = Gothic freis (accusative frijana).

Old High German, Old Saxon frī, Anglo-Saxon frēo, frī ‘free, released, free from’, Old Icelandic in frjāls from frīhals (the original meaning of ‘free’ was ‘belonging to the beloved’); Old Icelandic Frigg, Old High German Frija ‘Wotan's wife’, Anglo-Saxon frēo f. ‘woman of noble descent’ (‘the beloved’); Gothic frijōn ‘to love’, Old Icelandic frjā the same, Anglo-Saxon frīogan ‘to love, to free’, Middle Dutch vrīen, Old Saxon friohan ‘to liberate, to woo’.

Participle Gothic frijōnds ‘friend’, Old Icelandic frændi, plural frændr ‘friend, relative’, Anglo-Saxon frīond, Old Saxon friund ‘friend, beloved, relative’, Old High German friunt ‘friend, beloved’; Old Icelandic frīðr ‘beautiful’, Anglo-Saxon frīd-hengest ‘noble horse’; from frīða- in the sense of ‘protected’ derives Gothic freidjan ‘to protect’, Old High German vrīten ‘to foster’ (frīthof ‘enclosed yard’, New High German Freithof and folk-etymologically Friedhof ‘graveyard’);

With ĭ, Old Icelandic friðill ‘beloved, paramour’, feminine friðla, frilla, Old High German fridel, feminine fridila ‘beloved’; alongside this comes the participle frijōða- from: Old Saxon friuthil, Old High German friudil the same; Old High German fridu masculine ‘peace, protection, security, enclosure’, Old Saxon frithu masculine ‘peace’, Anglo-Saxon frioðu masculine ‘peace, protection, security’, Old Icelandic friðr masculine ‘love, peace’, Gothic ga-friþōn ‘to protect’, Old

Icelandic friða ‘to make peace, to reconcile’, Anglo-Saxon friðian ‘to protect’, Old High German gifridōn ‘to protect’.

Old Church Slavonic prějǫ ‘I am favorable, I care for’, prija-jǫ, -ti the same, prijatelь ‘friend, beloved’; likely also Latvian priêks ‘joy’.

Ref : WP. II 86 f., Trautmann 231.

Page : 844

PIET : 2027

1551. preg-

English : ‘willing, covetous, active’

German : ‘gierig, heftig’

Material: Gothic (faihu-)friks ‘(money-)greedy’, Old Icelandic frekr ‘greedy, strong, hard, lively’, Anglo-Saxon frecc ‘greedy, audacious’ (frakja-), Old High German freh ‘greedy’, New High German frech dialect also ‘lively, fresh’; Anglo-Saxon fræc ‘eager, audacious’, Middle Dutch vrak, Norwegian Swedish dialect frak, Danish frag ‘quick, brave’; Norwegian frǣc the same (frākja-);

Old Icelandic frøkn, frøkinn ‘brave’, Anglo-Saxon frēcne ‘audacious, wild’, Old Saxon frōkni ‘wild, audacious, reckless’, Old High German Frōhn, Fruochan- in proper names; frōhni ‘loss’; Polish pragnąć ‘to desire greedily’, Czech prahnouti ‘to crave’, etc.; related Old Icelandic frakkr ‘brave’ and the noun Franken.

Ref : WP. II 88;

See also : gehört zu Greek σπαργάω ‘bin geil’, s. unter sp(h)er(e)g-.

Page : 845

PIET : 0

1552. prep-

English : ‘to come in sight’

German : ‘in die Augen fallen; Erscheinung, Gestalt’

Material: Armenian erevim ‘becomes visible, appears’, erevak ‘form, image, sign’, eres (prep-s-), mostly plural eresk‘ ‘face, expression, appearance, front side’, eresem ‘show myself, appear’; also orovain ‘belly’, etc. (prop-n̥-i̯o-).

Note by Andi Zeneli:

Armenian capital Erevan

Greek πρέπω ‘stands out, appears, is prominent, distinguishes myself’, πρέπει ‘it is fitting’, ἀρι-, δια-, ἐκ-, εὐ-, μετα-πρεπής ‘outstanding, distinguishing’; θεο-πρόπος ‘seer’ (‘one who notably makes himself known from God’); perhaps πραπίς ‘diaphragm’; differently above p. 620.

Old Irish richt ‘form, shape’, Welsh rhith ‘species’ (pr̥p-tu-);

Old High German furben ‘to cleanse, to clean, to sweep’ (‘to make fall into the eyes, to give an appearance’), Middle High German vürbe ‘cleansing; shooting star’, also Old New Dutch wel gifurvid ‘chaste’.

Ref : WP. II 89.

Page : 845

PIET : 2030

1553. pret-, prŏt-

English : ‘to understand’

German : ‘verstehen’

Material: Middle Irish rāthaigid ‘noticed’; Gothic fraþi n. ‘sense, understanding’, fraþjan, frōþ ‘to understand’, frōþs ‘wise, understanding’, Old Icelandic frōðr, Old Saxon Anglo-Saxon frōd, Old High German fruot of the same meaning, Middle High German vruotec, vrüetec ‘quick-witted, cheerful, brave’.

New High German Swiss dialect fruetig ‘joyful, fresh, brave, quick’, also Old High German frad ‘vigorous, effective’, fradah-līh ‘impertinent’; perhaps Old High German ant-frist ‘interpretation’ (pret-sti-);

Lithuanian prantù, pràsti ‘to become accustomed’, su-pràsti ‘to understand’, prõtas ‘understanding’; Latvian prùotu, prast ‘to understand, to grasp, to notice’, pràts ‘mind, sense, will, opinion, spirit’; Old Prussian prātin Accusative ‘counsel’, iss-prestun ‘to understand’, is-presnan Accusative ‘reason’, issprettīngi Adv. ‘namely’;

Tocharian A pratim, B pratiṃ ‘decision’.

Ref : WP. II 86, WH. I 711, Trautmann 230.

Page : 845

PIET : 938

1554. preu-

English : ‘to jump’

German : ‘springen, hüpfen’

Derivative: prou̯o- ‘springing’

Material: Sanskrit právatē ‘jumps up, hops, hastens’, pravá- ‘fluttering, hovering, flying’, upa-prú-t ‘approaching, rushing toward’ (related to descendants of pleu- ‘to flow’, see there), plava- m. ‘frog’, literally ‘jumper’, maṇḍūka-pluti- m. ‘frog jump = skipping over several sutras’, plava-ga-, plavą-gama- m. ‘frog, monkey’ (meaning ‘going in a jumping manner’);

Old Icelandic frār ‘quick, nimble’, Proto-Norse Frawa- (literally ‘leaping’ = Sanskrit pravá-), Old Saxon frā ‘happy’, Old High German frao, frō, frawēr ‘vigorous, lively’; hence Old High German frouwen, frewen ‘to rejoice’, frewī, frewida ‘joy’; Russian prytь (feminine) ‘quick run’, prýtkij ‘swift, hurried’.

Guttural extension in Old Icelandic frauki, Anglo-Saxon frogga ‘frog’; from prug-skō ‘to leap,’ Proto-Germanic fruska- in Old Icelandic froskr, Anglo-Saxon frosc,

forsc, and Modern High German Frosch; Russian prýgnutь ‘to make a jump or leap’, prýgatь ‘to hop, jump’, pryg meaning ‘jump, leap’.

Ref : WP. II 87 f.

Pages : 845-846

PIET : 871

1555. preus-

English : ‘to fry; to burn’

German : ‘frieren’ und ‘brennen’

Material :

A. Sanskrit pruṣvā́ f. ‘drop, frost, frozen water’; Latin pruīna ‘frost’ (prusu̯īnā); Gothic frius ‘frost, cold’, Old Icelandic frør, frer n. ‘frost weather’, Old Icelandic frjōsa, Anglo-Saxon frēosan, Old High German friosan ‘to freeze’, Old High German frōren ‘to cause to freeze’, Old High German Old Saxon frost (frus-taz); Anglo-Saxon forst m. Old Icelandic frost n. ‘frost’;

B. Sanskrit plóṣati ‘to scorch, burn’, pluṣṭa- ‘scorched, burned’; Albanian prūsh ‘burning coals, embers’; Latin prūna ‘glowing coals’ (prusnā), prūrīre ‘to itch’.

Ref : WP. II 88, WH. II 378 f.

Page : 846

PIET : 939

1556. prīs-

English : ‘to granulate’

German : ‘zerkleinern’

Comments: only Greek and Albanian.

Material: Greek πρῖω (ἐπρίσθην, πριστός) ‘to saw through, to gnash with the teeth’, πρῖων, -ονος ‘saw’, πρῖσμα ‘the sawn, sawdust; three-sided column’;

Albanian prish ‘to spoil, break, destroy’.

Ref : WP. II 89.

Page : 846

PIET : 2031

1557. prŏ̄-

See also : s. per-2 S. 813 f.

Page : 846

PIET : 0

1558. prōk̂to- : prək̂to-

English : ‘buttocks’

German : ‘Steiß’

Comments: only Greek and Armenian.

Material: Armenian erastankʿ Pl. ‘ἔδραι’ (from erast = prək̂to-) can be the reduced form alongside Greek πρωκτός ‘buttocks, anus.’

Ref : WP. II 89, Meillet Esquisse$^{2}$ 142.

Page : 846

PIET : 941

1559. pr̥so-

English : ‘onion’

German : ‘Lauch’

Comments: it is a Mediterranean loanword.

Material: Greek πράσον ‘leek’: Latin porrum, porrus ‘leek.’

Ref : WP. II 84, WH. II 343, Szemerényi Gl. 33, 261 f.

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PIET : 933

1560. pster-, pstereu-

English : ‘to sneeze’

German : ‘niesen’, schallmalend

Material: Armenian pʿṙngam, pʿṙnčem ‘to sneeze’; Greek πτάρνυμαι, πταίρω ‘to sneeze’, πταρμός m., πτόρος m. ‘the act of sneezing’ (with internal treatment of the initial consonant cluster pst-: ἀποφθαράξασθαι ‘to snore’, Hesychius); Latin sternuō, -ere ‘to sneeze’; Old Irish srëod ‘the sneeze’, Welsh ystrew, trew the same, ystrewi, trewi the same, Middle Breton streuyaff, New Breton strefia ‘to sneeze’ (striw-).

Maybe Albanian psherëtij ‘sigh’, teshtij ‘sneeze’ by Andi Zeneli

Ref : WP. II 101, WH. II 591.

Pages : 846-847

PIET : 2039

1561. ptel(e)i̯ā

English : ‘a k. of tree’

German : Baumname

Material: Greek πτελέᾱ, Epidaurus πελέᾱ ‘elm, ulmus’ (the latter probably with an old initial consonant simplification; the meanings of τιλίαι ‘black poplars’ according to Hesychius and the initial consonant of ἀπελλόν · αἴγειρος according to Hesychius are unclear).

Latin tilia ‘lime tree’ (Middle Irish teile derives from English); Venetic River name Tiliaventus.

Armenian tʿeli ‘elm’ is a loanword from πτελέα;

perhaps ptel-eḭā ‘the broad-leaved’ or possibly ‘spreading the branches wide.’

Ref : WP. II 84 f., WH. II 681 f., Pokorny KZ. 54, 307 f.

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PIET : 936

1562. pŭ̆-1, peu-, pou- auch phu-

English : ‘to blow, blow up’

German : von der Schallvorstellung der aufgeblasenen Backen; ‘aufblasen; aufgeblasen, angeschwollen, angeschwollen, aufgebauscht’ usw.

Material: Sanskrit phupphukāraka- 'snorting' (Lex.), pupphula- 'flatulence' (Lex.), phuphusa-, -m 'lung', pupphusa- 'lung, seed capsule of the water lily' (Lex.), phŭ̆t-karóti 'blows, puffs, cries out with full voice'.

Armenian (h)ogi 'breath, breath, soul' (pou̯io-), heval 'to breathe lightly or heavily' (peu̯ā-), hoylkʿ 'gathering, troop'; Middle Irish ūan 'foam' = Welsh ewyn, Breton eon the same (pou̯-ino-), Pl. eien 'sources' (compare with Lithuanian putà 'foam bubble'); Old Breton euonoc 'foaming'; Latvian pùlis 'heap, herd, nest, drizzle', pùl̦uôt 'pus', pūl’i 'rain clouds', Russian púlja, Little Russian púl’a 'sphere'.

Lithuanian pūrẽ̃ 'tuft', Latvian paurs, paûre 'occiput, skull; summit' ('bulge'), Lithuanian púras 'measure of volume', Latvian pūrs 'measure for grain, dowry box', puns, pune, punis 'growth on a tree, bump', paûns, paûna 'skull, frontal bone', also

possibly Old Prussian pounian 'jawbone', Lithuanian púnẽ, Latvian paũna 'bundle, pack'.

pu-g-: Greek πυγή 'the rear'; Old Icelandic fjūk 'snowstorm', fjūka 'to fly quickly through the air, to swirl', fok 'snow flurry'; Middle High German fochen 'to blow'; Latvian pũga 'gust of wind', pauga 'cushion, head'.

p(h)u-k-: Armenian pʿukʿ 'breath, wind, fart', Pl. 'bellows', pʿčem 'I breathe', pʿkʿam 'inflate me'; New Persian pūk 'the act of blowing (to stoke a fire), bellows', Afghan pū, pūk 'a puff, a blast, the act of blowing'.

Lithuanian puknė 'blister', pukšlė 'bump', pūkščiù, pūkšti 'to wheeze, to pant', pūkỹs, pũkis 'ruffed fish' ('thick head'); Latvian pukuls 'tassel' (literally 'thick tuft').

pu-p- (probably a broken reduplication): Albanian pupë 'curd, grape, hill', púpëzë 'bud, poppy', púpulë 'back'; Latin pūpus 'small child, boy, little lad', pūpa 'little girl' and (later) 'pupil of the eye' (the small reflection of the observer in the eye of the addressed), Vulgar Latin puppa (French poupe, Italian poppa) 'nipple'.

Old Irish ucht 'breast' (puptu-); Latvian pups 'woman's breast', paupt 'to swell', pūpuol'i pūpuol'i 'willow catkin' (with Media pubulis 'blister on beer, knot in yarn'), Lithuanian pupele, pupela, pupuole 'bud', probably also Lithuanian pupā, Latvian pupa 'bean'.

p(h)u-s-: Sanskrit púṣyati, puṣṇā́ti, pṓṣati 'thrives, causes to grow, increases, nourishes', puṣṭá- 'well-nourished, abundant', púṣṭi-, puṣtí- f. 'prosperity, growth, abundance', pṓṣa- same, púṣpa-m 'flower, blossom', puṣkalá- 'abundant, magnificent, in full vitality'.

Greek φῦσα 'to blow, bellows, blister' (φῡσσα or phūt-i̯a), φῡσάω 'to blow, inflate', φῡσιάω 'to snort', φῦσιγξ f. 'garlic, onion', φυσαλ(λ)ίς f. 'blister', φύσκα f. 'blister, callus', φύσκη f. 'intestine, sausage', φύσκων 'big belly', ποι-φύσσω 'to blow, snort'.

Latin pussula, pustula 'blister, small bubble, blister'; Norwegian føysa (fausian) 'to swell up, to burst open', f(j)usa 'to rush, to stream out with force';

Lithuanian pūslẽ 'blister', Latvian pùslis same, Lithuanian pusnìs, pusnýnas 'drifted snow pile', pùšė (pũšė) 'blister', pùškas 'heat blister on the skin', Latvian pušḱis 'flower bouquet, bunch, bundle' and similar.

Old Church Slavonic puchati 'to blow', opuchnǫti 'to swell', puchlъ 'cavity (swollen)', Russian pychátъ 'to wheeze, to emit intense heat', pýchatь 'to be puffed up, to be proud', pýšnyj 'luxuriant, puffed up, proud', etc.; Old Church Slavonic napyštiti sę 'to inflate oneself', Russian pýščitь same (pyskiti; likely also Czech-Polish etc. pysk 'snout, mouth with thick lips'); compare above p. 790 pāuson-.

pu-t-: Sanskrit puppuṭa- 'swelling on the palate and gums'; Greek πύννος 'buttocks' (Hesychius) (put-snos); Latin praepūtium 'foreskin' (from pūtos 'penis', compare with West Russian potka same); possibly Irish uth 'udder' (putus).

Baltic putį̄ō 'blister' in Lithuanian pučiù, pũsti 'to blow, to puff', reflexively 'to swell', puntù, pùsti 'to swell, to inflate', pūslẽ̃ f. 'blister, urinary bladder', putlùs 'swelling, puffed up, proud', putà 'foam bubble', pùtmenos f. pl. 'tumor', pari-pũtėlis 'puffed-up person', pãpautas 'callus', also paũtas 'egg, testicle', pùšu, pùst 'to blow, to waft, to breath, to exhale', pũsma 'breath', pūte 'blister, bubble', probably also Lithuanian putrà 'groats', Latvian putra 'groats, porridge'; regarding morphology: Latvian pudurs, puduris 'bunch, pile', pudra 'pile'; West Russian potka (рътька) 'male member'.

Ref : WP. II 79 ff., WH. II 389 f., 392, Trautmann 233 f.;

See also : vgl. oben b(e)u-2.

Pages : 847-848

PIET : 858

1563. pŭ̄-2 : peu̯ə-

English : ‘to rot, stink’

German : ‘faulen; stinken’

Comments: probably developed from a pu 'pfui!'

Derivative: pū-ti- 'decay', pu-tro- 'rotten'; pŭ̄-to- 'anus, vulva'.

Material: Sanskrit pū́yati 'becomes rotten, stinks' = Avestan puyeiti 'becomes rotten', Sanskrit pūya-, -m 'pus', pū́ti- 'rotten, stinking; manure, pus' = Avestan

pūtay- 'decaying, rotting'; Pashto pūl 'cloudiness of the eye', West Ossetian ambud 'rotten'.

Sanskrit pŭ̄tāu (: Old Icelandic fuð) 'buttocks'; with -sk̂o-: Middle Persian pūsinītan 'to rot', Old Icelandic fauskr 'rotten wood'; Armenian hu 'poisonous blood'.

Greek πῡ́θω 'to rot, to foul', πῡ́θομαι 'to become rotten', πύον (pu$^{w}$om), πύος, -εος n. 'pus'; perhaps also πῡ́ός m., πῦαρ, πῦατος, πῡετία 'beast's milk'.

Latin pūs, pūris 'pus' (puu̯os), pūteō, -ēre 'to rot', pūtidus 'rotten' (from a participle pū-to-s), pŭter, -tris, -tre 'rotten, decayed' with ŭ-, like Middle Irish othrach 'dunghill', probably also othar 'a sick person' (putro-), othar-lige 'sickbed, burial place'.

Old Icelandic fūinn 'rotten, decayed', fūi 'decay', fūna 'to rot', feyja 'to let rot, to decay', Gothic fūls, Old Icelandic fūll, Anglo-Saxon, Old High German fūl 'rotten'.

Old Icelandic fuð f. 'vulva', Middle High German vut 'vulva', Alemannic vüdeli (children's word) 'buttocks', related Middle High German votze.

Lithuanian pų̨vù, púti 'to rot', Kusaite púdau, -yti 'to make rotten', Latvian pũt 'to rot', Kusaite pũdêt 'to make rotten', Lithuanian piáulas (pēu-lo-s) m. 'rotten tree', Latvian praûls 'rotten wood' (pĺauls), Lithuanian púliai m. pl. 'pus', puvẽs(i)ai m. pl. 'rotten things', Latvian puveši m. pl. 'pus', pũžńi m. pl. same, papuve f. 'fallow field'.

with ĝ: Old Icelandic fūki ‘stink, smell’, New Icelandic fūki also ‘rotten seaweed, seaweed’, like Latvian pũnis ‘rotting, festering’, pũnes Pl. ‘rotten earth’;

with s: Norwegian føyr (fauza-) ‘rotten’, Dutch voos ‘spongy’,
Swiss gefõsen ‘rotten’; about Old Icelandic fauskr see above;

Ref : WP. II 82, WH. II 391 f., Trautmann 234; G. Liebert Nominalsuff. -ti- 151.

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PIET : 2026

1564. pŭ̄-3

See also : s. unter peu- und pōu-.

Page : 849

PIET : 0

1565. pŭk-1, peuk-

English : ‘thick-haired’

German : etwa ‘dicht behaart, buschig (buschiger Schwanz), dichtwollig’

Material: Sanskrit púccha-, -m 'tail, bushy tail' (might be pu[k]-sko-); named after the bushy tail, it appears related to Gothic faúhō, Old Icelandic fōa, Old High German foha 'female fox' (fem. -ōn), alongside the masculine -s- forms: Anglo-Saxon fox, Old High German fuhs 'fox', etc.

Lithuanian paustìs 'animal hair'; Russian-Polish puch (peukso-, poukso-) 'down feathers, fine woolly hair on animals' (from which Lithuanian pũkas 'down feather' is derived), Russian pušistyj 'woolly, dense, bushy', pušnój továr 'fur', Czech-New Sorbian o-puš (puchъ), opyš 'tail', Russian opúška, opušina 'edge (of the forest), border, trimming'.

Maybe Albanian bisht by Andi Zeneli

Ref : WP. II 82 f.

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PIET : 928

1566. puk̂-2

English : ‘to enclose, put together’

German : ‘zusammendrängen, eng umschließen’

Here's the translation of the provided German text into English:

Material: Avestan pusā- f. 'headband'; Greek ἄμ-πυξ m. 'headband', adverb πύκα 'solid, thick, wise, careful', in the compound πυκι- (πυκι-μήδης 'wise'), from which comes πυκι-νός, younger πυκνός 'dense, solid, capable', πυκάζω 'make solid, wrap tightly'; Albanian puth 'to kiss', literally 'to embrace'.

Ref : WP. II 82, J. B. Hofmann, Greek etym. Wb. 290.

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PIET : 0

1567. pu-lo-

English : ‘hair’

German : ‘steifes Haar’

Material: Sanskrit pula-, pulaka- m. 'the bristling of hair on the body', pulastí- m. 'having simple hair'; noun 'hair', patronymic Pāúlastya-; Greek plural πυλίγγες 'hair on the buttocks, curls' Hesychius; Middle Irish ul 'beard' (pulu-), ulach 'bearded', ulcha f. 'beard', Ulaid 'the people of Ulster' (Ulutī).

Ref : WP. II 84, G. Liebert Nominalsuffix -ti- 191.

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PIET : 931

1568. pū-ro-

English : ‘corn’

German : ‘Korn(frucht)’; griech. auch ‘Kern, Stein von Obstfrüchten’

Material: Greek πῡρός, Doric σπῡρός 'wheat grain, wheat', πῡρήν 'core of various fruits and other fruits', διός-πυρος, -ον 'a fruit similar to the sour cherry'; Lithuanian pūrai 'winter wheat', Latvian pûŗi 'wheat', Old Prussian pure f. 'bromus

secalinus', Old Church Slavonic pyro 'spelt', Czech pýr 'couch grass', Slovene pîr m., píra f. 'spelt', etc.; Anglo-Saxon fyrs 'couch grass, field weed', English furze.

Ref : WP. II 83, Trautmann 232; vgl. georg. puri ‘Brot’.

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PIET : 930

1569. phel-

See also : s. (s)p(h)el-.

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PIET : 0

1570. pher-

See also : s. (s)p(h)er-.

Page : 851

PIET : 0

1571. phŏl-

English : ‘to fall’

German : ‘fallen’

Material: Armenian pʿul 'collapse' (phōlo-), pʿlanim 'I fall in'; Old High German and Old Saxon fallan, Old Icelandic falla 'to fall' (phol-n-), Causative Old High German fellan, Old Icelandic fella 'to fell', etc.; Lithuanian púolu, pùlti, Latvian pùolu, pult 'to fall' (phōlō); Old Prussian au-pallai 'finds' (falls upon).

Ref : WP. II 103, Trautmann 229.

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PIET : 0

1572. phu-

See also : s. oben pŭ̆-1.

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PIET : 0

1573. rabh- oder rebh- : $r_{e}$bh-

English : ‘to rage, be furious’

German : ‘von Ungestüm, Wut ergriffen sein’

Material: Latin rabiēs 'rage, madness', rabiō, -ere 'to be mad, to rage' is closely related in meaning to Sanskrit rádhas- n. 'fury, violence', rabhasá- 'wild, fierce, violent', saṁ-rabdha- 'angry', which was mistakenly connected to rábhate 'grips, holds on' = Iábhatē, lambhatē 'grabs, seizes', as noted on page 652; compare Middle Irish recht 'sudden attack, rage', which may also relate to Latin rapiō, base rep-; Anglo-Saxon rabbian 'to race' derived from Late Latin rabiāre; Tocharian A rapurñe 'passion'.

Ref : WP. II 341, WH. II 413.

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PIET : 2251

1574. rāp-, rēp-

English : ‘turnip’

German : ‘Rübe’

Comments: Wanderword of unknown origin.

Material: Greek ῥάπυς, ῥάφυς f. 'turnip', ῥάφανος, ῥαφάνη 'radish', Attic 'cabbage', ῥαφανῖς, -ῖδος 'radish'; Latin rāpum, rāpa 'turnip', rāpistrum 'wild turnip', rāpīna 'turnip field' (similar to Lithuanian ropienà) and 'turnips'.

Old High German ruoba, ruoppa (rōbjō) 'turnip', alongside its j-less variant in Old Icelandic rōfa 'the bony part of the horse's tail', Norwegian rôva 'tail', and with ablaut forms in Old High German rāba, Middle High German rābe, rāpe, rappe, as well as Swiss räb(e) and Bavarian räben (therefore, Old High German rēba should be considered as a jō(n)-stem); the Germanic forms cannot be derived from Latin; the only certain Latin loanword is Dutch raap and English rope.

Lithuanian rópė 'turnip', ropienà 'turnip field'; Russian and Church Slavonic rěpa 'turnip'; Albanian repë 'turnip', possibly derived from Latin or Slavic; the connection to Welsh erfin 'turnips' (plural) and Breton irvin is unclear (arbīno-).

Ref : WP. II 341, WH. II 418, Trautmann 237, Wissmann bei Marzell, Pflanzennamen 1, 659.

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PIET : 948

1575. r̥̄s-

English : ‘to sound, cry’

German : ‘ertönen, schreien’

Material: Sanskrit rásati, rā́sate 'roars, neighs, howls, cries, resounds'; Sanskrit rasitá- n. 'sound, roar, thunder'; Gothic razda 'voice', Old High German rarta f. 'modulation', Old Icelandic rǫdd f. 'voice'; with ablaut, Anglo-Saxon reord f. 'voice, sound, language';

It is uncertain if this relates to Danish ralle, Swedish dialect ralla, etc. 'to croak, chatter' (razlōn).

Ref : WP. II 342.

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PIET : 2252

1576. rē-1, rə- erweitert rē-dh- usw.

German : ‘berechnen, zählen’, ‘bereit machen, überlegen’

See also : s. oben S. 59 f. (ar-).

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PIET : 0

1577. rĕ̄-2 erweitert rē-dh-

German : ‘zertrennen’

See also : s. oben S. 332 f. (er-).

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PIET : 0

1578. rē-3

German : ‘rudern’

See also : s. oben S. 338 (erə-).

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PIET : 0

1579. rē-4

German : ‘ruhen’

See also : s. oben S. 338 f. (erə-)

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PIET : 0

1580. rē-5

English : ‘dark’

German : ‘dunkel’

Derivative: rē-mo- the same

Material: Sanskrit rāmá- 'dark-colored, black'; noun 'darkness, night'; rāmī f. 'night'; Middle High German rām, rōm m. 'dirt, soot'; New Icelandic rāma-legr 'dirty'; Old High German rāmac, Middle High German rāmec, rāmig 'dirty, sooty'; Anglo-Saxon rōmig 'sooty'; and in modern English, room refers to 'scurf on the head, dandruff'.

Albanian mbë-ramie, mbrëmie ‘night’ by Andi Zeneli

Sanskrit rātrī 'night' is better connected to Latin lateō, among others, as noted on page 651 for further reference.

With the -u̯o- formative: Latin rāvus 'gray, gray-yellow'.

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PIET : 949

1581. rē-6

English : ‘to cry’

German : ‘schreien’

See also : s. rei-3.

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PIET : 0

1582. rebh-1

English : ‘to move, hurry’

German : ‘sich bewegen, umher eilen’

Material: New Persian raftan 'to go', Middle Persian raf- 'to attack, to fight', Ossetic räväg 'quick';

Middle Irish reb 'play, trick' (rebā), rebrad 'children's game', rebaigim 'I play'.

Germanic reb- 'to be in vigorous motion', Middle High German reben st. vb. 'to move, stir', New High German Bavarian rebisch 'lively', Swiss räbeln 'to make noise', Middle High German reben 'to dream, to be confused', Middle Dutch reven 'to talk nonsense, to think', Norwegian dialect rava 'to stagger back and forth', etc.

Ref : WP. II 370, Szemerényi ZDMG. 101, 207 ff.;

See also : erweitert aus er-.

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PIET : 2295

1583. rebh-2

English : ‘to roof’

German : ‘überwölben, überdachen’

Material: Greek ἐρέφω, ἐρέπτω 'to cover' (to roof), ὑψ-ηρεφής 'with high roofing', ὄροφος 'the material with which houses are covered, roof, ceiling', ὀροφή 'roofing'; Old High German hirnireba 'skull' ('brain-covering'); Old High German rippa, rippi, Old Saxon ribbi, Anglo-Saxon ribb, Old Icelandic rif n. 'rib' (rebhi̯o-; the ribs cover the chest cavity, just as the roof covers the house); Russian-Church Slavonic rebró 'rib'; English reef 'riff' is a Danish loanword.

Ref : WP. II 371, Trautmann 241.

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PIET : 964

1584. red-, rod-

German : ‘fließen’

See also : s. oben S. 334 (ered-).

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PIET : 0

1585. rēd-1

English : ‘to excite; joyful’

German : ‘aufmuntern, froh’

Comments : nur germ. und balto-slavisch

Material:

(Old English) rōt ‘joyful, happy, good’

ā-rētan ‘to encourage’

(Old Icelandic) rǫ́task ‘to become cheerful’

mál-rǿtinn ‘talkative, fond of speaking’

(Lithuanian) rõds ‘gladly, willingly’

(Old Church Slavonic) radъ ‘willing, glad’

(Serbo-Croatian) ràd ‘pleased, willing’

(Czech) rád ‘willing, glad’

Ref : WP. II 369, Trautmann 235.

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PIET : 2292

1586. rēd-2 : rōd- : rəd-

English : ‘to shuffle, scrape, scratch’

German : ‘scharren, schaben, kratzen, nagen’

Material: Latin rōdō 'to gnaw, nibble' and rādō 'to scrape, scratch' (derived from radzd(h)ō, related to Welsh rhathu), which corresponds to terms like rāstrum 'hoe, spade', rādula 'scraper', rāllum 'plowshare', rāmentum 'shavings, splinters', and rōstrum 'beak (of a tool), snout, ship's prow'; Welsh rhathu 'to rasp, smooth, level', rhathell 'rasp', rhath 'plane, surface'; British rath- and Latin rādō are compatible under răzdō (from radzd(h)ō, d(h)-present).

Old High German rāzi 'sharp of taste, wild'; Middle High German rāze, rǣze, corresponding to the ē-grade rēd-; to this belongs Germanic rattō 'rat' (= rodent): Old Saxon ratta, Anglo-Saxon rætt m., Middle High German ratze, ratz etc.; in New High German dialects Ratz occurs in the meaning 'marten, polecat, caterpillar'; Old High German rato, radda, ratta.

Ref : WP. II 369, WH. II 415, 439 f.

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PIET : 2291

1587. reg-1 (und sreg-)

English : ‘to paint’

German : ‘färben’

Material: Sanskrit rájyati 'becomes colored, reddens', younger rajyate, Causative rajayati 'colors', secondary rañjayati; rāga m. 'the coloring, red color';

Greek ῥέζω, Aor. ῥέξαι 'to color', ῥέγμα 'colored material', ῥαγεύς (also ῥογεύς) 'dyer', χρυσο-ραγές · χρυσοβαφές Hesychius; that ῥέζω has not undergone a vowel proposal is striking; cf. Schwyzer Gr. Gr. 1, 310 and Boisacq 838.

Ref : WP. II 366.

Page : 854

PIET : 2289

1588. reg-2

English : ‘to see’

German : ‘sehen’

Comments: only Albanian and Baltic

Material: Albanian ruaj 'to see, to look at'; Lithuanian regiù, regéti 'to see', rãgana 'witch' (cf. 'evil eye'), régimas 'visible, apparent'; Latvian redzêt 'to see'.

Ref : WP. II 366, Jokl Stud. 75.

Page : 854

PIET : 0

1589. reĝ-1

English : ‘right, just, to make right; king’

German : ‘gerade, gerade richten, lenken, recken, strecken, aufrichten’ (auch unterstützend, helfend); Richtung, Linie (Spur, Geleise) u. dgl.

Grammar : Forms neither root present nor perfect in Indo-European; perfect participle passive reĝ-to- 'law'

Derivative: roġi- 'row', róĝo-s 'erection', roĝó-s 'erected', rēĝ-s 'king', rēĝ(e)nī 'queen', rēĝi̯o- 'royal', rēgi̯om 'dominion'

Material: Sanskrit r̥jyati, nasalized r̥ñjáti 'stretches, hastens (of horses)'; possibly also irajyáti (with unclear i-) 'arranges, disposes'; r̥jú-, Avestan ərəzu- 'straight, just right' (related to ərəzuš 'finger', genitive ərəzvō), comparative superlative Sanskrit rájīyas-, r̥jīyas- 'straighter', rájiṣṭha-, Avestan razišta- 'the straightest, justest.'

Sanskrit r̥jrá- of horses = r̥ju-gāmin, r̥jrāśva-, Avestan ərəzrāspa- meaning 'whose horses hasten straight ahead,' alongside the compound form r̥ji- in r̥ji-pyá- (second element unclear) meaning 'rushing straight up' (epithet of śyēná- 'eagle, falcon'), Avestan ərəzi-fya- m. 'eagle, name of a mountain or mountain range,' in Hesychius ἄρξιφος (that is, ἄρζιφος) • ἀετὸς among the Persians, Armenian arciv (arcivi) 'eagle' (alongside r̥ju-pya-, Old Persian ardufya- in New Persian āluh 'eagle', cf. Greek αἰγυπιός, if folk-etymologically reinterpreted from ἀργυπιός); r̥ji-śvan- meaning 'with swift dogs,' cf. in Greek ἀργός (from ἀργ-ρος diss.) 'swift,' above p. 64.

Sanskrit rají- 'upright, straight,' ráji- RV roughly 'line, row' (= Middle Dutch reke below p. 856); rájas- (Avestan razah-) n. 'space';

Avestan raz- (rāzayeiti, participle rā̆šta-, Greek ὀρεκτός, Latin rēctus, Gothic raíhts; Avestan rāštəm 'in a straight direction') 'to direct, to set straight, to arrange,' razan- 'order, regulation,' rašnu- 'just' (cf. Greek ὀρέγνῡ-μι), possibly also razura- n., razurā f. 'forest,' rāzarə, rāzan- 'command, arrangement'; rasman- m. n. 'battle array' (: Greek ὄρεγμα, Latin regimen);

Sanskrit rāj- (nominative singular rā́ṭ) 'king' (= Latin rēx, Old Irish rī, also Gothic reiks), rā́jan- the same, rā́jñī 'queen, princess,' rā́ṣṭi, rā́jati 'is king, rules, shines' (denominative), rājyá- 'royal' (= Latin rēgius, cf. also Old High German rīhhi), rājyá-, rā́jya- n. 'dominion' (= Middle Irish rīge, cf. also Gothic reiki), rāṣṭrī 'ruler,' rāṣṭrá- n. 'dominion, kingdom,' Avestan rāstar- 'driver, leader;'

Armenian arcvi s. above;

uncertain Thracian proper name Ῥῆσος;

Greek ὀρέγω (ὀρέγνῡμι only in Homeric participle ὀρεγνῦς) ‘to stretch’ (ὀρεκτός = Avestan rašta- etc.), ὀριγνάομαι ‘to stretch out, extend, reach’ (ὀ- is a prefix), ὄργυια or ὀργυιά, Ionian epic ὀργυιή ‘fathom’, ὀρόγυια the same (probably from ὀρέγυια accusative); in the compound ὠρυγ-, e.g., δεκώρυγος; ὄρεγμα (= Avestan

rasman-) ‘the stretching of hands, feet (step); offering’; see below on ἀρήγω in relation to Germanic; see above on ἀργός.

Venetian Reitia ‘goddess of birth (compare Greek Ὀρθία), who positions children correctly’ or ‘goddess of erection’;

Latin regō, -ere, rēxī, rēctum (with secondary stress) ‘to set straight, to guide, to rule’ (= ὀρέγω, ὀρεκτός), ērigo ‘to raise up (= Irish ēirgim ‘I rise’)’ etc.; concerning pergō, porrigō, surgō, adv. corgō, ergō, ergā see WH. s.v.; regiō ‘direction, line; stroke, area’, rēgula ‘ruler, line; guideline, strip’ etc., rēgillus ‘woven with vertical warp threads’; Oscan Regaturei ‘to the Rectors’ (from a verb regāre).

Latin rogō, -āre ‘(to stretch out the hand =) to request, to ask, to inquire’; rogus ‘pyre’ (Greek Sicilian ῥογός ‘granary’ is Latin borrowing) likely originally meaning ‘erected pile’ (= Germanic rakaz); rēx, rēgis ‘king’ (= Sanskrit rāj- etc.), rēgīna ‘queen’ (married form regen[ai] dative), rēgius ‘royal’ (= Sanskrit rājya-).

Note by Andi Zeneli:

Ancient Greek, Illyrian Ραγούσιον (Ragoúsion), Ῥαούσιν (Rhaoúsin). Latin Ragusia, Alternative forms: Labusa, Lavusa, Ragusium, Rachusa, Rausia, Raugia, Rausa (Sicilian), Albanian Rush

Latin rigeō, -ēre 'to be stiff, rigid,' rigidus 'stiff, rigid,' rigor 'the stiffness, especially due to cold; the cold' (this specific meaning perhaps favored by frīgus); whether for regēre after īrigĕre;

Old Irish reg-, rig- 'to stretch out, e.g., the hand,' Perfect reraig (re-rog-e) 'directed'; eks-reg- (: Latin ērigō) e.g., in at-reig 'rises,' ēirge 'rising'; ablaut Old Irish rog(a)id 'stretches out,' Middle Welsh rho 'gift,' rhoï 'to give'; Middle Welsh dy-re 'stands up,' dy-rein 'to rise,' rhian 'stiff, stretched' (: Middle Irish rigin the same), Old Welsh ar-cib-renou 'buried,' Middle Welsh ar-gyu-rein 'buried' (are-com-reg(i)-no), etc.

Middle Irish rēn 'span' (reg-no-); Old Irish recht (tu-stem), Welsh rhaith 'law,' Breton reiz 'order, law, right,' Gaulish Rectu-genus; Old Irish rī-, Gen. rīg 'king' (= Sanskrit rāj-, Latin rēx).

Welsh rhi 'prince,' Gaulish Catu-rīx, Pl. -rīges meaning 'people of C.,' Rīgo-magus meaning 'king's field' (Old Cornish ruy, Middle Breton roe, New Breton roue 'king'

probably from French), Old Irish rīgain 'queen' (rēĝenī = ) Welsh rhiain 'queen, lady'; Middle Irish rīge n. 'kingdom' (rēĝi̯om); Old Irish rūched n. 'kingdom' (rēĝi-sedom);

Gothic raíhts, Old Icelandic rēttr, Anglo-Saxon riht, Old Saxon, Old High German reht 'right, straight' (= Avestan rašta- etc.), Gothic ga-raíhtjan, Old High German rihten etc. 'to direct'; Old Icelandic rēttr, Gen. rēttar 'the right, law, court' (= Celtic rektu-; replaced in WGer. by the neuter of the participle); Gothic rahtōn 'to reach out.'

Causative Gothic uf-rakjan 'to stretch out, extend upward,' Old High German recchen 'to stretch out, elevate, reach, cause, say, explain,' New High German recken, Old Saxon rekkian 'to tell, explain,' Anglo-Saxon reccan (reahte) 'to stretch out, lead, explain, calculate,' Old Icelandic rekja 'to stretch, spread, explain, proclaim' (partly iterative rakjan under replacement of reĝō, partly denominative); Old Icelandic rakna 'to be extended, to come to one's senses.'

Anglo-Saxon racu f. 'riverbed, course,' English rake 'track, way, rail,' Anglo-Saxon racian 'to run, lead, steer,' Old Icelandic rekja spor 'to follow the trace,' Middle Dutch reke f. (raki) 'row, order,' raken 'to hit, to reach'; Anglo-Saxon racu f. 'narrative, report,' Old Saxon raka, Old High German rahha 'account, matter,' Old Icelandic rǫk Nom. Pl. 'origin, cause, reason.'

Old Icelandic rakr, Frisian, Middle Dutch rak 'straight, right' (= Latin rogus); e-stem: Middle High German gerech 'well-ordered,' Old Saxon rekōn 'to direct, arrange,' Middle Dutch reken 'correct, unhindered, often,' Old High German rehhanōn 'to arrange, to calculate, to account,' Anglo-Saxon ge-recenian 'to explain,' English reckon 'to consider.'

Anglo-Saxon recen 'quick, ready'; Old Icelandic land-reki 'king,' Old High German anet-rehho 'drake'; whether with the notion of the outstretched hand used for gathering, related to Gothic rikan 'to heap up,' Middle High German rechen 'to gather, to heap, to collect,' Old Icelandic raka, Middle Dutch raken (rakēn) '(to) gather together,' Old Icelandic reka, Old High German rehho 'rake,' Old Saxon reka f. 'rake.'

Old Saxon raka, Anglo-Saxon racu, Swedish raka f. of the same kind, ē-stem: Norwegian dialect raak f. 'spur, stripe, furrow, row,' Icelandic rāk f. 'stripe' (cf. Sanskrit rāji-, rājī 'stripe, row') is related here, though it is questionable; borrowed from Celtic before the mediaval shift: Gothic reiks 'ruler, noble, powerful' (Celtic rīg-s), Old Icelandic rīkr 'powerful.'

Old High German rīhhi, Old Saxon rīki, Anglo-Saxon rīce (Celtic rīg̱io-) 'mighty, noble, wealthy,' New High German reich; Gothic reiki, Old High German rīhhi 'realm' (Celtic rīg̱ion);

ō-stem, with a developed meaning from 'to raise, to help': Old Icelandic røkja, Anglo-Saxon reccan (for rēcan after reccan 'to stretch out'; but Preterite rōhte), Old Saxon rōkian, Old High German geruohhen 'to take care, to consider.'

Old High German ruoh, ruohha 'care, effort, diligence,' Middle Dutch rōke m. of the same kind, Middle High German ruochlōs, Anglo-Saxon rēcelēas (New High German ruchlos, English reckless) 'carefree, unconcerned,' Old Icelandic røkr 'careful,' closely related to Greek ἀρήγω 'to help, to assist,' ἀρηγών, -όνος, ἀρωγός 'helper,' ἀρωγή 'help.'

Nasally related (cf. Lithuanian, also Sanskrit ṛ̊ñjáti): Anglo-Saxon ranc 'straight, proud, bold,' Middle Dutch rank 'slender, thin, weak' (stretched), Old Icelandic rakkr 'slender, upright, bold'; Old Saxon Anglo-Saxon rinc, Old Icelandic rekkr 'man.'

Lithuanian nasally related Žemaitian rę́žious, rę́žtis 'to stretch out,' ablaut rą́žaus, rą́žytis (16th century ranszies), rąžà f. 'stretching,' Latvian ruôzîtiês 'to stretch out'; Russian su-rázina 'good order';

Tocharian A räк-, rak- 'to spread out, to cover,' B räк- of the same kind, A rkäl 'cover.'

Ref : WP. II 362 ff., WH. II 426 f., 432 f., 434 f., Wissmann Nom. Postverb. 106, Trautmann 244.

Pages : 854-857

PIET : 959

1590. reĝ-2, reḱ- (rek-)

English : ‘damp; rain’

German : ‘feucht, bewässern, Regen’

Material: 1. reĝ-: Latin rigāre ‘to water’ (with i from e), Albanian rrjeth, Aor. rrodha ‘to flow, spring, drip’; Norwegian dialect rake m. ‘moisture, dampness’, Old Icelandic raki n., New Icelandic rakr ‘damp’.

2. reḱ- (rek-) in: Gothic rign n. ‘rain’ (reḱ-nó-), Crimean Gothic reghen, Old Icelandic regn n., Old Saxon regan, regin m., Old Frisian rein, Anglo-Saxon reg(e)n, rēn m., Old High German regan, regin, regen, Middle High German regen m.; Old Icelandic rigna ‘to rain’, Old High German reganôn vb., etc.; Lithuanian (with West Indo-European k) rõkia, rõkti ‘to drizzle gently’, rôkė ‘fine drizzle’.

Ref : WP. II 365 f., WH. II 435.

Page : 857

PIET : 2288

1591. reg$^{w}$os-

English : ‘darkness’

German : ‘Dunkelheit’

Grammar : n.

Derivative: erg$^{w}$- : org$^{w}$- ‘dark’

Material: Sanskrit rájanī- ‘night’; Greek ἔρεβος ‘darkness of the underworld’ (ἔ- prefixed); Armenian erek and erekoy ‘evening’; also the adverb erek ‘yesterday’.

Gothic riqis, -izis n. ‘darkness’, New Icelandic røkkr, -rs ‘darkness, twilight’; perhaps related to Greek ὀρφνός ‘dark’ (org$^{w}$sno-) and Tocharian A orkäm (org$^{w}$mo-) ‘darkness’; see also above, p. 334.

Ref : WP. II 367, Benveniste Hirt-Festschrift 2, 236, Burrow BSOAS 12, 645 f.

Page : 857

PIET : 960

1592. rei-1

English : ‘to tear, cut’

German : ‘ritzen, reißen, schneiden’

Derivative: rei-kā ‘tear, fissure’, rei-pā ‘steep edge’, rei-u̯ā, roi-u̯ā ‘strip’

Material: Latin rīma ‘crack’ (rei-mā); Middle Irish rēo ‘strip’ (ri-u̯o-); Anglo-Saxon rāw, rǣw f. ‘row’ (roi-u̯ā); Lithuanian rievà ‘rock cleft, rock, hill’ (compare Latin rumpō : rūpēs), raĩvė ‘strip’.

Latvian riêwa ‘crack, fold, furrow’; possibly related to the idea of ‘border strip’ or ‘hill range’: Middle Irish rōen ‘way, mountain chain’ (from which rōenaid ‘makes a way’ : ‘defeats’, rōen ‘defeat’), Breton run ‘hill’; Old Icelandic rein f. ‘border strip’, Old High German rein, New High German Rain (Celtic-Germanic roi-no-).

Extensions:

reib-: Anglo-Saxon rīp̆an, riopan ‘to reap’ (English reap), rifter ‘sickle’, rīp̆ n. ‘harvest’, Norwegian rīpa ‘to slit’, rĭpa ‘to tear off, to strip’, Middle English ripelen, New English ripple ‘to break flax’, Middle Dutch repen, repelen, etc.; Old High German rifila, riffila ‘saw, serrated mountain ridge’; Old Saxon rīpi, Anglo-Saxon rīpe, Old High German rīfi, New High German reif (‘ripe for harvest’).

reig- see under special keyword.

reik(h)-: Sanskrit rikháti, likháti ‘to tear, to scratch’, rēkhā́, lēkhā́ ‘tear, line, mark’; Greek ἐρείκω ‘to crush, to break’, ἤρικε ‘it burst’, ἐρεικίς, ἐρικίς, -ίδος ‘ground barley’ (-i-writing for -ει-); perhaps related to Latin rixa ‘physical quarrel, strife’.

Welsh rhwygo ‘to tear’, rhwyg m. ‘fracture, crack, break’, Middle Breton roegaff ‘to tear’, New Breton reuga; ablaut variant Middle Welsh go-rugaw ‘to tear’; Middle High German rīhe ‘line’, New High German Reihe, Old High German rīhan ‘to draw out a thread’, with ablaut and grammatical alternation Old High German riga ‘line’, Middle High German rige ‘line, row, artificial watercourse’, New High German Riege; Norwegian reig m. ‘row, line’.

Lithuanian riekiù, riẽkti ‘to cut (bread), to plow for the first time’, riekẽ ‘bread slice’, raikaũ, -ýti ‘to cut bread into slices multiple times’;

similarly reiK̂- in Sanskrit riśáti, liśáti ‘pulls, tears off, grazes’ (New Persian rištan ‘to spin’, Baluchi rēsag, rēsaɣ ‘to spin, to braid’).

reip-: Greek ἐρείπω ‘to overturn (transitive), to fall down’ (intransitive), ἐρείπια n. pl. ‘ruins’, ἐρίπνη f. ‘collapse, slope’; Latin rīpa ‘steep edge, bank’; Old Swedish rīva, Old Icelandic rīfa ‘to tear (transitive)’, rifna ‘to burst, to spring open’, rifa f. ‘tear, crack’; Middle Dutch rīven ‘to scrape’, Old Frisian rīva ‘to tear’, New Dutch ribben ‘to pluck, to pull flax’.

Old Icelandic rīfr ‘desired’ (compare with ‘to vie for something’), Anglo-Saxon rīf ‘mighty, fierce’, Middle Dutch rīve ‘prodigal’; ablaut forms include Old Icelandic reifr ‘cheerful, content’, reifa ‘to promote, to gift’; East Frisian riffel ‘furrow’, Anglo-Saxon ge-riflian ‘to wrinkle’; with p from consonant lengthening: Old Icelandic rīp ‘top edge of a boat’, East Frisian rip(e) ‘edge, bank’, Middle High German rīf ‘bank’.

Alongside this, there is a Germanic family with ‘rag, strip’ as the base meaning, which can be related to ‘to wrap, to bind’ as a derived meaning: Old Icelandic rif n. ‘reef’, Middle Dutch rift the same, Old Icelandic rift (ript) f. ‘piece of fabric’, rifr m. (riƀi-) ‘roll, weaving beam’, rifa ‘to sew’.

Anglo-Saxon rift f. ‘garment, veil, curtain’, Old High German bein-refta ‘trousers’; Old Icelandic reifar Pl. f. ‘wraps’, reifa ‘to wrap’, Anglo-Saxon ā-rāfian ‘to unravel’ (similar to Dutch dialect rijvelen ‘to fray’).

With consonant lengthening -p(p)-: Gothic skauda-raip ‘shoe strap’, Old Icelandic reip, Anglo-Saxon rāþ ‘rope, cord’, Old High German reif ‘strap, barrel hoop, ring’.

Albanian rryp, rrip ‘belt’ by Andi Zeneli

With Germanic -sp- (derived from -ps-): Old Icelandic rispa ‘to tear open’ and f. rispa ‘a light scratch’, Old Swedish rispa ‘quarrel’, Middle Dutch rispe ‘flax strainer’, rispen ‘to pull the flax through the strainer’ (Modern High German Rispe ‘seed bundle’, but likely originally with hr-), Old High German rispeln ‘to gather together’, Bavarian ab-reispen ‘to pluck off, to break off’, Middle High German be-rispeln ‘to reproach, to punish’.

reis-: Sanskrit riṣyati, réṣati ‘is harmed, suffers damage; is damaged’, riṣṭá- ‘damaged’, rēṣayati ‘harms, punishes’, riṣanyáti ‘goes astray’, riṣaṇyú- ‘unreliable’; Avestan raēš-, iriš- ‘to injure, to wound; to suffer harm’ (present

raēšyeiti tr., irišyeiti tr. and intransitive, causative raēšayeiti), participle irišta- ‘damaged’, raēša- m., raēšah- n. ‘damage’, likely also raēša- ‘cleft in the earth’.

Old Icelandic rīsta (reist) and rista weak verb ‘to cut, to incise, to scratch’, rista ‘incision, slit’, Old Swedish rīsta ‘to engrave (runes)’, Middle Dutch risten ‘to engrave’, Old Icelandic ristill m. ‘plow iron’, Middle High German rist m. n. ‘plowshare, furrow’; Latvian risums, risiêns ‘tear, slit’, Old Church Slavonic rěšiti ‘to resolve’.

Ref : WP. II 343 ff., WH. II 435 f., 436, 438, Trautmann 241.

Pages : 857-859

PIET : 950

1593. rei-2, roi-

English : ‘variegated, speckled’

German : in Worten für ‘buntgestreift, fleckig’

Derivative: rei-bho-, roi-bho- the same

Material: Lithuanian raĩ-nas ‘gray, mottled’; raĩ-mas ‘variegated’; Old Irish rīabach ‘speckled’; Lithuanian raĩ-bas ‘mottled, grayish-brown’ (raĩbti ‘to shimmer’); Latvian ràibs ‘variegated, flecked’, particularly referring to animals; Old Prussian roaban ‘striped’; Russian Little Russian ribyj ‘variegated’.

roi-k̂o- seems to be the basis of Old High German rēh n., rēho m., Anglo-Saxon rā, rāha m. ‘roe deer’, Old Icelandic rā f., Anglo-Saxon rǣge (raigjōn-), Old High German rêia, réia (unclear), and Modern High German Ricke, Dutch rekke ‘doe’ (expressive), to which Sanskrit riśya- m. ‘antelope buck’ likely corresponds.

Ref : WP. II 346, Trautmann 235 f., Specht Indo-European Dekl. 115.

Page : 859

PIET : 952

1594. rei-3, rē(i)-

English : ‘to cry, bellow’, etc.

German : Schallwurzel ‘schreien, brüllen, bellen’ usw.

Comments: see also reu-, rēu-, rŭ̄-.

Material: Sanskrit rā́yati ‘to bark'; Lithuanian ríeju, ríeti ‘to cry out noisily, to scold’, reflexively ‘to quarrel’; Latvian reju, rêju, riêt ‘to bark’; ablaut forms rãju, rãt ‘to scold’; Lithuanian rojóju, rojóti ‘to crow disorderly’ (as a rooster); Church Slavonic rarъ ‘sound’ (Czech raroh m. ‘goshawk’); Russian rájatь ‘to sound, to resound’.

Old Icelandic rāmr ‘hoarse’ (rēma-); derived from a noun rama is remja ‘to roar’; possibly related is rōmr ‘voice, sound, pronunciation’; see also Anglo-Saxon rārian ‘to bleat, to roar’, Old High German rērēn, and others.

Old Icelandic jarma ‘to bleat’, to which Armenian oṙnal ‘to howl’ belongs, may indicate a fuller root erə-, rē-.

Extensions:

rēb- ‘to belch’:

Norwegian dialect rǣpa ‘to let the mouth run’ (rēpjan), rapa ‘to belch’; Old Icelandic repta (rapatjan) ‘to belch’; Danish ræbe ‘to belch’, also used in Jutland for ‘to croak’ (see Falk-Torp 928); compare with reub- under reu-1.

rĕ̄k- ‘to roar, to cry out’:

Latin raccāre, rancāre ‘to roar’ (as from a tiger); rāna (rācsnā) ‘frog’; Welsh rhegen f. (rakinā) ‘quail’; Middle High German ruohen ‘to roar, to grunt’ (related to rōhen from reu-k-), Old Middle High German ruohelen, Middle High German rüehelen ‘to neigh, to roar, to wheeze’ (alongside rüheln, rückein from reu-k-); Lithuanian rėkiù, rẽ̄kti ‘to roar’, Latvian rèkt ‘to roar’ as well; Old Church Slavonic rekǫ ‘to say’; with g: Latin ragere ‘to roar’.

rēt- ‘to roar, to make noise’:

Middle High German rüeden ‘to make noise’, Bavarian rüeden ‘to roar, to make noise, to be in heat’; Old High German ruod ‘roaring’, ir-ruota ‘to roar’; Anglo-Saxon rēðe ‘fierce, terrible’.

Ref : WP. II 342 f., WH. II 414, 416, 421 f., Trautmann 242 f.

Pages : 859-860

PIET : 3191

1595. rei-4 : rēi-

English : ‘thing; possession’

German : ‘Besitz, Sache’

Comments: According to Burrow (Sanskrit 178, 245), the sound ē would have originated from eH before i̯.

Material: Sanskrit rai- m. f. ‘possession, wealth’ in rā́ḥ, rāyáḥ (originally i-stem); the ā of rāḥ corresponds to the accusative singular rām, which also has an analogous ā (in accordance with gām, above p. 482);

Sanskrit rayí- ‘gift, possession, jewel’ (Avestan accusative plural raēš, an unless to be read rayīš), rayi-vánt-, mostly rē-vánt- ‘rich’; Avestan instrumental singular raya (an unless to be read rāyā) = Sanskrit rāyā́ (from rā́ḥ), Avestan raēvant ‘rich’; Sanskrit Avestan rā- ‘to give’ (expanded form of Sanskrit rāsatē ‘gives’), Sanskrit rātí- ‘gift, giver’; Sanskrit rāta-, Avestan rātō ‘given’;

Latin rēs, reī ‘thing, possession’ (with the ē derived from the accusative rēm, from reHim), Umbrian re-per ‘for rē’, dative/ablative ri; also related is Latin reus ‘party to a legal case, the accused’ (rēi̯-os); the meaning of Middle Welsh rei ‘wealth’ is unclear.

Ref : WP. II 343, WH. II 430 f., 432, Wackernagel-Debrunner III 214 ff.; O.

Szemerényi (in correspondence) agrees with Burrow (Sanskrit 178, 245) and Kurylowicz (Études 36 f.) on a basic form reHi- for the noun and reH- for the verb.

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PIET : 2254

1596. rei-5

German : ‘stützen’

See also : s. unter reid-, reik- und rem-.

Page : 860

PIET : 0

1597. rēi-1 : rī-

German : ‘zählen, ordnen’

Comments: Expanded form rēi-dh-.

See also : s. oben S. 60 (ar-).

Page : 860

PIET : 0

1598. rēi-2, rōi-

German : ‘Nuß’

Ref : (s. Trautmann 241 f.)

See also : s. oben S. 61 (ar-3).

Page : 860

PIET : 0

1599. reibh-

English : expr. root

German : ‘ertönen’

Material: Sanskrit rébhati ‘to creak, rustle, murmur; to cry out’; Latvian rìbêt (also ribêt) ‘to roar, rumble, crash’.

Ref : WP. II 349;

See also : wohl zu rei-3.

Page : 860

PIET : 0

1600. reid-

English : ‘to lean on, support’

German : ‘anlehnen, stützen’

Material: Greek ἐρείδω ‘to lean on, support, push, strive’ (with Homeric ἐρηρέδαται for -ριδ-), ἔρεισμα ‘support’, ἀντ-ηρίς -ηρίδος ‘buttress, support’; Latin ridica ‘a wine post obtained by splitting larger stakes’.

Ref : WP. II 348, WH. II 434;

See also : wohl zu rei-5.

Page : 860

PIET : 0

1601. reidh-

English : ‘to ride, go’

German : ‘fahren, in Bewegung sein’

Material: Middle Irish rāid(a)im ‘to travel’ (reidh-); Welsh rhwydd-hau ‘to ease, to relieve’; Old Icelandic rīða ‘to be in a swaying motion, to ride’; Anglo-Saxon rīdan ‘to ride’; Old Frisian rīda, Middle Dutch rīden, Old High German rītan, Middle High German rīten, New High German reiten.

Latvian raidīt ‘to send hurriedly, to hustle’, raiditiês ‘to fidget’;

The Proto-Germanic ridjan- is found in Anglo-Saxon ridda, Old High German ritto ‘rider’, and is expanded in Old Frisian ridder, Middle Dutch ridder (from which Old Icelandic riddari derives), and Middle High German ritter.

Gaulish rēda ‘four-wheeled travel cart’; Irish dē-riad ‘pair of horses’ (from Indo-European reidhā); Old Icelandic reið f. ‘riding, troop of riders, wagon’; Old New Dutch brande-rēda ‘fire cart’; Anglo-Saxon rād f. ‘riding, draft, journey; music’; English road ‘way’; Old High German reita, Middle High German reite ‘wagon, military expedition, cavalry attack’ (derived from Proto-Germanic raidō, Indo-European roidhā).

Compare this to Gaulish rēdārius ‘driver of a rēda’; Placename Epo-rēdia, personal name Epo-rēdo-rīx; Welsh ebrwydd ‘quick’ (epo-rēdi-);

Proto-Germanic (ga)-raiðia- is found in Gothic ga-raiþs ‘arranged, determined’, Old Icelandic greiðr ‘easy to accomplish, simple, clear’; Old Frisian rēde, Anglo-Saxon gerǣde, rǣde ‘ready, easy, clear’ (English ready); Middle Dutch gerēde, rēde ‘ready, finished’.

Middle High German gereit, gereite ‘ready, prepared, at hand’; as a noun in Old Icelandic reiði n. and m. ‘equipment’, Norwegian greide n. ‘horse harness’; Anglo-Saxon gerǣde n. ‘gear, equipment’; Middle Dutch gerēde ‘device, equipment’; Old High German gireiti n. ‘vehicle’; Middle High German gereite n. ‘wagon, gear, tool’; Old Icelandic reiðr ‘rideable, ready’.

Gothic ga-raidjan ‘to arrange, to set’; Old Icelandic greiða ‘to arrange, to pay, to help’; Anglo-Saxon (ge)rǣdan ‘to arrange, to help’; Middle High German (ge)reiten ‘to prepare, to arrange, to calculate, to pay’.

reidhi- in Irish rēid ‘plain, easy’; Old Welsh ruid, New Welsh rhwydd ‘easy, free’; Old Breton roed in the personal names Roed-lon, Roidoc, Roet-anau; New Breton rouez ‘rare, clear-seeming’; Latvian raids ‘ready’.

reidho- in Irish rīad ‘to ride, to travel’; Welsh gorŵydd ‘horse’; Middle Latin-Gallic ve-rēdus, para-ve-rēdus (from vo-rēdos) ‘pack horse’; compare Old High German ga-rît n. ‘cavalry’; Middle High German in-rit m. ‘ride-in’; Middle Dutch rit n. ‘ride’.

Regarding reidh-, the abstract suffix Welsh -rwydd m. is noted, as well as the Old Irish collective suffix -rad in Old Irish ech-rad f. ‘horses’ (e$\hat{k}_{u}$o-reidhā);

Greek ἔρῑθος ‘servant’ with the prosthetic ἐ- aligns with names for servants that have a fundamental meaning related to running, if they belong here.

Ref : WP. II 348 f., WH. II 425.

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PIET : 2261

1602. reig- oder reiĝ-

English : ‘to bind’

German : ‘binden’

Comments : nur Celtic und germ.

Material :

Irish ad-riug 'I bind', con-riug 'I gather together', do-riug 'I untie', fo-riug 'I stop'; rigo- appears in Middle Irish ārach 'fetter' (Breton ere) from ad-rigo-, cenn-rach 'halter' (= Welsh pen-rhe 'headband');

reigo- in Welsh modrwy f. 'ring', rhwym (reig-sm̥) m. 'fetter' (plural Old Welsh ruimmein), aerwy (ad-reigo-) 'halter', Old Irish būarach, Welsh burwy 'cow fetter', cyfrwy 'saddle' (kom-reigo-); Middle Breton rum 'band, herd' goes back to roig-sm̥;

Irish cuimrech n. 'fetter, fetters' (Breton kevre 'band') corresponds, since the basic form is kom-rig-om, except for the suffix, to Latin corrigia, corrigium 'shoe strap, strap'; Middle High German ric gen. rickes m. 'band, fetter, entanglement, knot' and ricken 'to bind'.

Ref : WP. II 347, Loth RC. 41, 220, WH. I 278 f.;

See also : Probably an extension of rei-1; semantic development as (p. 858) rei-p- 'to wrap, bind'.

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PIET : 2259

1603. (reiĝ-), rēiĝ-

English : ‘to stretch, stretch out (the hand)’

German : etwa ‘recken, ausstrecken, mit ausgestreckter Hand langen oder darreichen u. dgl.’

Comments : bedeutungsverwandt mit reĝ-1.

Material :

Old High German reichen 'to reach, attain, offer, extend', Middle Dutch rēcken, Anglo-Saxon rǣc(e)an 'to stretch out, reach, offer' (English reach), Old Icelandic reik f. 'parting in the hair';

Maybe Albanian rrekem ‘try’ by Andi Zeneli

Lithuanian réiž-iuos, -tis 'to boast', ráiž-aus, -ytis 'to repeatedly stretch oneself'; related, seemingly as 'torture through stretching of limbs', is Old Irish riag 'torture', ringid 'tortures, torments'; Middle Irish rēimm 'buffoon' (reiĝ-smi-), Middle Welsh dir-rwyn (reiĝ-no-) 'torture, suffering'; cyf-rwyn-ein genitive.

Ref : WP. II 347 f., Trautmann 242, Loth RC. 42, 373.

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PIET : 2260

1604. reiə̯-, rī-

German : ‘bewege, fließen’

See also : s. oben S. 330 f. (er-3)

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PIET : 0

1605. reik-

English : ‘to shake; pole’

German : ‘sich aufrecken’ und ‘wackeln’; ‘Stange, Latte’

Material: Norwegian rjaa m. ‘pole for drying grain’ (rīhan-), Swedish dialect ri f. ‘stake, pole’; Middle Dutch rick, reck n. (rikkó-) ‘long thin pole’, Middle High German ric, -ckes m. ‘horizontal frame, pole’, New High German Reck; Old High German rigil m., Middle Dutch regel m. ‘bar, railing’, and also New Dutch rīchel, older Dutch rijgel now richel ‘bar’; Icelandic rīgr m. ‘stiffness’ (also the name of Heimdallr);

Middle Dutch rēch ‘stiff’, Old Icelandic reigjask ‘to erect the body, to tense up’, Anglo-Saxon rǣge-rēose ‘muscles of the spine’; Old Icelandic riga, -aða ‘to move back and forth, to sway’, Swiss German rigelen ‘to sway’; Norwegian dialect rigga ‘to shake’; Norwegian rikke ‘to move, to shove’, East Frisian rikke(l)n ‘to move back and forth, to wobble’; Latvian rìku (rìkstu), rikt ‘to coagulate, to set’.

Ref : WP. II 346 f.;

See also : Likely as reiḱ- to reiĝ-; see also rei-5.

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PIET : 0

1606. rei-r(ēi)-

English : ‘to tremble’ (expr.)

German : ‘beben, zittern’; Schallwort

Material: Sanskrit lēlāyáti, lēlīyáti ‘swings, sways, trembles’, lēlā́yā Instr. ‘swaying, in restive motion’;

Gothic reiran (weak verb) ‘tremble, shake’, reirō ‘trembling, earthquake’.

Ref : WP. II 349.

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PIET : 0

1607. rēito-, rēiti-

English : ‘scapula; shoulder (of animals)’

German : ‘Bug, Schulter von Tieren’

Material: Armenian eri, Gen. ervoy ‘scapula, shoulder of animals’; Lithuanian ríetas m. ‘thigh, loins’, Latvian rieta f. ‘leg’; Church Slavonic ritъ, Czech řít ‘buttock’.

Ref : Trautmann 242, Lidén Mél. Pedersen 88 f.

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PIET : 0

1608. rek-1

English : ‘to tower; pole’

German : ‘emporragen’; ‘Stange’ usw.

Comments : wie reik-, s. dort.

Material: Old Icelandic rā f. (rahō) "pole in a scaffold for drying, ship's spar," Middle Dutch rā, Middle High German rahe f. "pole, spar."

Norwegian dialect raaga (rēgōn-) "thin pole," New Dutch rack "frame, wall shelf," Middle High German reck(e) "long thin pole, especially for hanging clothes."

Middle High German rach, -hes and rac, -ges, long grade ræhe "rigid"; Middle High German regen st. V. "to rise, to stare, to project upward," factitive regen Swedish V., "to erect, to excite, to move, to awaken" (ragjan), New High German regen; Norwegian dialect raga "to sway"; very uncertain if as a reduction stage here Middle High German rogel "not firm, swaying," sich rugelen "to move," New High German dialect rogeln "to wobble."

Old Icelandic rugla "to bring into disorder, to disturb"; geminated rugga "to rock, to move"; rykkia "to push, to hurry"; Anglo-Saxon roccian "to rock" (English rock); Old High German rucken, New High German "to push"; Old Icelandic rykkr, Old High German ruc m. "jolt" (rukki-); Lithuanian rė́klės "pole framework for drying, smoking."

Ref : WP. II 361 f., Wissmann Nom. postverb. 176.

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PIET : 0

1609. rĕk-2

English : ‘to arrange, prepare’

German : ‘anordnen’

Material: Sanskrit racayati ‘produces, forms’, racana- n. ‘ordering, operating’; Gothic rahnjan ‘to reckon’; ragin n. ‘council, decision’, Old Icelandic regin, Pl. rǫgn ‘the advising powers, gods’; Old Saxon ragino giscapu ‘decisions of the divine powers’; Old High German regin- in proper names.

Old Church Slavonic rokъ m. ‘certain time, goal’, rekǫ, rešti ‘to say’, raknǫti, račiti ‘to want’, etc.; Tocharian A rake, B reki, Pl. rekauna ‘word’;

with ē: Gothic ga-rēhsns f. ‘determination, decision’; Old Church Slavonic rěčь f. ‘accusation.’

Completely uncertain connection with Old Icelandic rān n. ‘robbery’ (rahna-), rænа ‘to rob’ (rahnjan), Old High German bi-rahanen ‘to plunder’; the basic meaning would be ‘robbery-attack.’

Ref : WP. II 362, Trautmann 243.

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PIET : 2282

1610. reḱ-, reĝ-

English : ‘to bind’

German : ‘binden’

Material: Sanskrit raśanā f. ‘string, strap, belt’, raśmi- m. ‘cord, strap, rein’; Old Swedish hurraka (hurð-) ‘harness strap’, Old Icelandic rakki m. ‘strap for securing the rahe (sledge)’, Anglo-Saxon racca m. same meaning, Old Icelandic rekendi n., rekendr f. Pl. ‘chain, fetter’; Anglo-Saxon racente, racete f., Old High German rahhinza f. same meaning.

Ref : WP. II 362.

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PIET : 0

1611. reḱ̂þh-

English : ‘to harm’

German : ‘schädigen’

Material: Sanskrit rákṣas- n. ‘being, tormentor, monster’, Avestan rašah- ‘harm, damage, particularly in the afterlife’, rašayeiti ‘causes harm’; Greek ἐρέχθω ‘to toss and plunder back and forth’ (the storm tossing the ship); Ἐρεχθεύς ‘the earth-shaker’.

Ref : WP. II 362;

See also : dazu ŕḱ̂þos ‘Bär’ als ‘Schädiger’.

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PIET : 2283

1612. rem-, remə-

English : ‘to rest; to support’

German : ‘ruhen, sich aufstützen; stützen’; im Germ. ‘Latte, Leiste’

Comments: The relationship to erə-, rē- ‘to rest’ (p. 338 ff.) is questionable.

Derivative: rom-ti ‘support’.

Material: Sanskrit rámatē ‘stands still, rests, takes pleasure, is devoted to love’, rámati, ramṇ̊́ti, rā̆mayati ‘causes to stand still, solidifies, delights’; Avestan rāmyaṯ̃ ‘he shall rest’, rāmōiδwəm ‘may you stand still’, rāmayeiti ‘calms’; Ossetic urōmun, urōmyn ‘to restrain, to hinder, to calm’.

Sanskrit rā́ma- m. ‘pleasure, joy’, rāmá- ‘delightful, pleasing, attractive’; Avestan rāman- n. ‘rest, peace’; New Persian rām ‘rest; happy, cheerful’; Sanskrit ránti f. ‘refreshment, enjoyment’, raṁsu Adv. ‘pleasant’; ratá- ‘having stopped, being content, enjoying’, ratá- n. ‘love desire’, ráti- f. ‘rest, peace, pleasure’.

With unclear η: Greek ἠρέμα, -ας ‘calm, gentle, quiet’, ἠρεμαῖος ‘calm’, ἠρεμέστερος comparative (cf. the est. Gothic rimis);

Old Irish fo-rim- ‘to set, to lay’ (originally ‘to support’; ri- = r̥-); perhaps Middle Irish rinde ‘vessel’.

Old High German rama ‘support, frame, weaving or embroidery frame’, Middle Dutch rame (= Middle Dutch Middle High German reme), ramen same meaning; Gothic rimis n. ‘rest’; Old Icelandic rǫnd f. ‘edge, hem, shield’; Anglo-Saxon rand m. ‘shield edge, border’; Old High German rant m. ‘edge, border, shield’; Norwegian rande and ablaut form rinde ‘to press down, bench’; Krimgothic rintsch ‘mountain’; Spanish (Gothic) randa ‘molding’.

Norwegian rand f. ‘crossbeam, ledge’; New High German Bavarian ranten ‘pole’ (: Lithuanian ramtis, ramstis ‘support, railing’); Old High German ramft ‘edge, border’ could be rom-ti-, but may also derive from the extension rem-bh-, see Sanskrit rambhá- m. ‘stick, support’; Norwegian rimb, rimme ‘to press down’; Lithuanian rambùs ‘lazy’, rémbėti ‘to be sluggish; to not want to grow properly’.

Old Icelandic rim f. ‘long, thin board’; English dialect rim ‘ladder rung’; East Frisian rim ‘roof rafter’; Anglo-Saxon rima ‘edge, boundary, coast’ (English rim); Old Icelandic rimi m. ‘ridge of land’; possibly influenced by a root rei-, whose extensions are found in reid- and reik- (Wissmann).

Lithuanian remiù, remti ‘to support’; inchoative rìmsti, rìmti ‘to become calm’; causative ramìnti and rámdau, -yti ‘to calm down’; ramtis ‘support’; ràmas ‘rest’; ramùs ‘calm’; rōmùs ‘calm, gentle’; Latvian rāms ‘tame, quiet, devout’;

Tocharian A B räm-, B ram- ‘to incline, to bend’.

Ref : WP. II 371 f., Trautmann 243 f.

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PIET : 2297

1613. remb-, romb-, $r_o$mb-

English : ‘to hack, notch’

German : ‘hacken, kerben, Kanten machen’

Material: Middle High German rumph, New High German Rumpf, Icelandic rumpr ‘buttocks’, Middle Dutch rump ‘trunk’ (‘cut-off piece’); related to Lithuanian rum̃bas ‘scar’, rumbúoti ‘to edge’ (rombo-), with the ablaut form rémbėti ‘to develop scars’, Latvian rùobs ‘groove’ (rombo-), Slavic rǫbъ m. in Serbian rûb ‘edge’, Slovene rǫ̑b ‘edge, hem’, Slovene rǫ́biti ‘to hack, to edge’, Czech roubiti likewise, etc.

Ref : WP. II 373, Trautmann 236, Vasmer 2, 541 f.

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PIET : 3183

1614. rendh-

English : ‘to tear’

German : ‘(zer)reißen’

Material: Sanskrit rándhram ‘opening, split, cave’; Anglo-Saxon rendan ‘to tear’; Middle Dutch rende ‘broken piece’; Old High German rinda, rinta; New High German Rinde; Anglo-Saxon rind(e) f. ‘bark, crust’; with the ablaut form in Middle Low German Hessian runde f. ‘wound scab’.

Ref : WP. II 372, 374.

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PIET : 3188

1615. rent-

English : ‘thing’

German : ‘Sache’

Material: Under this root, the following could be united:

Sanskrit rátnam ‘having, possession, goods’ (r̥tnó-) and Irish rét ‘thing’ (r̥tu- or rentu-); also Latvian ruotîgs ‘provided with everything’ (if derived from ront-).

Ref : WP. II 374.

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PIET : 965

1616. rep-

English : ‘to grab, rip out’

German : ‘an sich reißen, raffen’

Material: Sanskrit possibly rápas- n. ‘defect, physical harm, injury’, raphitá- ‘miserable (damaged)’; Greek ἐρέπτομαι ‘to tear off, to eat away’, ἅρπυια (derived from the unrelated ἅρπη, ἁρπάζω, related to ser-, serp- ‘sickle’), ἀρέπυια ‘Harpies’, Homeric ἅρπυιαι ἀν-ηρέψαντο (where they had snatched away);

Albanian rjep ‘to draw out, to take away, to rob’.

Latin rapiō, -ere ‘to seize, to tear away, to grasp hastily, to rob’ (with a = e); Middle Irish recht ‘anger, wrath’ (reptu-), also see rabh-; Germanic rafisjan, originally ‘to punish physically’ (a denominative of a -es stem similar to Sanskrit rápas-).

Old Icelandic refsa, Old High German refsen ‘to punish, to correct’; Old Saxon respian ‘to punish’ as well; Anglo-Saxon refsan, repsan, respan ‘to reproach’; related with the derivative rafjan in Middle High German reffen = refsen; compare with the lengthened form in Anglo-Saxon gerǣf n. = geresp ‘accusation, reproach’.

Old Icelandic rafr ‘a strip of halibut flesh’, refill ‘a strip, piece of a tissue’ (‘torn off’); Dutch rafel ‘fiber, pulled thread’, rafelen ‘to fray’;

Lithuanian ap-rė́pti ‘to grasp, to seize, to comprehend’; Lithuanian rẽplės (Old Prussian raples) f. pl. ‘tongs’.

Ref : WP. II 369 f., WH. II 417, Trautmann 244.

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PIET : 963

1617. rēp-1 (rep-)

English : ‘to crawl, sneak’

German : ‘kriechen, schleichen’

Material: Latin rēpō, -ere ‘to crawl, to sneak’; Old High German rebo, reba, repa; Middle High German rebe ‘tendrils’; with the ablaut form in Middle Dutch wīn-rāve ‘grapevine’;

Lithuanian rėplióti ‘to crawl’, with the ablaut form roplóti similarly; Latvian rãpât, rãpt likewise; Old Prussian rīpaiti ‘to follow’; also related are West Russian rapuxa and Polish ropucha ‘toad’.

Ref : WP. II 370, WH. II 430, Trautmann 246, Kluge-Goetze[16] 604.

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PIET : 2294

1618. rēp-2, rəp-

English : ‘pole; beam’

German : ‘Pfahl, Balken’

Material: Old High German răvo ‘rafter’; Old Icelandic rāfr, ræfr m., rāf n. ‘rafter roof’; Old Icelandic raptr m. ‘beam, rafter’ (Vandalic personal name Raptus); Anglo-Saxon ræfter likewise; Middle Dutch rafter, rachter ‘small beam, batten’;

Lithuanian rė́plinti ‘to set up, to stand’; Old Church Slavonic rěpьjь, rěpijь ‘stake’, rěpьje ‘trough’.

Note by Andi Zeneli:

Albanian rrap, plural rrepe ‘plane, (countable) a deciduous tree of the genus Platanus’

Arvanite toponym in Greece Rapëzë ‘Anthousa, Preveza’ : Arpisa, Arpitsa see 1699. ser-5, erweitert serp- English : ‘sickle’

Albania Rrapaj, Rapaj, Rapës, Repisht : Vandalic personal name Raptus

Origin Latin:

raptus, a, um, Part., from rapio.

raptus, ūs, m. [rapio], a carrying off by force.

In gen. (very rare): Inoo lacerata est altera raptu, violent rending, Ov. M. 3, 722: runcinarum, Plin. 16, 42, 82, § 225: lenes cucurbitarum, Cael. Aur. Acut. 1, 11.— Esp. a jerking, cramp in the limbs (med. t. t.): raptus omnium membrorum ex cerebri membranis, Cael. Aur. Acut. 1, 1, 8; cf. id. ib. 1, 3, 37, = Gr. σπασμός, id. ib. 2, 10, 74.— More freq.,

In partic., a carrying off, robbing, plundering: ad praedam et raptus congregare, Tac. A. 2, 52; cf. id. H. 1, 46; 83; id. G. 35: raptus exercere, id. A. 15, 38 fin.—

Esp. of persons, an abduction, rape: quis de Ganymedi raptu dubitat. Cic. Tusc. 4, 33, 71: virginis (Proserpinae), id. Verr. 2, 4, 48, § 107; Suet. Ner. 46; Ov. F. 4, 417.—Absol., Tac. A. 6, 1; id. H. 2, 73 fin.; claud. Rapt. Pros. 2, 12.

Ref : WP. II 370.

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PIET : 0

1619. rēs-, rōs-

German : ‘fließen’

See also : s. oben S. 336 f. (ere-s-2).

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PIET : 0

1620. ret(h)-

English : ‘to run, to roll’

German : ‘laufen, rollen’

Derivative: roto- ‘wheel’

Material: Sanskrit rátha- m. ‘wagon’; rathī́- ‘charioteer’; ráthya- ‘pertaining to the wagon’; rathar-yáti ‘drives in a wagon’; ratheṣṭhā́- ‘warrior’ = Avestan raϑaēštå similarly; Avestan raϑa- ‘wagon’; raiϑya ‘roadway’.

Albanian rreth, Pl. rrathë ‘circle’ by Andi Zeneli

Latin rota ‘wheel’, birotus ‘two-wheeled’ (cf. Lithuanian dvirãtis), rotundus ‘circular’; Irish roth m. ‘wheel’; Welsh rhod f. ‘wheel’; Gaulish Placename Roto-magus (Rouen); Celtic -reto- ‘course’, a neuter abstract suffix in Welsh brith-red ‘confusion’ = Middle Irish brecht-rad ‘multitude’, collective suffix in Middle Irish aig-red ‘ice’.

The lengthened form -rōto- appears in Middle Welsh rhawd ‘course, track, multitude’, gaeaf-rawd ‘winter time’ = Middle Irish gem-rad similarly; Middle Welsh bed-rawd, Welsh bedd-rod, Breton bez-ret ‘graves’ (with Welsh bedd meaning ‘grave’); additionally, Middle Irish rā(i)the ‘season, quarter’ (rōt̥o-).

Old Irish rethim ‘to run’ with compounds, causative roithim ‘to drive’; verbal noun riuth m. ‘run’ (r̥tu-); related to Old Irish do-riuth ‘to run to’ corresponds with Welsh tyred (to-rete) ‘come!’; Old Irish fo-riuth, Welsh guo-redaf ‘to assist’, Old Welsh perfect gua-raut = Irish fo-ráith (upo-rōt-e).

Old Icelandic rǫðull m. ‘glory, sun’; Old Saxon radur, Anglo-Saxon rador, rodor m. ‘sky’; Gothic raþs ‘light’ (comparative raþizo); Anglo-Saxon ræd ‘quick, nimble’; Old High German rado, rato adv. ‘quick’;

Old New Dutch rath, Afrikaans reth, Old High German rad ‘wheel’, radelōt ‘fitted with small wheels’.

Lithuanian rãtas m. ‘wheel, circle’ (plural rãtai ‘carts, wagons’); Latvian rats ‘wheel’ (plural rati ‘wagons’); Lithuanian ratẽlis m. ‘small wheel’ (compare to Old High German radelōt and Latin rotula f. ‘small wheel’); dvirãtis (mostly plural dvirãčiai) ‘two-wheeled cart’.

Albanian rotull f. ‘small wheel’, rota f. ‘wheel’ by Andi Zeneli

Lithuanian ritù, rìsti ‘to roll’ (r̥t-); however, Gaulish petor-ritum ‘four-wheeled cart’ could represent a Latin development from petor-roto-.

Ref : WP. II 368, WH. II 443 f., Trautmann 238.

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PIET : 962

1621. rēt-, rōt-, rət-

English : ‘pole; trunk’

German : ‘Stange, Stamm, Balkengefüge’

Material: Old High German ruota, Old Icelandic rōða ‘rod, pole’, Old Saxon rōda ‘(stake) cross’, Anglo-Saxon rōd likewise, and Church Slavonic ratište, ratovište ‘spear haft’; possibly related are Latin rētae ‘trees protruding from the riverbank’, rētāre ‘to clear the river of such’, and rătis ‘raft’.

Ref : WP. II 368, WH. II 420, 431.

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PIET : 961

1622. reu-1, rēu-, rŭ-

English : ‘to roar, murmur, etc.’ (expr.)

German : Schallwurzel ‘brüllen, heisere Laute ausstoßen’; ‘brummen, murren’

Derivative: roudo- ‘lament’

Material: Sanskrit rā́u-ti, ruváti, ravati ‘roars, makes noise, thunders’; ráva-, ravátha- m. ‘roar’; Greek ὠρῡ́ομαι ‘to howl, to roar, to let out a cry’, ὠρυδόν adv. ‘with a roar’ (prefix Indo-European ō).

Latin rūmor ‘noise, call, rumor’; răvus ‘hoarse’, ravis f. ‘hoarseness’, raucus ‘hoarse’, raviō -īre ‘to speak hoarsely’;

Anglo-Saxon rēon ‘to lament’, Middle High German rienen (reunōn) ‘to complain, to wail’; Old Icelandic rymja ‘to roar, to grumble’, rymr m. ‘deep voice’.

Church Slavonic revǫ, rjuti and Old Church Slavonic rovǫ, ruti ‘to roar’; Czech řujě (archaic), říje f. ‘the cry of the deer, rutting season’; Polish ruja f. ‘rut (time)’ (leading to Lithuanian rujà, Latvian ruoja f.); Slavic rovǫ beside rjuti derived from reu̯ō, reuti, then rjovǫ : rjevǫ.

With the meaning of a dull but secret murmuring: Old Irish rūn ‘secret’, Welsh rhin likewise; Gothic rūna f. ‘secret’; Old Saxon rūna, Middle Dutch rūne ‘secret whispering, secret deliberation, runic sign’; Anglo-Saxon rūn similarly; Middle High German rūne ‘whispering, secret deliberation’.

Old Icelandic rȳna ‘to speak confidentially together’; Anglo-Saxon rūnian ‘to whisper, to conspire’; Old High German rūnēn ‘to whisper, to murmur’; with the ablaut form Anglo-Saxon rēonian ‘to whisper’ (similar to the earlier rēon, Middle High German rienen); Norwegian dialect rjona ‘to chatter’.

Extensions:

a. reud-: Sanskrit rudáti, róditi ‘to howl, to cry, to lament’; Avestan raod- ‘to weep’; Sanskrit róda- m. ‘lamentation, sobbing, crying’ (= Old High German rōz m., compare with Lithuanian raudà).

Greek ῥύζω (see above); Latin rŭdō, -ere, -īvi ‘to shout; to roar’; Old High German riozan ‘to weep’, rōz ‘the weeping, lamenting’; Anglo-Saxon rēotan ‘to lament, to

weep’; with the ablaut form in Old Icelandic rauta ‘to roar’; Bavarian rotzen ‘to cry’.

Lithuanian ráudmi ‘I lament’, raudóju, raudóti similarly; Latvian raûdât ‘to weep, to mourn’; Lithuanian apsi-rústu, past tense su-rúdau ‘to become angry, sad’; rústas ‘sullen, grim’; Slovene rydati ‘to weep’; Czech ruditi ‘to sadden’.

b. reuĝ-: Greek ἐρυγόντα ‘the roaring one’, ἐρύγμηλος ‘roaring (of a bull)’, ὀρυγμάδες· θόρυβοι (Hesychius, also ὀρυμαγδός ‘great noise’ is rearranged from ὀρυγμαδος), ὠρῡγή, ὤρῡγμα, ὠρῡγμός ‘roar, howling’ (related to ὠ- as noted above); ῥύζειν ‘to snarl, to bark’ (Hesychius).

Latin rūgiō, -īre 'to roar (of a lion)' (after mūgiō); Middle Irish rucht 'roar, howl' (rug-tu-);

Anglo-Saxon rēoc 'wild,' which is likely related to Gothic in-rauhtjan 'to become angry'; (but Old Icelandic raukn n. 'draft animal' for rǫkn = vrǫkn); Slavic ružь̯eti 'to neigh' in Old Church Slavonic rъžetъ, rъzati, Serbian r̃žê, r̃zati, etc. (Lithuanian rūgóti 'to bear a grudge' is likely derived from Russian rugátь 'to reproach' = Old Church Slavonic rǫgati sę 'to mock').

c. reuk-: Anglo-Saxon rȳn 'to roar' (rūhjan), Middle Dutch rūjan 'to roar,' Old High German rūhin 'roar,' alongside ruhen (from ruhjan), Old High German rohôn 'to roar' (Wissmann Nom. postv. 87 f.); Latvian rucu, rùkt 'to roar, to bellow,' Lithuanian rūkti 'to roar.'

Old Church Slavonic rykajǫ, rykati 'to roar,' Russian rykátь 'to roar'; alongside Old Church Slavonic rikajǫ 'to roar' (from rjūkajǫ), with ablaut Slovene rûk m. 'rut of deer,' rúkati 'to roar,' etc.

d. A related reus- is sought in:

New High German rösten 'to roast' (after the crackling sound), Old High German rōst 'roasting pan, bonfire,' Old High German rr̃sc, Middle High German rosch, rösch 'crackling, brittle, crisp,' Anglo-Saxon ge-roscian 'to dry by the fire'; likely also Lithuanian rúzgiu 'to crackle, to murmur, to growl.'

Ref : WP. II 349 ff., WH. II 421, 447, 449, 450 f., Trautmann 241, 247, 248.

Pages : 867-868

PIET : 2264

1623. reu-2, reu̯ə- : rŭ̆-

English : ‘to tear out, dig out, open, acquire’, etc.

German : ‘aufreißen, graben, aufwühlen; ausreißen; raffen’

Grammar: Participle Perfect Passive rŭ̆-tó-

Comments: partially, as it seems, a fuller ereu- (see below)

Material: Sanskrit rav-, ru- 'to smash, to crush' (rávat, rudhí, rāviṣam, rṓruvat; meaning likely derived from 'to tear and break apart'), Participle rutá- 'smashed, crushed' (= Latin dī-, ē-, ob-rŭtus); rṓman-, lṓman 'hair' (compare below Middle Irish rūaimneach and Old Icelandic rǫgg 'long hair'); Greek ἐρῠσί-χθων 'the earth upheaving.'

Latin ruō in the meaning 'to tear open, to dig, to scratch,' ē-, dī-, ob-ruō, -rŭtus (see above), rūta caesa 'everything that has been dug up and felled on a property,' rŭ̆trum 'spade, hoe, trowel,' rutellum 'small shovel,' rutābulum 'shovel, scraper';

Middle Irish rūam 'spade, digging tool,' rūamar 'excavation'; New Irish rūaimneach 'long hair.'

Albanian rruaj ‘shave’ by Andi Zeneli

Old Icelandic rýja 'to pull the wool from the sheep' (Norwegian rū f. 'winter wool'), Old Saxon rūwi f. 'coarse fur';

Old Icelandic rǫgg f., rǫggr m. 'long hair, long wool' (rawwa-), Swedish rugg 'tufty hair' (ruwwa-); from this comes English rug.

Gothic riurs 'transitory' (riurjan 'to spoil'), Old Icelandic rýrr 'poor, meager';

likely Old Saxon and Old High German riomo 'straps, leather band, belt' ('torn strip of skin'), Anglo-Saxon rēoma, rēama also 'thin skin' (cf. p. 873 reugh-m(e)n- 'cream'); Middle Dutch rūn, rūne, Swabian raun 'gelded horse' due to East Frisian han-rūne 'capon' (literally 'castrated rooster') originally 'castrated horse,' Middle Low German runen, ruynen 'to cut, to castrate'; (New High German runken);

borrowed by Latvian rūnīt 'to castrate,' similarly Finnish ruuna 'gelded horse,' ruunata 'to castrate.'

Lithuanian ráuju, ráuti 'to tear out, to weed,' ravė́ti 'to weed' (rãvas 'road ditch,' Old Prussian rawys 'ditch,' likely from Polish rów 'ditch'); Latvian raûklis 'box scraper'; Old Church Slavonic ryjǫ, ryti 'to dig,' rъvǫ 'to tear out, to weed,' rylъ, rylo 'digging tool, spade, hoe,' rovъ 'ditch, pit,' runo 'flow';

see also above on p. 338 regarding ereu-2, which may also relate to Lithuanian ùrvas m., and ùrva f. 'cave.'

Extensions:

a. reub-: 'to tear' in Latin rubus 'bramble bush, blackberry' ('bush to which one gets torn'), rūbidus (panis i.e. 'poorly cooked') 'raw, rough'; perhaps also rubēta 'toad'; Middle Irish robb 'animal'; Germanic raup-, rupp- (with intensification) in Gothic raupjan 'to pluck,' Anglo-Saxon rīepan 'to plunder,' Old High German roufen, Middle High German roufen, reufen, raufen 'to pluck'; Middle English ryppen, English rip 'to tear,' Middle High German rupfen, ropfen 'to pluck,' Old Icelandic ruppa, rupla 'to tear away,' rupl n. 'spoil, prey.'"

b. reud- 'to tear apart'; rud-ló- 'raw, wild.'

Latin rūdus, -eris n. 'broken stone, rubble, debris'; also rudis 'unrefined, raw,' rullus 'coarse, rustic' (rud-lo-); Middle Irish rūad 'ruin,' Welsh Pl. rhuddion 'waste, chaff' (roud-);"

Old Norse reyta (rautjan) 'to tear off, to rip apart, to pluck, to pull,' also Middle Dutch rūten, Dutch ruiten 'to tear, to plunder, to rob,' Middle Dutch rüter, Dutch ruiter (New High German Reuter) 'plunderer, robber' (influenced by Middle Latin ru(p)tarius);

A related word for 'rubbish' is based on Middle High German riuze, alt-riuze 'someone who deals with or repairs rubbish'; Old Icelandic rotinn 'rotten, decayed' (but ū-rotinn still means 'one who has not lost their hair') refers to the preparation of flax fibers through soaking and letting it rot, while rot n. means 'rot; faintness.'

Old Saxon rotōn 'to be consumed by rust,' Anglo-Saxon rotian 'to rot, to wither'; Middle Dutch rō̄ten 'to roast flax,' Old High German rōzzen 'to rot,' Middle High German rōzzen and ræzen 'to let rot,' New High German Bavarian rō̄ssen 'to let

flax rot' (reformed to röstennach from rösten 'to roast on a grill'), Middle High German rōz 'soft.'

Here belongs Sanskrit Rudrá- GN (rud-lo-), Pali ludda- 'cruel' according to W. Wüst Rudrá-.

c. reudh- 'to clear, to till.'

Avestan raoiδya- 'to make cultivable.'

Old Icelandic rjōða 'to clear, to remove,' Middle High German rieten st. V. 'to eradicate, to destroy'; Old Icelandic rjōðr n. 'cleared area in the forest,' Old High German reod 'cleared land,' New High German dialect Ried 'reed bed,' Old High German riuti 'cleared area,' riuten (riutjan) 'to clear.'

With ablaut, Old Icelandic ruð n. 'cleared area in the forest,' Middle Dutch rot 'the clearing,' Old Icelandic ryðja 'to clear; to tidy up, to eradicate,' Anglo-Saxon ā-ryddan (English rid) 'to rob, to plunder.'

Middle High German roten, New High German rotten; Middle Dutch roden, which leads to New High German roden, Old Frisian tō-rotha 'to eradicate.'

d. reuk- (partly perhaps also reug-, reugh-) 'to pluck.'

Sanskrit luñcati 'to pluck, to tear off, to strip away,' luñcana- n. 'the act of plucking or tearing off,' rūkṣá- see below; Greek ὀρύσσω, Attic -ττω 'to dig, to scratch,' ὀρυχή, ὀρυγή 'the act of digging,' ὄρυγμα n. 'ditch,' κατωρυχής 'buried in the ground.'

Latin runcō, -āre 'to weed, to clear,' runcō, -ōnis 'weeding hoe'; Greek ῥυκάνη 'plane' (with the vowel onset eliminated similar to ῥῡσιάζω 'to tear away' to u̯er-s-, -u-), from which Latin runcina is derived (-n- through remote assimilation, supported by runcāre); Irish rucht 'pig' ('digger' ruktu-); Middle Welsh rhwgn 'to rub, to notch' (runk-no- see Loth RC. 42, 138 f.).

With the concept of (plucked) wool tufts and the associated roughness (like Old Icelandic rǫgg on p. 868): Sanskrit rūkṣá- 'rough,' Old High German rūh, Anglo-Saxon rūh 'rough, hairy; unrefined'; Old Saxon rūgi, rūwi f. 'coarse fur, rough blanket,' Middle High German riuhe, rūhe 'fur,' New High German Rauchwerk, Anglo-Saxon rȳhe, rūwa, rēowe 'coarse wool blanket,' Old Icelandic rȳ f. meaning the same.

As 'tear, groove,' perhaps related are Lithuanian raũka f., raũkas m. 'wrinkle,' raukiù, raũkti 'to draw into folds, to wrinkle,' runkù, rùkti 'to become wrinkled,' and with g: Latin rūga 'wrinkle, fold.'

Albanian rrudha 'wrinkle, fold' by Andi Zeneli

e. reup- 'to tear out, to rip, to break'; roupā- 'hole, opening,' rūpēis- 'rock.'"

Sanskrit rōpayati 'causes tearing, breaks off,' rúpyati 'has tearing in the body,' rōpa- n. 'hole, cave' (= Lithuanian raupaĩ, compare Old Icelandic rauf f., Serbian rȕpa);

Latin rumpō, -ere, rūpī, ruptum 'to break,' rūpēs 'steep cliff, rock face, ravine, sheer abyss' (compare below Lithuanian rupis 'rock,' related to Illyrian Placename Ῥύπες, Achaia, and in a similar context New High German Riepe 'debris chute' as well as the Tyrolean place names roupə, roufə, written Roppen, Rofen), rūpex, -icis 'rough, clumsy person, lout' (compare Lithuanian rupùs 'rough, coarse');"

Note by Andi Zeneli:

Thracian rhumpaia ‘short sword, bolt’, Albanian rrufe, rrufeja ‘lightning bolt’

Old Icelandic riūfa, Anglo-Saxon rēofan means 'to break, to tear' (Old High German ā-riub means 'ferocious, dreadful,' originally 'unbroken'); Old Icelandic rauf (feminine) means 'cleft, hole'; Anglo-Saxon rēaf (neuter) means 'robbery, loot, clothing, armor' (roupā corresponds to Slavic rupa, meaning 'hole'); Old High German roub (masculine) is related to Gothic bi-raubōn, Old High German roubōn, and Old Saxon rōƀōn, which means 'to rob'.

Old Icelandic raufa "to break through, to rob" and reyfa "to pierce, to tear," Anglo-Saxon be-rīefan "to rob";

Old Icelandic reyfi ‘plucked wool, rough fur’, Middle Dutch roof ‘stripped-off fur’; doubled in East Frisian rubben ‘to scratch, rub, pluck’, New Dutch rubbelig, rubberig ‘uneven, rough’, New High German ruppig ‘shaggy, rough’, English rubble, rubbish ‘debris, waste’; Old Icelandic rūfinn ‘bristly, shaggy, rough-haired’; New High German rüffeln ‘to scrub, to reprimand harshly’.

Lithuanian rūpė́ti ‘to care for, to worry about’, rūpùs ‘worried’ (related to Russian rupá ‘care, grief’), raupýti and (Indo-European ablaut ou : ōu) ruõpti ‘to dig, to hollow out’, rùpas ‘rough, bumpy’, rupùs ‘rough, coarse’, rupìs ‘rock’, East Lithuanian raupaĩ (plural) ‘measles, pox’ (‘roughness in the skin’), raupsaĩ

‘leprosy’; also Lithuanian rupužẽ, raupežẽ ‘toad’ (from the roughness of the skin), compare also Latvian raupa ‘goosebumps’ (‘shudder’); Serbian rȕpa ‘hole, pit’ (roupā), Polish rupić się ‘to care for oneself’, with ablaut rypać ‘to split, to scrape’.

f. *reus-*: Old Icelandic *reyrr* (m.) ‘pile of stones’, *rūst* (f.) ‘ruins, crumbled wall’ (see above, p. 686, regarding Sanskrit *loṣṭá-* (m./n.) ‘clod’); Old High German *riostar* ‘ploughshare’, Anglo-Saxon *rēost* ‘a part of the plough’, New High German dialectal *riester* ‘patch for mending shoes’; Danish *ros* ‘chip, waste’.

Norwegian dialect *ros, rys* ‘fish scale’, *rus* ‘thin shell’, *rosa* ‘to scratch, chafe the skin, come loose’; Icelandic *rosm* (n.) ‘waste’, *rusl* (n.) ‘waste’; Old Saxon *ruslos* (m. pl.) ‘side of bacon’, Anglo-Saxon *rysel* (m.) ‘bacon, fat, and the like’; Dutch *rul* ‘loose and dry, e.g., of sand, rough’ (*ruzlá-*); Old Icelandic *ryskja* ‘to tear, pluck’.

Norwegian *rusk* ‘waste, dust’ (also Middle Dutch *rūsch* ‘entrails’, Bavarian *geräusch*, still uncertain Middle High German *roesche*, New High German dialectal *rösch* ‘hard and easily breakable, etc.’); with Germanic root variation, Old Icelandic *raska* ‘to bring into disorder’.

With *-p-*, likely Old High German *gi-rūspit* glossed for *inhorruit (aper)*, and (as ‘to scratch in the throat’) New High German *räuspern*, Middle High German *riuspern, riuspeln, rūspern*; compare Latin *rūspor, -āri* ‘to search’, originally ‘tearing open, digging through, searching’, as shown by Italian *ruspare* ‘to scratch (like a hen)’, *ruspo* ‘rough, newly minted’, *rospo* ‘toad’.

Lithuanian *rausiù, raũsti* ‘to scratch, dig’, *rūsỹs, rúsas* ‘pit for winter potatoes’, *pelen-rũsis, -rūsà* ‘Cinderella’ (literally ‘ash-pit dweller’), *rùsinti* ‘to stoke’; Latvian *raust* ‘to stoke, dig’, *raustīt* ‘to tug, pull’, *rūsa* ‘pile of debris’; through Old Church Slavonic *rušiti* ‘to overthrow’, *ruchъ* ‘movement’ (see above, p. 332).

Ref : WP. II 351 ff., WH. II 445 f., 447 f., 451 ff., Trautmann 240, 241, 247, Wissmann Nom. Postverb. 10, 130, 176 f.

Pages : 868-871

PIET : 958

1624. reu-3, reu-s-

German : ‘eilen’

See also : See above, p. 331 f. (*er-3*), to which can also be added Middle Irish *rūaimm* ‘onslaught’ and Breton *rumm* ‘group, crowd’ (*reu-smen*).

Page : 871

PIET : 0

1625. reu-4

German : ‘nachforschen’

See also : s. oben S. 337 (ereu-).

Page : 871

PIET : 0

1626. reu-b- und reu-g-

English : ‘to vomit, retch’

German : ‘sich erbrechen, rülpsen, hervorbrechen’, auch ‘Wolke, Rauch’

Material: 1. *reub-*: Old Icelandic *rjūpa* (f.) ‘ptarmigan’, Norwegian *rjupa*, *rype* (cf. Latvian *rubenis* ‘black grouse’); with ablaut, Old Icelandic *ropa* ‘to belch’, *rypta* ‘to vomit’, Old High German *roffezzen* ‘to belch’ (rupatjan), Middle High German *rofzen*, later reshaped in New High German to *rülzen*, *rülpsen* ‘to burp’.

*reug-*: New Persian *ā-rōɣ* ‘belching’; Armenian *orcam* ‘I vomit, I belch’ (from *orucam*, with *o-* as a prothetic vowel); Greek *ἐρεύγομαι* ‘I spit out, I vomit’, *ἐρυγγάνω* ‘I belch’, *ἐρυγή* ‘belching’.

Latin *ērūgō, -ere* ‘to belch out’, *ructō, -āre* ‘to belch, to spit out’; Anglo-Saxon *rocettan* ‘to belch’, *edroc* ‘rumination’; Old High German *it-ruchen*, Middle High German *iterücken* ‘to ruminate’, *iteroche* (f.) ‘throat of ruminants’; New Icelandic *jōrtr* (n.) ‘rumination’ (via *ī-urtr* from *ið-ruhtr-*); Old Icelandic *jōrtra* ‘to ruminate’.

Lithuanian *rjáugmi* (1st person singular *riáugėju*), *raugiù, rúgiu* ‘to belch, to have acid reflux’; Old Church Slavonic *rygajǫ sę* ‘to belch’; Lithuanian *rúgstu, rúgti* ‘to turn sour, to ferment’, *ìšrūgos* ‘whey’, *rūgỹs* ‘a sour or peevish person’, *rúgžtas* ‘sour’, *ráugas* ‘sourdough’; Latvian *atraugas* (f. pl.) ‘belching’, *atraugties* ‘to belch’, *raudzēt* ‘to sour’, *rūkts* ‘bitter, acrid’; Old Prussian *ructan dadan* ‘sour milk’, *raugus* ‘rennet’.

Like *reu-smen* ‘rumination; throat’ (p. 873), based on the expressive root *reu-*, with a middle sense of ‘to burst forth’ or ‘to exhale,’ one tentatively includes (though with much uncertainty): Old Icelandic *rjūka* ‘to smoke, scatter, hasten,’ Anglo-Saxon *rēocan* ‘to smoke, steam, stink,’ Middle Dutch *rēken, rūken* ‘to smell.’

Old High German *rouhhan* ‘to smoke, steam, smell’; Old High German *rouh*, Old Saxon *rōk*, Anglo-Saxon *rēc*, Old Icelandic *reykr* (m.) ‘smoke’; Middle High German *ruch*, Middle Dutch *röke* (m.) ‘smell’; Icelandic and Norwegian *rok* (n.) ‘scattering, bustling, storm.’ If Albanian *rē* ‘cloud’ derives from *rougi-* similarly to New High German *Rauch* (‘smoke’), this implies a Proto-Indo-European root *reug-* meaning ‘cloud, smoke.’

Ref : WP. II 357, Wissmann Nom. Postverb. 128 f., Trautmann 244.

Pages : 871-872

PIET : 956

1627. reudh-

English : ‘red’

German : ‘rot’

Derivative: roudho-, rudh-ró-, rudh̯o-, rudh-so- the same

Material: Sanskrit *rṓhita-* = Avestan *raoiδita-* ‘red, reddish’; *rōhít-* ‘red mare, female gazelle’; *rṓhi-* (m.), *rōhī-* (f.) ‘gazelle’.

Sanskrit *lōhá-* ‘reddish’, (m./n.) ‘reddish metal, copper, iron’ (formally corresponding to Latin *rūfus*, Old Irish *rūad*, Gothic *rauþs*, Lithuanian *raũdas*, Old Church Slavonic *rudъ*); *rōdhra-, lōdhra-* (m.) ‘*Symplocos racemosa*, a tree from

whose bark a red powder is prepared'; *loṣṭa-* (n.) 'iron rust' (*reudh-s-to-*); *rudhirá-* 'red, bloody', (n.) 'blood' (*rudh-i-ro-*; a blend of *rudh-ro-* and *rudh-i-*); Khotanese Saka *rrusta-* 'red' (*reudh-s-to-*).

Greek *ἐρεύθω* 'I redden' (= Old Icelandic *rjōða*), *ἔρευθος* (n.) 'redness' (cf. Latin *rubor*); *ἐρυθρός* 'red' (= Latin *ruber*, Old Church Slavonic *rъdrъ*, etc.); *ἐρυσίβη* 'mildew, rust' (derivation unclear), *ἐρυσί-πελας* 'rubella' (ἐρυσσι-, *rudh-s-*).

Latin *rūbidus* 'dark red' (with *-do-* extension, similar to Sanskrit *lōhá-*); with dialectal *-f-*: *rūfus* 'light red, fox-red', Umbrian *rofu* 'red'; with dialectal *ō* from *ou*: Latin *rōbus, rōbeus, rōbius* 'red', *rōbīgo* 'rust; mildew, grain blight'; also possibly *rōbus, rōbur* 'hardwood, heartwood'; *ruber, rubra, -um* 'red' (Umbrian *rufru* 'red').

Latin *rubor* 'redness', *rubeō, -ēre* 'to be red' (cf. Old High German *rotēn*, Old Church Slavonic *rъděti*); *russus* 'flesh-red' (*rudh-so-*); derived from *rudhro-* are the Ausonian loanwords *rutilus* 'reddish' and the proper noun *Rutuli* (with dissimilation). Compare Ligurian *fundus Roudelius*, Illyrian *Campī Raudii*, and Apulian place name *Rudiae* (Szemerényi, *Archivum Linguisticum* 4, 112 ff.); for Latin *raudus*, see below.

Old Irish *rūad*, Welsh *rhudd* and similar forms 'red'; Old Irish *rucc(a)e* 'shame' (rud-ki̯ā); with nasalization, *fo-roind* 'reddens'; Gaulish personal names *Roudus*, *Ande-roudus*, place name *Rudiobos* ('red striker'), and deity name *Rudianos*; Celtic *roudo-* meaning both 'red' and 'strong'.

Old Icelandic *rjōðr*, Anglo-Saxon *rēod* 'red'; Old Icelandic *rjōða* 'to make bloody', Anglo-Saxon *rēodan* 'to dye red'; Gothic *ga-riuþs* ('to blush modestly') 'honorable', *ga-riudei* 'modesty'; with ablaut: *rauþs* (Gothic), Old Icelandic *rauðr*, Anglo-Saxon *rēad*, Old High German *rōt* 'red'.

Old Icelandic *rauði* (m.) 'red iron ore', *roðra* (f.) 'blood', *roði* (m.) 'redness'; *ryð* (n.) and *ryðr* (m.) 'rust'; *roða* 'to be or become red'; Old High German *rotēn* 'to blush', Middle High German *rot* 'red'; Old High German *rotamo, rosamo* (*rudh-s-men-*) 'redness' (cf. Old Icelandic *rosmu-fjǫll* 'reddish mountains'); Anglo-Saxon *rudu* 'redness', *rudig* 'reddish'; *ā-ryderian* 'to blush'; Anglo-Saxon *rūst*, Old High German and Old Saxon *rost* 'rust' (*rŭdh-s-to*).

Lithuanian *raũdas, raudónas* 'red', *raudà* 'red color'; *rùdas* 'brownish-red' (cf. Latvian *ruds* 'reddish'), *ruduõ* 'autumn', *rudė́ti* 'to rust', *rūdìs* (f.) 'rust'; *rūdýnas,*

*rūdynà, rūdỹnė* ‘swamp with reddish, iron-rich water, bog, puddle’; *raũsvas* (*roudh-s-u̯o-*) ‘reddish’.

Latvian *rûsa* (*rūdh-s-ā*) ‘rust’; Lithuanian *rùsvas* ‘reddish-brown’ (*rudh-s-u̯o-*), *ruslis* ‘grill, roasting grate’; *rusė́ti* ‘to glow, burn faintly’; Latvian *rusla* ‘a kind of reddish-brown color’; Lithuanian *rùstas* ‘brownish, purple’ (*rudh-s-to-*); Latvian *rusta* ‘brown color’, *rustēt* ‘to dye red’.

Old Church Slavonic *rudъ* ‘red’, *ruda* ‘ore, metal’, *rusъ* (*roudh-s-o-*) ‘reddish, blond’; *rъdrъ* ‘red’ in Russian-Church Slavonic *rodrъ*; *rъděti sę* ‘to blush’; *rъžda* ‘rust’; Russian *rysyj* ‘reddish blond’ (*rūdh-s-o-*, cf. Latvian *rûsa*);

Tocharian A *rätr-ārkyant* ‘shining red’, *rtär*, Tocharian B *rätre* ‘red’ (*rutre-*).

Sanskrit *ravi-* (m.) ‘sun’; Armenian *arev*, though highly uncertain, could be interpreted as ‘the red one’; Latin *raudus, rōdus, rūdus* ‘a shapeless piece of ore used as currency’ may be linked to Sanskrit *lōhá-* ‘red metal, copper, iron,’ Old Icelandic *rauði* ‘red iron ore,’ and Old Church Slavonic *ruda* ‘ore, metal.’ This connection might suggest a Gaulish or Illyrian loanword origin.

Also, Old High German *aruzzi, erizzi, aruz*, Old Saxon *arut* ‘ore, piece of ore,’ and Old Icelandic *ortog* (*arutia-taugo*) ‘a third of an *øre*’ are to be considered borrowed terms due to the variability of their forms. Thus, Hommel's derivation from Sumerian *urud* ‘copper’ is ultimately justified, contrary to Kretschmer (*Glotta* 32, 6 ff.).

Ref : WP. II 358 f., WH. II 420 f., 444 f., 455, 456, Trautmann 239.

Pages : 872-873

PIET : 955

1628. reugh-m(e)n-

English : ‘cream’

German : ‘Rahm’

Material: Avestan raoɣna- ‘butter’, Middle Persian New Persian rōɣan ‘(clarified) butter’; Old Icelandic rjūmi m. ‘cream’, ablauting Anglo-Saxon rēam, Middle Dutch rōme, Old High German roum ‘cream’, and Middle Dutch rāme (for rōme), from which New High German Rahm emerges, with Swiss German rūm.

Ref : WP. II 357 f.; s. auch oben S. 868.

Page : 873

PIET : 954

1629. reus-

English : ‘elm’

German : ‘Rüster’

Material: Irish rúaimm ‘betula alnus, alnus glutinosa’ (reus-men); related to Old High German rust, Middle High German, and New High German Rüster ‘elm’.

Ref : WP. II 361.

Page : 873

PIET : 0

1630. reu-smen-

English : ‘chewing; throat’

German : ‘Wiederkäuen; Kehle, Gurgel’

Material: Sanskrit rōmantha- m. ‘rumination’; Wakhi ramöt (raumąϑa-) with the same meaning; Kati žëmɛtr (romantra-) also related.

Latin rūmen, -inis ‘throat, gullet, esophagus’, rūma, rūmis, -is related (possibly derived from a root similar to mn), as seen with rūmāre alongside rūminᾱre ‘to ruminate’; compare with Welsh rhumen ‘belly, udder’; see also above p. 872.

Ref : WP. II 360 f., Loth RC. 43, 146; Frisk Suffixales-th- 14 f.

Page : 873

PIET : 2845

1631. reuto-, routo-, rut-

English : ‘stomach, intestines (of an animal)’

German : ‘Tiermagen, Eingeweide’

Material: Middle Persian rōt ‘entrails of cattle’, New Persian rūda, Pl. rūdag-ānī ‘intestines, entrails’ (reuto-ko-); New Avestan uruϑwarə, -wan- n. (rut-u̯ar-, -u̯an-) ‘entrails, belly’.

Anglo-Saxon rēada ‘animal stomach’, English read ‘paunch’ (routo-), Old Dutch roode ‘leaf stomach’; Swedish dialect rudda f. ‘paunch’ (ruddōn-).

Ref : Lidén KZ. 61, 14 f.

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PIET : 0

1632. reu̯ə- : rū-

English : ‘to open; wide’

German : ‘öffnen’

Derivative: reu̯es- ‘space, expanse’

Material: Avestan ravah- n. ‘space, expanse’, ravas-čarāt- ‘that which moves in the open’.

Latin rūs, rūris ‘countryside (in contrast to city), estate’ (reu̯os); Middle Irish róe, rói f. ‘level field’ (due to the proper name Cú Rói, which is older as Cú Raui from rōu̯i̯ā).

Germanic rū-ma- in Gothic rūms ‘spacious, wide’, rūm n. ‘space’, Old Icelandic rūmr ‘spacious’, rūm n. ‘space, place, area’, Old Saxon rūm m. ‘space’, Old Frisian and Anglo-Saxon rūm ‘spacious’, m. ‘space, period, opportunity’, Old High German and Middle High German rûm m. ‘space, opening, free area’, Middle High German rūm ‘spacious’.

Old High German rūmi, Middle High German rūme ‘spacious, wide, distant’; derived verb rūmian: Old Icelandic rȳma ‘to make spacious’, etc.

Old Church Slavonic ravьnъ from orvьnъ ‘even’; Russian roves-nyk ‘peer’; Old Prussian arwis ‘true, certain’.

Tocharian AB ru- ‘to open’.

Ref : WP. II 356 f., WH. II 454, Trautmann 14.

Page : 874

PIET : 2792

1633. rezg-

English : ‘to plait, wind’

German : ‘flechten, winden’

Material: Sanskrit rájju- f. ‘rope, cord’; Latin restis (rezgtis) = Old Lithuanian rekstis ‘basket’; Anglo-Saxon resc(e), risc(e), Middle Dutch risch ‘rush’; Norwegian rusk m. ryksje n. ‘sedge’; Anglo-Saxon rysc, rysce f. ‘rush’; Middle Dutch rusch ‘reed, rush’.

Middle High German rusch(e) f. ‘rush’; Lithuanian rezgù, rèksti ‘to weave, knit, bind, tie’; Latvian režģēt ‘to weave’, režģis ‘weaving’; Old Bulgarian rozga ‘rod, branch’, influenced secondarily by the prefix raz-: Russian-Church Slavonic razga.

Ref : WP. II 374, WH. II 431, Trautmann 245.

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PIET : 2299

1634. roi-no-

German : ‘Weg, Rain, Hügel’

See also : s. unter rei-.

Page : 874

PIET : 0

1635. rughi̯o-

German : ‘Roggen’

See also : s. unter u̯rughi̯o-.

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PIET : 0

1636. ruk(k)-, rouk(k)-

English : ‘a k. of cloth’

German : ‘Gespinst’

Comments: only Celtic and Germanic.

Material: Old Irish rucht (ruktu-) ‘tunic’; Middle Welsh rhuch(en) ‘mantle’ (roukkā); Gothic rukka (Latin rocca), Old High German rocko ‘skirt, dress’; Old Icelandic rokkr ‘skirt (garment), (regional) (men's) jacket’ derives from Anglo-Saxon and Old Saxon rocc ‘skirt (garment), (regional) (men's) jacket, (Switzerland) dress’.

Ref : WP. II 374, Loth RC. 42, 62 f.

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PIET : 966

1637. ḷ̊ksā

English : ‘tether’

German : ‘Köte, Fessel (bei Huftieren)’

Material: Sanskrit ḷ̊kṣálā, ḷ̊cchárā f. ‘fetters’, possibly related to Lithuanian rḗša ‘horse harness joint’; see also the discussion on Sanskrit ḷ̊kṣálā above on page 673.

Ref : WP. II 322.

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PIET : 0

1638. ḷ́k̂þo-s

English : ‘bear’

German : ‘Bär’

Comments: (or ḷ̊k̂-s-o-s alongside ḷ̊k̂-to-s)

Material: Sanskrit ḷ́kṣa- m. ‘bear’ (with a new feminine form ḷ̊k̂ṣī ‘she-bear’) = New Avestan arša-, Ossetic ars, Armenian arj (influenced by arjn ‘dark brown’), Albanian ari, Greek ἄρκτους, later ἄρκος, with the associated term Ἀρκάδες, Middle Irish art, Welsh arth ‘bear’, and Gaulish Deae Artioni ‘bear goddess’.

Latin ursus ‘bear’, possibly related to Hittite ḫartagga- ‘name of a predator’; Aquitanian personal name Harsus, Basque hartz ‘bear’ are derived from Celtic sources; New Persian xirs ‘bear’ is thought to indicate Iranian ḷ̊sa- = Indo-European ḷ̊k̂o-, which could also relate to Ossetic ars.

Ref : WP. II 322, WH. II 842, Specht KZ 66, 26 f., Indo-European Dekl. 239 f., This suggests a connection that interprets the bear as a ‘destroyer, harm-doer’, in relation to Sanskrit rákṣas- n. ‘destruction’ and Avestan raš- ‘to damage’ (see p. 864); also compare with Frisk Greek etymological dictionary entry 141 f.

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PIET : 1255

1639. sā-, sə-

English : ‘satiated’

German : ‘satt; sättigen’

Derivative: sā-ti-s ‘satiety’

Material: Sanskrit a-si-n-vá-, ásinvan ‘insatiable’ (presupposes a present sə-néu-mi, sə-nu̯-ṓ);

Armenian at-okʿ ‘full, grown’; hač, hačoy ‘satisfied’ (sadi̯o-).

Greek thematic present ἄεται ‘satiates itself’ (Hesiod; sə-i̯ṓ), athematic root aorist ἆμεναι (Homer) ‘to be satisfied’; aorist infinitive ἆσαι ‘to satisfy’ and ‘to become full’, ἔωμεν (ἦομεν, aorist subjunctive), future ἄσειν, etc.;

ἄ-ατος (n̥-sə-tos) ‘insatiable’, ἄδην = Boeotian ἄδᾱ́ν ‘to satiety, enough’ (accusative of ἄδᾱ ‘saturation’); ἀδη-φάγος ‘gluttonous’, ἀδινός ‘dense, abundant’, ἀδρός ‘thick, ripe’; Aeolic ἄσα, Ionic ἄση ‘oversaturation, surfeit, distress’ (sə-sā, preserving the σ after δῖπ-σα, δόκ-σα), from which Ionic ἀσάομαι ‘I am full, I feel disgust’, ἀσάω ‘I oversaturate’, ἄσᾱρος, ἀσηρός ‘contemptible; repulsive’.

Latin satis ‘enough’ (originally a noun meaning ‘saturation’), comparative satatius; satietās, syllabically dissimilated to satiās ‘saturation, sufficient quantity, surfeit’; satur ‘full’ (with a root expansion of a u-stem).

Old Irish sāith (sāti-) ‘satiety’; sāithech ‘sated’;

Gothic dat. sg. sōþa (nom. sōþ n. or sōþs m.) ‘saturation’, postverbal form of gasōþjan ‘to satiate’ = Anglo-Saxon gesēdan; Gothic saþs, Old Icelandic saðr, Old Saxon sad, Old High German sat ‘sated’.

Anglo-Saxon sæd ‘sated, surfeited’, English sad ‘sorrowful, serious’; derived from Old Icelandic seðja, Middle High German seten, setten ‘to satiate’ and Anglo-Saxon sadian ‘to become sated’, Old High German satōn ‘to satiate’;

Lithuanian sótis f. ‘saturation’, sōtùs ‘sated’, a postverbal form of sótinti ‘to satiate’; Old Church Slavonic sytъ ‘sated’ (with unclear y).

Ref : WP. II 444 f., 452; WH. II 481 f., Trautmann 250; Wissmann, Die ältesten Postverbalia 67 f.;

See also : s. auch sāno-s.

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PIET : 2373

1640. sāg-

English : ‘to track, trail; to feel, smell’

German : ‘(witternd) nachspüren’

Grammar : (: səg-) bildet athemat. Wurzelpräsens

Comments: old hunting word

Material: Greek ἡγέομαι, Doric ἀ͞γέομαι ‘to go ahead, to lead’, derived from 'to believe, to think', ἡγεμών, ἡγήτωρ ‘leader’.

Note by Andi Zeneli:

Albanian (sāg) gjah ‘hunting game, hunted animal, prey’ common Albanian s- : gj- phonetic shift

Albanian gjah-tar ‘hunter, leader’ : Greek ἡγήτωρ, Doric ᾱ̔γήτωρ (hāgḗtōr), Doric ἡγητήρ (hēgētḗr) Doric ‘leader’

Albanian (sāg) gjak ‘blood of a hunted animal’

Latin sāgiō, -īre ‘to perceive acutely, to sense, to suspect’, sāgus ‘divinatory, prophetic, magical’, sāga ‘female seer’ (but sāgana ‘sorceress’ from Greek σαγάνη); sāgāx, -ācis ‘sharp, keen; insightful’.

Old Irish saigim ‘to pursue a matter, to search’ (with the 3rd plural segait, see Pedersen KG. II 606 ff.), Welsh haeddu ‘to earn’, cy-r-haedd ‘to achieve’, and related forms; likely related are the Irish denominatives in -aigim (Welsh -haaf); Old Irish sār m. ‘offense, iniuria’ (sag-ro-), verbal noun sārugud (sagro-sagitus): Middle Welsh sayrhaed f., New Welsh sarhad ‘insult’ (Irish loanword).

Gothic sōkjan (= Latin sāgiō) ‘to search, to dispute’, Old Icelandic sǿkja ‘to seek, to attack’, Anglo-Saxon sǽcan the same, Old High German suohhen ‘to seek’, Gothic sōkns ‘investigation, dispute’, Anglo-Saxon sōcn f. ‘investigation, attack, jurisdiction’.

Ablaut Gothic sakan, sōk ‘to argue, to quarrel’, gasakan ‘to threaten, to punish, to convict’, Old High German (and others) sahhan ‘to reproach, to scold, to dispute in court’, Old Icelandic sǫk ‘legal matter, complaint, cause, issue’, Anglo-Saxon sacu f. ‘legal action, prosecution, dispute’, Old High German sahha ‘dispute, legal matter, issue’, and so on.

Old Icelandic saka ‘to complain, to harm’, sātt, sætt f. (sahti-) ‘settlement, peace’ (: Anglo-Saxon seht the same), sāttr (sahta-R) ‘reconciled’; Gothic in-sahts f. ‘statement’, Anglo-Saxon in-siht f. the same (in-sak-ti);

Hittite šak(k)-, šek(k)- ‘to know, to experience’.

Ref : WP. II 449, WH. II 464 f., Wissmann Nomina postverb. 75 f., 84, Loth RC. 41, 222 ff.

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PIET : 2375

1641. sāi-

English : ‘pain, illness’

German : ‘Schmerz, Krankheit, versehren’

Material: With the formative -mo-: Greek αἰμωδός (derived from αἰμ-ώδων) in αἰμωδία ‘a type of toothache’;

with the formative -no- perhaps related to homonymous αἰνός ‘terrible’ with Ionic-epic psilosis (unlike above p. 10).

With the formative -ro-: Old High German, Old Saxon, Old Frisian sēr, Anglo-Saxon sār ‘painful’, Old Icelandic sārr ‘wounded, painful’, (Finnish sairas ‘sick’ derived from Germanic), neuter noun Gothic sair ‘pain’, Old High German, Old Saxon, Old Frisian sēr ‘pain’, Anglo-Saxon sār ‘wound, pain’, Old Norse sār n. ‘wound’, adverb New High German sehr, Anglo-Saxon sāre ‘painful, extremely’, New High German versehren.

t-formations: Old Irish sāeth ‘sorrow, illness’ (sai-tu-s), sāethar ‘sorrow, effort, work’ (sai-turo-m); Welsh hoed ‘sorrow’.

With the formative -u̯o-: Greek αἰᾱνής, Ionic αἰηνής ‘terrible, gloomy’, originally σαιϝ-ᾱνής ‘with a terrible face’ (related to ᾶνος n. ‘face’ = Sanskrit ānas- n. of the same meaning, compare ānana- n. ‘mouth, face’), influenced by αἰεί also means ‘eternal’; (questionable Gothic saiws m. ‘lake, sea, marshland’ (səi-u̯i-), Old Icelandic sær, siōr, Anglo-Saxon sæ, Old Saxon, Old High German sēo ‘lake, sea’).

Latin saevus ‘angry, terrible, harsh’ (Old Latin also means ‘great’); Latvian sievs, sīvs ‘sharp, biting, harsh’, also ‘muck, tannery sludge’ and ‘oil pressed from hemp stalks’, Lithuanian sývai m. pl. ‘juice when pressed’; Lithuanian šaižùs ‘rough, sharp’ (saižus).

Ref : WP. II 445, WH. II 462 f., Trautmann 261.

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PIET : 2374

1642. saip-

English : ‘stall, fence’

German : ‘Umfriedung aus Dickicht, Hürde’

Material: Greek αἰμός (Aisch.) ‘thicket’ (saip-mo-), αἰμασία ‘fence, wall’ (saip-mn̥tiā́).

Latin saepēs, -is ‘fence, enclosure’, saepiō, -īre ‘to enclose’, praesaepēs, prae-saepia ‘manger, stable’, saepe ‘often’ (neuter form of an adjective saepis ‘crowded’).

Ref : WP. II 445 f., WH. II 461 f.

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PIET : 981

1643. sak-

English : ‘to sanctify; to make a treaty’

German : ‘heiligen, einen Vertrag machen’

Material: Latin sacer ‘consecrated, holy’ (also sācris); Faliscan sacru(m), Oscan σακορο ‘sacra’ or ‘sacrum’, sakrim (accusative), sakrid (ablative), sakarater ‘sacred’, sacrasias ‘sacrariae’, sakaraklúm ‘sacellum’, saka(ra)hiter ‘to be sanctified’, Umbrian sakra ‘sacred’, adverb sakre; Paelignian sacaracirix ‘sacratrix, priest’; furthermore, Oscan sakrvist ‘is sacred’; an old compound is Latin sacerdōs, -dōtis ‘priest’ (also feminine) derived from săcro-dhō-t-s from the root dhē-.

Related to this is Sancus, -ī and -ūs, the name of an Umbrian-Sabine deity; derived from the u-stem is Sanquālis ‘belonging to Sancus’; Umbrian Sanśi ‘Sancium’, dat. Sansie; from sanko- is sanciō, -īre ‘to make inviolable or holy through religious consecration; to confirm a law’, furthermore sanctus ‘holy’, Umbrian sahta, sahata ‘sacred’, Oscan saahtúm ‘sacred’, Paelignian sato ‘sacred’; Latin sagmen ‘the holy grass tuft picked on the citadel’;

Hittite šaklai- ‘custom, ritual’.

Ref : WP. II 448, WH. II 459 f., 464, 474.

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PIET : 984

1644. sal-

English : ‘salt; salty water’

German : ‘Salz, Seesalz’

Grammar : Nom. sal, sal-d-, sal-i, sal-u; Gen. sal-n-és

Derivative: salī-mo- ‘Salzwasser’

Material: Sanskrit sal-ilá- n. ‘sea, sea flood’ (‘the salty one’), sal-ilá- ‘salty’; Armenian ał ‘salt’ (i-stem), ałt (i-stem) ‘salt deposit, salt’, ałi ‘salty’ (from which the river name Ἅλυς is Hellenized);

Greek ἅλς, Gen. ἁλός m. ‘salt’, f. ‘salt flood, sea’, Dat. Pl. ἅλασι; Pl. ἅλες also ‘wit’, like Latin salēs, ἅλιος ‘marine’, ἁλιεύς ‘sailor, fisherman’; ἁλυκός ‘younger’, ἁλικός ‘salty’; stem ἁλι- always in composition ἁλι-πόρφυρος, ἁλι-μυρήεις (ἅλος-ύδνη contains the Gen. ἁλός); ἅλμη ‘sea water, saltiness, sharpness’ (from this ἁλμυρός ‘salty, bitter, sharp’); Albanian ngjelbët, ngjelmët ‘salty’, njelm ‘to be salty’ (-mo- as in Greek ἅλμη);

Illyrian Placename Salapia (Apulia) to River name Sal-apa; Latin sāl, sălis m., old Latin also Nom. sale n. ‘salt’; Umbrian salu ‘salt’, perhaps also Latin insula as ‘ἡ ἐν ἁλὶ οὖσα’ (cf. Greek ἔναλος ‘being in the sea’).

Illyrian tribe Selepitanii from koinon Selepitan (Genitive plural of Doric dialect) by Andi Zeneli

Irish salann, Welsh halen, Cornish haloin, Breton c’hoalenn, holen (salei-no-) ‘salt’; on salī-mo- probably leads Welsh heli ‘sea’; Celtic river name Sala ‘Saale’, compare Saalach, tributary of the Salzach; Latvian sȁls (sālis); Old Prussian sal is Polish loanword; Lithuanian sālti ‘to become sweet, to become sour’, salià ‘sweetness’; Latvian sālīms, Lithuanian žemaitic sólymas m. ‘brine’ (= Welsh heli); Old Church Slavonic solь f. ‘salt’ (sali-); Slavic solnъ in Old Church Slavonic slanъ ‘salty’; Old Prussian saltan n. ‘bacon’, Slavic soltь f. in Russian solotь ‘swamp’, Old Church Slavonic slatina ‘brine’, Serbian slativa ‘salt spring’, Czech slatina ‘bog’ etc.; Tocharian A sāle, B sālyiye ‘salt’.

with the d- of the Indo-European nominative singular n. sal-d-: Illyrian Placename Saldae (Pannonia), Thracian Placename Salsovia (sal-d-t-ou̯-); Gothic, Old Norse, Old Saxon salt, Old English sealt, Old High German salz ‘salt’; adjective Old Norse saltr, Old English sealt, Middle High German salzec, New High German salzig; with low grade Old Saxon sultia, Old High German sulza (sultja) ‘salt water, pickled sausage’, New High German Sülze; Norwegian sylt f. ‘flooded seashore’ (but Middle High German sol, sul, New High German Sole ‘salty water’ are Slavic borrowings); Old English sealtan, Old High German salzan ‘to salt’ (otherwise weak verb Old English sieltan, Old Norse salta); Latin sallō, -ere ‘to salt’, participle salsus (sald-to-) perhaps with present d-suffix; also Baltic Slavic saldu- ‘sweet’ (‘salted, tasty’) could be formed from a verb: Lithuanian saldùs, Latvian salds, Slavic soldъk in Old Church Slavonic sladъkъ, Polish słodki; without -d-: Lithuanian sąlù, sálti ‘to become sweet’, Eastern Lithuanian ţsalas, Latvian ìesals m. ‘malt’; the u-stem sal-u- is also evident from Baltic Slavic saldu- as well as Greek ἁλυκός ‘salty’.

Ref : WP. II 452 f., WH. II 465 f., Trautmann 249, Thieme, Die Heimat der Indo-European Gemeinsprache 20, 27f.;

See also : gehört zu sal-2.

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PIET : 988

1645. sal-2

English : ‘dirty grey; salt, saliva, willow’

German : ‘schmutziggrau’

Comments: also used (according to color) to refer to salt (see sal-1), gray willow, and saliva.

Derivative: sal-u̯o-, sālo- ‘dirt-colored’; sal(i)k- ‘willow’.

Material :

Old Indian long grade sāra-, sāla- 'gray' = Anglo-Saxon sōl 'dirty, dark,' Low German saul (noun); air sal and sa(i)le (feminine) 'dirt,' salach 'dirty' = Old Breton haloc, Welsh halog (noun); Welsh sal 'wretched, sick' is from French loanword

B. sal-u̯o- in Old Icelandic splr 'dirty' sǫl (noun) 'a type of algae'; Old High German salo 'turbid, dirty gray,' Anglo-Saxon salu (noun), Dutch zaluw 'dark yellow'; Middle High German sal, genitive salwes 'dirt'; Welsh salw 'wretched, low' (the 's-' from sal, see above), Old Cornish halou 'feces'; Russian-Church Slavonic slavo-očije 'blue-eyedness,' Russian solovój 'buff color'.

C. Latin salīva (feminine) 'saliva,' from which Old Irish saile, Welsh haliw (noun).

D. Latin salix 'willow' = Middle Irish sail, genitive sa(i)lech, Welsh etc. helyg-en (noun); Brittonic Placename Salico-dūnon, Gaulish personal name Salicilla; Old High German sal(a)ha, Middle High German salhe, New High German Salweide; Anglo-Saxon sealh (masculine), Old Icelandic selja 'willow' (salhjōn)."

Ref : WP. II 453 f., WH. II 468 f., Trautmann 249; Thieme, wie oben.

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PIET : 979

1646. sălo-

English : ‘to wave’

German : etwa ‘wogend’

Material: Illyrian River name Salon; Latin salum (and salus Ennius) 'turbulent sea, river current, deep sea'; Middle Irish sal and sā(i)le (masculine) 'sea'; Gaulish River name Salia 'Seille' = Old Irish Sa(i)le (Scotland) = Brittonic Salia: Halia: Middle English Hail = Hispanic Salia, etc.; Salantia 'Salence' (Switzerland): Old Prussian salus 'rain brook,' Lithuanian River name Salantas.

Ref : WP. II 454, WH. II 471, Krahe BzNf. 3, 242.

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PIET : 990

1647. sāno-s

English : ‘healthy’

German : ‘gesund, heil’

Material : Latin sānus ‘healthy, sound’, sānō, -āre ‘to heal’; Umbrian sanes Ablative ‘sānīs’, is uncertainly assigned to the root sā- ‘to satisfy, to fill, to satiate’.

Albanian shëroj ‘heal’ a Latin loanword by Andi Zeneli.

The Italic derivatives are related to Illyrian Greek (the healing gods Ἰᾱσώ, Ἰησώ f., Ἰᾱσων, Ἰήσων m., etc., perhaps also the tribal name Ἰά(ϝ)ονες) from the root 459. eis-1 English : ‘to move rapidly’

Ref : WP. II 445, 452, WH. II 476, Krahe IF. 59, 166 ff., anders Lejeune RPh. 25, 218 f.

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PIET : 987

1648. sap-, sab-

English : ‘to taste, to perceive’

German : ‘schmecken, wahrnehmen’

Material : 1. sap-:

Avestan višāpa (viš-sāpa) 'whose juices are poison'; Armenian ham (săpmo-) 'sap, taste'.

Latin sapiō, -ere 'to taste, to have flavor; to smell of something; to be wise, to be insightful'; sapa (feminine) 'sap,' sapor 'taste, delicacy,' nesapius, nesapus 'ignorant'.

Oscan sipus 'knowing' (sēpu̯ōs), Volsk sepu 'knowing' are neologisms based on capio: cēpi; the Oscan innovation seems to relate to Latin sibus 'clever'; Middle High German be-seben (strong verb) 'to perceive,' Old Icelandic sefi 'sense,' Old Saxon seƀo, Anglo-Saxon sefa (dative plural); relating to Latin sapa 'sap' stands the Germanic safan- 'sap (of trees)': Old Icelandic safi 'tree sap,' Norwegian sevja (noun), sabba 'to wade in mud,' Middle Dutch sabben 'to drool,' sabbelen 'to slaver.'

2. sab-:

Illyrian sabaium 'beer,' Sab- in many place names in Italy, Sabātis (Campania), Vada Sabatia (Liguria), etc.; Celtic (Venetic) place name Sabis (Belgium);

Anglo-Saxon sæp (neuter) 'sap, broth,' Middle Dutch sap(p), Old High German saf, sapf, New High German Saft.

Ref : WP. II 450 f., WH. II 476 f., Pokorny Urillyr. 79, 97, 117. Proto Illyrian

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PIET : 986

1649. sasi̯o-

English : ‘a k. of cereal’

German : ‘Feldfrucht’

Material: Sanskrit sasyá- (neuter) 'field crop'; New Avestan hahya- 'grain'; Gaulish accusative (s)asiam 'rye' ('secale Taurini sub Alpibus asiame vocant' Pliny, Natural History); Welsh haidd 'barley,' Breton hech 'barley'; see also Vedic sasá- 'food, dish, herb, grass, seed field.'

Ref : WP. II 454, WH. I 72.

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PIET : 991

1650. sā-ti-

See also : s. sā-.

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PIET : 0

1651. saus-, sus-

English : ‘dry’

German : ‘trocken, dürr’

Derivative: sauso-, sus-ko- the same

Material: Sanskrit śúṣyati 'dries, withers,' leading to śoṣa- (masculine) 'the act of drying,' also an adjective meaning 'making dry'; Avestan haos- 'to dry up,' aŋhao-šəmna- 'not drying'; Sanskrit śúṣka- (from suṣka-), Avestan huška- 'dry.'

Greek αὗος (Homeric), αὖος (Attic) 'dry, parched', αὐσταλέος 'scruffy, dirty', αὐστηρός 'harsh, strict'; denominative αὐαίνω, αὐαίνω 'to make dry, to dry up', αὕω 'I dry, I wither'; uncertain Greek αὐχμός (masculine) 'drought, dryness, dirt', possibly from sau-k-smo- derived from a root variant sau-k- alongside sau-s-, related to Sanskrit sū́kṣma- 'fine, thin, narrow';

Albanian thanj (sausnḭ̯ō) 'to dry, wither'.

Latin sūdus 'dry, clear' (suz-do-), sūdum 'the clear sky, pleasant weather'; differently according to M. Mayrhofer KZ. 73, 117;

Anglo-Saxon sēar, Middle Dutch sōr 'dry', Norwegian søyr (noun), Old High German sōrēn 'to wither'.

Lithuanian saũsas 'dry,' saũsti 'to become dry,' saũsinti 'to make dry,' sùsti 'to become scabby,' sùskis 'scab, mange' (related to Sanskrit śúṣka-); Latvian sust 'to become dry'; Old Church Slavonic suchъ 'dry,' sušiti 'to make dry,' sъchnǫti 'to become dry.'"

Ref : WP. II 447, WH. II 624, Trautmann 250 f., Frisk 188 f., 192 f.

Pages : 880-881

PIET : 983

1652. sā́u̯el-, sāu̯ol-, suu̯él-, su̯el-, sūl-

English : ‘sun’

German : ‘Sonne’

Comments: woneben sṷen-, sun-, also alter l/n-Stamm; sṷel- 'to smolder, to burn' is probably identical with this.

Material:

1. Sanskrit ved. súvar n. = Avestan hvarə ‘sun, light, sky’, Gen. súraḥ = New Avestan hūrō, Sanskrit sū́rya- (sūliio-) m. (cf. Greek ἥλιος), sūra- m. ‘sun’; from this Sanskrit sūrta- ‘bright’, Sanskrit svárṇara- m. ‘luminous space, ether’, Avestan x̌arənah-, Old Persian -farnah- ‘glory, splendor’.

Greek Homeric ἠέλιος, Attic ἥλιος, Doric ἀέλιος, ᾱ̔έλιος, Cretan ἀβέλιος Hesychius (i.e., ἀϝελιος) ‘sun’, development of the n. sāṷel to the m. -io-stem (cf. Sanskrit sū́rya-); Latin sōl, -is m. ‘sun’ (from neuter sāṷel via sāṷol, sāol); Welsh haul, Cornish heuul, Middle Cornish heul, houl, Breton heol ‘sun’ (sāṷel-); also Old Irish sūil f. ‘eye’ from sūli-, ablaut-related to Sanskrit sū́raḥ, and Albanian hül, ül ‘star’ (sūlo- or sūli-);

Note:

Albanian Greek psilosis

Loss of h

Lesbian Aeolic lost initial h- (psilosis "stripping") from Proto-Indo-European s- or y-. By contrast, Ionic sometimes retains it, and Attic always retains it.

PIE sh₂wél(i)yos → Proto-Greek hāwélios → Lesbian āélios, Ionic ēélios ~ Attic hēlios "sun", Albanian hyll, yll ‘star’

ἥλιος

Ancient Greek

Alternative forms

ᾱ̔βέλῐος (ābélios), ἀϝέλιος (awélios) — Cretan, Laconian

ᾱ̔έλῐος (āélios) — Doric, Aeolic, Arcadocypriot

ᾱ́λῐος (hā́lios) — Lyric

ἠέλῐος (ēélios) — Homeric, Ionic

Alternative forms

Ἠέλιοϛ (Ēélios) — Epic, Ionic

βέλα (béla), ϝέλα (wéla) — Laconian

Pronunciation

(5th BCE Attic) IPA(key): /hɛ̌ː.li.os/

(1st CE Egyptian) IPA(key): /ˈ(h)ẹ.li.os/

(4th CE Koine) IPA(key): /ˈi.li.os/

(10th CE Byzantine) IPA(key): /ˈi.li.os/

(15th CE Constantinopolitan) IPA(key): /ˈi.li.os/

Hyphenation: ἥ·λι·οϛ

Noun

ἥλῐος • (hḗlios) m (genitive ἡλΐου); second declension

(Attic, Ionic, Koine)

sun

east

day

sunshine

Gothic sauil n. (sōwila-), Old Icelandic sōl f. (sōwulā) ‘sun’, Old Icelandic and-sōlis, ashkenazi and-sylis ‘sunward’.

Uncertain are the runic names Gothic sugil, Anglo-Saxon sygel, sigel from Proto-Germanic sugila-, related to Old Saxon swigli ‘bright, radiant’ from swegila-, Anglo-Saxon sweg(e)l n. ‘sky, sun’, swegle ‘bright, radiant’ from swagila-; Baltic

sāu̯eli̯ā f. in Lithuanian Latvian sáulė ‘sun’; Slavic sulnika- n. in Old Church Slavonic slьnъce ‘sun’ (with the -ni- from ogni ‘fire’).

2. From the -en-stem:

Avestan x̌əng ‘of the sun’ (Indo-European su̯en-s), Genitive of hvarə; Gothic sunnō (Dat. sunnin, neuter like sauil), Anglo-Saxon sunna, Old High German sunno, sunna ‘sun’, to which as ‘sunward = southern’ corresponds Old Icelandic suðr ‘south’, Adv. ‘southward’, Anglo-Saxon sūðerra, Old Saxon sūthar-liudi (‘southern people’), Old High German sundar ‘south’, Adv. ‘southward’, Middle High German sund ‘south’, etc. (Modern High German Süd from the new dialect).

Ref : WP. II 446 f., WH. II 553 f., Trautmann 251, A. Scherer Gestirnnamen 45 ff.

Pages : 881-882

PIET : 982

1653. se-

English : reflexive pronoun

German : ursprünglich ‘abseits, getrennt, für sich’, dann Reflexivpronomen

Comments: and (by analogy with t(e)u̯e) s(e)u̯e-

Derivative: adjectival possessive s(e)u̯o-.

Material: se- and s(e)u̯e- reflexive pronouns for all persons, genders, and numbers; genitive seu̯e, dative sebhei, enclitic genitive-dative s(u̯)oi; adjectival possessive s(e)u̯o-; se-: se-u̯e- inflects like te-: te-u̯e 'you'.

1. se-: Greek σφέ, σφίν, etc., possessive σφός, derived from σ-φει, σ-φι(ν), which are understood as σφ-ει, σφ-ι(ν).

Latin sibī, sē, Paelignian sefei, Oscan sífeí 'to himself' (sebhei), siom 'himself' (Umbrian seso 'to himself' from sei-psō 'to himself'); Gothic sik, Old High German sih, Old Norse sik 'oneself' (se-ghe), Gothic sis, Old Icelandic sēr (dative), possessive Gothic seins, Old High German sīn, etc. 'his' (based on the locative sei sei-no-s); compare Messapic veinan (accusative) 'his' from su̯ei-nā-m; Old Prussian

sebbei (dative), sien (accusative), Old Church Slavonic sebě (dative), sę (accusative) 'to himself, himself'.

2. seu̯e-, su̯e-: Sanskrit possessive svá- 'his own'; Avestan hva-, x̌a-, Old Persian huva- 'own, his own,' and high-grade Avestan hava- (similar); Avestan dative ablative hvāvōya, i.e., Iranian hu̯abya 'to himself, himself,' x̌āi 'to himself';

Armenian in-kʿn, genitive in-kʿean, 'oneself' (kʿ from su̯), possibly iur 'his, to himself' (seu̯ero- or seu̯oro-);

Greek ἑ (Pamphylian ϝhε) 'oneself' from su̯e, Homeric ἑέ from seu̯e, genitive Homeric ἕο, εἷο, εὑ, εὗ, Attic οὗ (suesi̯o), dative οἷ, oi, Lesbian ϝοῖ (su̯oi) alongside Homeric ἑοῖ (seu̯oi), possessive ὅς, Doric ϝός 'his' (su̯os) alongside Homeric ἑός (seu̯os), to which ἥλιξ (su̯ā-li-k-) 'equal in age, companion' corresponds.

Albanian ve-të (su̯e-ti-) 'oneself,' u- pronoun reflexive (su̯ë-), vajë 'girl' (vari̯ā from su̯o-ro- 'relative'), vëla 'brother' (see above, p. 685);

Old Latin sovos, from which in weak stress position comes suos, Latin suus; Oscan suveís 'to himself' (genitive), súvad 'his own,' Paelignian suos 'to themselves,' Marr. suam 'to her own,' alongside low-grade Umbrian sue-so (locative singular) 'his own'; Latin sĕd, sĕ (preposition) 'without,' prefix 'aside' with basic meaning 'for oneself, without' (ablative s(u̯)ed), conjunction 'but, rather'; in addition, Greek ἴδιος 'private, own,' Argive ϝhεδιος from Indo-European su̯ed-i̯os.

Gothic swēs 'own,' neuter 'property,' Old High German and Old Saxon swās, Anglo-Saxon swæs, Old Icelandic svāss 'dear, beloved' (as su̯ēdh-so- or -to- derived from the root su̯edh-, see below); Middle Dutch swāselinc 'father-in-law, son-in-law, brother-in-law'; related to Old High German gi-swīo (see below) the name Suīonēs in Tacitus, Old Icelandic Svīar masculine plural 'Swedes,' svī-dāi 'died naturally (not killed),' lengthened form svē-vīss 'headstrong,' Gothic swi-kunþs 'evident.'

Lithuanian savę̃s, sevę̃s 'to oneself' (genitive), etc., possessive sãvas; low-grade Old Prussian swais = Old Church Slavonic svojь 'his own, own'; from this swojakъ 'relative,' etc.

3. s(u̯)e-bh(o)-, su̯o-bho- 'of one's own kind': Sanskrit sabhā́ 'assembly, meeting house' (less well above p. 105); Gothic sibja, Old High German sipp(e)a, etc. 'kin, community of one's own people' (seƀjō); Germanic seƀnō- and seƀnan- 'kin' in Old Icelandic sjafni (masculine) 'love,' GN sjǫfn (feminine), a folk name Seƀnan-ez:

Semnones 'kin fellows'; additionally, the a folk name Latin Sabīnī as 'the members of the clan,' Sabelli (safnolo-), Samnium = Oscan Safinim; Latin Samnītes; possibly a name referring to the Illyrians living in Italy with 'a' derived from Indo-European 'o.'

Compare Slavic sob-; additionally, the lengthened form the Germanic Suēbi, Old High German Swābā 'Swabians' (Germanic swēba-, Indo-European sṵēbho- 'free, belonging to one's own people'); Russian (and others) o-soba 'person,' sobъ 'particularity, character,' Old Church Slavonic sobьstvo 'particularity, essence,' and with sṵ- Old Church Slavonic svoboda 'freedom' (originally 'state of the clansmen');

Loss-graded, Old Prussian subs 'oneself' seems to appear; quite uncertain with an 'e,' Slavic sebrъ in Russian pá-serbъ 'stepson' and the name of the Serbs and Sorbs; with still uncertain nasalization sębrъ in Old Serbian sebrъ 'free banner,' Russian sjabr 'neighbor, friend'; see also Vasmer 2, 599, 611 f., 3, 61 f.

4. sṵĕdh-: Sanskrit svadhā́ 'particularity, custom, habit, home,' (Avestan x̌aδāta- 'self-determined, imperishable' is a more recent composition);

Greek ἔθος (neuter) 'habit, custom' (thematically βεσόν · ἔθος Hesychius, Laconic), participle Homeric ἔθων 'accustomed,' perfect εἴωθα, Lesbian εὔωθα 'I am accustomed' (sesṵōdha), ἐθίζω 'I habituate,' lengthened form ἦθος (neuter) 'custom, usage, tradition,' plural 'habitation' (: Germanic swēsa-, if from sṵēdh-s-o-, see above), ἠθεῖος 'dear,' ἔθνος 'multitude, people' as 'kin;'

Latin sodālis (sṵedhālis) 'comrade, companion, fellow, table mate'; soleō 'I am accustomed', with l for dh; suēscō 'I become accustomed' (suēdh-skō).

But Gothic sidus 'custom', Old High German situ, Anglo-Saxon sidu, seodu, Old Icelandic siðr, accusative plural siðu m. 'custom' (originally feminine in New High German) does not belong here, as they have 'i' in the root syllable (Wissmann, Münchner Studien 6, 129, note 28).

5. t-Derivations: Avestan x̌aē-tu- 'belonging', x̌aē-tāt- 'belonging, affiliation' (based on a locative sṵei-, sṵoi-); Old Church Slavonic svatъ 'relative, one who proposes marriage', (sṵō-to-s, cf. Serbian svāk 'brother-in-law', Old Church Slavonic svojakъ 'affine'); Lithuanian svẽčias, svẽtis 'guest' (actually 'stranger'; because of svẽtimas 'strange', Latvian svešs 'strange; guest', derived from sṵe-tị̄os 'for oneself, standing alone, thus standing outside').

Compare Latvian sevišks 'separate, alone' and Greek ἑκάς (Hesychius βεκάς), originally ϝhε-κάς 'for oneself', as seen in ἀνδρα-κάς 'man for man' and Sanskrit dviśas 'in pairs'; Greek ἕκαστος (ἑκασ-στος 'standing for oneself') 'each one', followed by ἑκάτερος, Delphic ϝεκάτερος 'each of the two'; Homeric ἔτης (ϝέτης) 'relative, friend', and el. ϝέτας 'private man.'

With initial se- (not su̯e): Old Church Slavonic sětъ 'guest', posětiti 'to visit'; Greek ἕταρος 'companion', feminine ἕταιρα, ἑταίρᾱ, with the new masculine ἕταιρος.

6. Other terms for affiliation and kinship (see under their own keywords su̯elio[n]-, su̯esor-, su̯eĥuro-s, sueĥrū-) are:

Old Icelandic sveinn 'youth, herdsman', Old Saxon swēn 'swineherd' (meaning connection to swīn 'pig'),

Anglo-Saxon swān 'swineherd, herdsman', poetically 'man, warrior'; Lithuanian sváinis (su̯oini̯os) 'brother of the woman', sváinė 'the sister of the woman', Latvian svainis 'brother of the woman'; Old High German (ge)swīo 'brother-in-law, brother of the sister', Middle High German geswīe m. f. 'brother-in-law, sister-in-law', Old Icelandic sveit f. 'warrior band'.

7. Based on a combination of se- with the pronoun (o)lo-, the term se-lo- seems to form the basis for Germanic selba- 'self' (-bho- as previously noted in s(u̯)ebho-), Gothic silba, Old Norse sjálfr, Anglo-Saxon self, Old High German selb, New High German selb, -er, -st, along with ven. sselboi sselboi 'for oneself' (= Old High German selb selbo);"

Also compare Germanic selda- 'rare', Gothic silda-leiks 'wonderful' ('of rare, strange form'), Old High German selt-sāni 'strange', adv. seltan 'rare' etc. ('rare' derived from 'for oneself, standing alone, unique'); that Latin sōlus 'alone, only, mere' may stem from a similar Indo-European connection sō-lo- is possible; according to Szemerényi (Word 8, 50), from su̯e-alo-.

8. The root su̯e- in particles meaning 'so', from which 'like, as' and 'when' arise, is distinct from the reflexive:

Homeric ὥς (ϝως) meaning 'thus' is derived from su̯ō- with a suffix -s; however, ὁτ(τ)ι, Attic ὅτις 'whatever' (i̯od-kʷid), and Homeric ὅππως, Attic ὅπως 'how' belong to i̯o- as noted above, p. 283 (Schwyzer Gr. Gr. 1, 617); Oscan svaí, svae, Umbrian sve, sue 'when', Old Latin suad (Festus) 'thus'.

Gothic swē 'as' (relative), swa-swē 'as'; Gothic swa, Old Norse svā, Anglo-Saxon swā, swæ 'so', Old Saxon and Old High German sō; in addition, Gothic swa-leiks, Old Icelandic slīkr, Anglo-Saxon swelc, swilc, etc., Old High German solīh, sulīh, etc., meaning 'such'.

Umbrian so-pir 'if anyone', Oscan svaepis, Volsk sepis 'if anyone', surur, suror, suront, sururont 'likewise' (sṵō-sṵō); Old Latin sō-c 'so' (which may have developed from sṵō), Latin sī 'if' (originally 'so', sī dīs placet), sī-c 'so'.

Albanian si ‘how’, në se ‘if’ by Andi Zeneli

Ref : WP. II 455 ff., WH. II 457 f., 506 f., 530 f., 552 f., 557, 626 f.; Trautmann 251 f., 291, 294 f., Schwyzer Gr. Gr. 1, 226, 600 f., 606 f.; 2, 577; Mezger Word 4, 98 ff., Benveniste BSL 50, 36 ff.;

See also : s. auch seni- und su-.

Pages : 882-884

PIET : 992

1654. sed-

English : ‘to sit’

German : ‘sitzen’

Grammar: originally only aoristic, punctually 'to sit' (Sanskrit), later developed as a durative stative verb with ē-suffix 'to sit' (Latin, Germanic, Balto-Slavic).

Derivative: sed-to- 'having sat', noun 'seat'; sed-ter- 'the sitter', sed-ti- 'the act of sitting', sed-lo-m, sed-lā, sed-ro-m, sed-rā, sĕ̄dos- n., sodi̯o-m 'seat'.

Material: 1. Sanskrit sad- (sátsi, ásadat, perfect sasā́da, sēdimá, sēdivás-, compare Avestan hazdyā-t optative);"

Avestan Old Persian had- (with prefixes) 'to sit down' (nišaŋhasti for nišasti); causative (with lengthening) Sanskrit sādayati 'sets', Avestan ni-šāδayeiti 'causes to sit down', Old Persian niyašādayam 'I set';

Armenian nstim 'I sit, I place myself' (possibly io-present ni-zdi̯ō); hecanim 'I sit on, I ride' (c from d + aorist -s);

Greek ἕζομαι 'I sit, I place myself' (aorist εἷσα Homeric, ἕσσαι Pind.); causative ὀδεῖν, ὀδᾶν 'to sell', literally 'to set' (Specht KZ. 62, 51);

Latin sedeō, -ēre, sēdi 'to sit' (present based on the originally non-present stem sedē-; perfect from se-zd-ai), Umbrian sersitu ‘sedētō’, zeřef ‘sedens’, andersesust ‘intersiderit’.

Latin sēdō, -āre 'to calm' (perhaps akin to Middle Dutch sāten 'to calm', Wissmann Nom. postv. 112, 1); Old Irish sa(i)did (se(i)did) 'sits', future seiss (sed-s-ti), adsuidi 'puts off, delays, stops' (causative sodei̯et; otherwise replaced by the denominal suidigud 'to set'); Welsh seddu 'to sit';

Old Icelandic sit, infinitive sitia, Old Saxon sittiu, Old High German sizzu 'to sit' (= ἕζομαι, πι-έζω; Gothic sitan is probably a reinterpretation of sitjan; preterite sat, sētum), causative Gothic satjan, Old Icelandic setia, Old High German sezzen 'to set' (sodei̯ō);

Lithuanian sė́dmi and sė́džiu, sė́dime (sēd-), infinitive sėdė́ti 'to sit', perfect participle sė́dęs (like Old Prussian sīdons 'sitting', Old Church Slavonic sědъ), Old Church Slavonic sěždǫ, sěděti 'to sit'; alongside ě in Old Czech seděti (: Latin sedēre); Lithuanian sė́du, sė́sti, Latvian sēst (sēstēi) 'to sit down'.

Old Church Slavonic sěsti the same (present sędǫ, see below), causative saditi (sōdei̯ō) 'to set, to plant', Lithuanian sodinù sodìnti 'to set, to plant', Old Prussian with (ŏ) saddinna 'places'; Old Church Slavonic sędǫ 'I set' (infinitive sěsti) is based on secondary nasalization of sědǫ (= Lithuanian sė́du); also Old Prussian syndens, sinda(n)ts 'sitting' shows nasalization; see Kuiper Nasal Präs. 192 f., where Sanskrit āsandī́ 'seat' is related to ā́stē 'sits' (see above p. 342 f.).

2. Forms with i-reduplication:

Sanskrit sī́dati 'sits' (from sīḍati derived from reduplicated si-zd-ati, with ḍ replaced by d following sad-); Avestan hiδaiti 'sits'; Greek ἵζω 'I place' = Latin sīdō 'I set myself' (si-zdō), Umbrian sistu 'consīditō', andersistu 'intersīditō' (si-zd-etōd);"

3. Nominal formations:

sed-to- in Sanskrit sattá- 'having sat', Avestan pasuš-hasta- m. 'barrier (settlement) for small cattle', Latin ob-sessus, etc., Old Icelandic, Anglo-Saxon sess m. 'seat'; also compare Lithuanian participle sė́stas and Lithuanian sóstas m. 'seat', Old Prussian sosto f. 'bench'; sed-ti in Sanskrit satti- 'the act of sitting', ní-ṣatti- 'the act of sitting, seat', Avestan ni-šasti- 'impregnation', Latin sessiō 'session', derived from sessis; Sanskrit sáttar- m. 'the sitter', Latin ad-, ob-, pos-sessor;"

Sanskrit sádas- n. 'seat, place, residence', Greek ἕδος n. 'seat'; Avestan Old Persian hadiš- 'dwelling, palace' (Indo-European -əs or -is); lengthened form Old Icelandic sætr (sātiz) n. 'seat, summer dwelling, pasture'; Old Irish sīd 'peace', originally n. es-stem, identical with sīd n. es-stem 'dwelling of divine beings' (cf. English settlement);"

Maybe Hittite Hattussa 'dwelling, palace' : Old Persian hadiš- 'dwelling, palace' by Andi Zeneli

o-stem: Old Irish suide n. (sodi̯om) 'seat, to sit' = Latin solium 'throne';

Action noun sĕ̄d- in: Sanskrit accusative sádam, dative sáde, with ē-extension in Latin sēdēs f. 'seat' (sēdibus = Lithuanian infinitive sėdė́-ti: 1st person plural sė́di-me), Umbrian sersi 'in sēdē';

Nomen agentis as the second compound element: Sanskrit apsu-ṣád- 'one who dwells in the waters', Avestan maiδyōi-šāδəm (accusative) 'one who dwells in the middle'; Latin praesidēs 'chairperson', dēsēs 'lazy' = Old Irish deïd the same (i-flexion secondary), related to deëss 'laziness' (de-sed-tā); with Latin subsidium 'support' compare Old Irish fothae m. n. 'foundation' from upo-sodi̯om, related to Old Irish suide;

Old Icelandic set n. 'elevated ground', plural sjǫt 'dwelling'; Anglo-Saxon set n. 'seat, lodging, stall, sunset'; Old High German sez n. 'seat, chair, buttocks, siege'.

Welsh sedd f. 'seat' (sedā); hedd m. 'peace' (sedos); Middle Breton hezaff 'to cease', Middle Cornish hathy the same; gor-sedd 'throne, hill'; eistedd 'to sit', Old Breton estid 'seat' (eks-dī-sedo-), Gaulish essedum, -a 'two-wheeled war chariot' (with en-, compare Greek ἔν-εδρον, ἐν-έδρα 'ambush', Old Irish in-dessid 'it sits'; Skythian a folk name Ἐσσηδόνες);

Greek ἕδρα 'seat' Old Icelandic setr n. 'seat, sitting':

local ἑλλᾱ́· καθέδρα Hesychius = Latin sella (sed-lā) 'chair, seat', Gallic sedlon 'seat', Gothic sitls, Anglo-Saxon setl n.; Old High German sezzal m. 'seat, chair' (sed-lo-); New Sorbian sedlo 'seat'; but Old Church Slavonic sedlo 'saddle' is sedьlo, compare Old Church Slavonic o-sedьlati 'to saddle', Armenian etł 'place, spot' (also teł 'place, spot');

Old Saxon sethal m. 'sitting, seat', Dat. sedle '(to) sunset', Old High German sethal, sedal n. m. 'seat, dwelling, place' (Indo-European sétlo- from sedtlo); from this Old High German sidilo 'farmer', Middle High German sidilen 'to settle'; Germanic saðulə- in: Old Icelandic sǫðull, Anglo-Saxon sadol, Old High German satul, satal 'saddle' is East Germanic vocabulary; compare above Slavic sedьlo from sedu-lo- n.; alongside (in its ancestral form) sed-tlom in Avestan hastra- n. 'assembly' = Sanskrit sattra- n. 'celebration, feast'.

Extensional formations: Sanskrit sādá- m. 'sitting', sādín- '(sitting on) riding, rider' (also compare Russian vsádnik 'rider'), Old Icelandic sāt f. 'ambush', Anglo-Saxon sæt the same, Old High German -sāza (in place names) 'dwelling', Middle High German sāze f. 'seat, residence, ambush', io-Adj. Old Icelandic sætr 'suitable for sitting', see above from which sæti and 'seat, haystack' = Old High German gisāzi 'seat, buttocks';

Proto Baltic sōsta- 'seat' (sōd-to-) in Lithuanian sóstas m. 'seat', Old Prussian sosto f. 'bank', compare Old Icelandic sess n. 'seat' above p. 885; Old Church Slavonic pră-sěda 'ambush';

with ō: Welsh hawdd 'light' = Cornish hueth 'calm' (Loth RC 36, 162);

Welsh sawwd 'depth, sinking';

Old Icelandic Anglo-Saxon sōt 'soot' ('applied');

Lithuanian súodžiai pl., Latvian suõdrẽji 'soot', Bulgarian sážda f., Czech sáze (sōdi̯o-) unclear; Old Irish sūide f., Welsh huddygl, Breton huzel 'soot'; Old Church Slavonic sadъ 'planting' (sōdu-);

4. More or less darkened compounds:

Sanskrit nédīyas- 'nearer', nédiṣṭha- 'nearest' = Avestan nazdyō adv. '(spatially) closer to-', nazdišta- 'the closest', Avestan ašna- Adj. 'near' (ŏ́-zd-na-, Perfect Passive Participle, compare fully formed Sanskrit á́sanna- 'near').

Note by Andi Zeneli:

Albanian nestër, nesër ‘tomorrow, nearer the morning’ (comparative)

ni-zd-os, -om 'nest' (prefix ni- 'down' or 'in' as 'place for settling or sitting down'): Sanskrit nīḍá- m. n. 'resting place, camp', Armenian nist 'location, seat, residence', Latin nīdus 'nest', Middle Irish net 'nest', Welsh nyth 'nest, dwelling', Cornish neid, Breton nez, neiz the same, Old High German Anglo-Saxon nest n. 'nest';

with folk etymological transformations Lithuanian lìzdas, Latvian ligzda, Old Church Slavonic gnězdo ‘nest’; the same prefix in Sanskrit niṣīdati ‘sits down’, Avestan nišhiδaiti, Old Persian niyašādayam, Armenian nstim, see above;

o-zdos ‘(sitting) branch, limb’; see there (ozdo-s); also Greek ὄζος ‘companion, servant’ from o-zdos ‘associate’; or rather connected to B. sed-

pi-s(e)d- ‘to sit on = to press’: Sanskrit pīḍayati (pi-zd-e̯i̯ō) ‘presses, suppresses, tortures’ (Perfect pipīḍḗ; pīḍā ‘pressure, pain’), Greek πιέζω ‘I press’ (πι-σεδι̯ω).

B. sed- in the meaning ‘to go’, derived from connections with prefixes.

Sanskrit ā-sad- ‘to step, to go, to reach’, ut-sad- ‘to move aside, to disappear’, Avestan pazdayeiti ‘drives away (makes to leave)’, Avestan apa-had- ‘to set aside, to evade’, āsnaoiti (ō-zd-neu-ti) ‘approaches’ (see 886 ăsna-);

Greek ὁδός ‘way’, ὁδίτης ‘wanderer’, ὁδεύω ‘to wander’; Old Church Slavonic chodъ ‘walk, path’, choditi ‘to go’; ablaut šьdъ ‘gone’; Slavic ch- originated from Indo-European s-, likely initially appearing after pri- and u-.

Note by Andi Zeneli:

Albanian udhë ‘way, road’, udhëtoj ‘travel’, udhëtar ‘traveller’

Perhaps here as a compound with an adverb k̂e̯- belonging to the pronouns k̂o-, k̂e̯o- (see above p. 609): Avestan syazd- ‘to step back, to give up’, sīždyamnā ‘retreating’, siyanyeō ‘giving up’, sĭ̄ždra- ‘timid’, and Latin cēdo (k̂e-zd-ō) ‘I approach; I yield, I give way’, as well as necesse ‘necessary’, if derived from ne-kezd-ti-s ‘there is no evasion’.

Ref : WP. II 483 ff., WH. II 507 ff., 511, EM$^2$ 917 ff., Trautmann 248, 258 ff., 273.

Pages : 884-887

PIET : 2408

1655. seg-1

English : ‘to sow’

German : ‘säen’

Comments : nur Latin und Celtic

Material: Latin seges, -etis f. 'seed', Seia 'goddess of sowing' (segi̯ā); Old Welsh segeticion 'offspring', Middle Welsh se, he 'seed', he-u, New Welsh hau 'to sow', hauaf 'I sow'.

Ref : WP. II 480, WH. II 509 f.; vgl. sē(i)-2 ‘säen’.

Page : 887

PIET : 1002

1656. seg-2, nasalized seng-

English : ‘to attach; to touch’

German : ‘heften, sich anhängen, berühren’

Material: Sanskrit sájati 'to attach' (with ā- 'to affix', cf. Perf. sasañja), Causative sañjayati 'to attach', Participle saktá- 'attaching, affixed', sakti- f. 'the act of connecting', saŋga- the same, Old Persian frā-hajam 'I let hang' (Aryan sanjanti = Slavic sęžetŭ), Avestan vohuna-zga- (spā) 'the bloodhound that attaches to blood'.

Middle Irish sēn (segno-) 'fang net', Welsh hoenyn (sogno-), umlauted hwynyn the same; gallo-Latin sagum (sogom or segom) 'soldier's cloak'; Middle Dutch Middle High German senkel 'cord', New High German 'shoelace, shoe strap'; Lithuanian sègti 'to fasten', Iterative sagýti, ablaut sãgas 'loop for fastening', sagà f. 'clamp, buckle'.

Latvian segt 'to cover', Old Prussian sagis 'buckle, horse nail'; Old Church Slavonic sęgnǫti 'to grasp', sężьnь 'fathom', pri-sęšti 'to touch' and 'to swear', pri-sęga 'oath'; without nasal: Iterative sagati 'to marry', po-sagati, po-sagnǫti 'to marry' (related to wedding customs).

Ref : WP. II 448 f., 480 f., 482 f., WH. II 464, Trautmann 252, Kuiper Nasälpräs. 195.

Pages : 887-888

PIET : 985

1657. seĝh-, seĝhi-, seĝhu-

English : ‘to hold, possess; to overcome smbd.; victory’

German : ‘festhalten, halten; einen in Kampf überwältigen; Sieg’

Derivative: seĝhos- n. 'victory', seĝhu-ro- 'victorious'

Material: Sanskrit sáhatē 'overcomes, is able, endures', sáhas- n. 'force, victory' = Avestan hazah- n. 'violence, robbery', Sanskrit sakṣa-, sakṣáṇa- 'tamer, victor', sáhu-ri- 'mighty, victorious' (: Greek ἐχυρός, ὀχυρός, cf. also Germanic sigus-).

Avestan haz- 'to seize, acquire' (Präs. zĝh-ō, z. B. 1. pl. Opt. zaēmā = Greek σχοῖμεν, redupl. se-zĝh-o-, assimilated Avestan zaza-, z. B. 3. Pl. zazəntī, Part. Perf. Akt. za-z-va Nom. Sg., za-z-uš-u Locative Pl.; lengthened except Perf. akt. Sanskrit sāsáha also Med. sāsāhḗ, Partiz. sāhvás-, Präs. sáhati, Imp. sā́kṣva 'be victorious';

Note by Andi Zeneli:

Albanian reduplicated zezak ‘slave, black person’, reduplicated zezë adj. f. ‘black’, zi adj. f. ‘black’ : Avestan zaza-. Also Kurdish zazaki ‘slave tongue’.

Greek ἔχω (εἶχον, ἔσχον, ἔσχηκα, ἕξω und σχήσω) ‘hold, possess, have’; Homeric Ἕκτωρ, lesb. ἕκτωρ ‘the one who holds back’, ἕξις ‘condition, state’, ἑκτικός ‘accustomed, suffering’, ἐχυρός, ablaut ὀχυρός ‘durable, secure, fortified’.

(Sanskrit sahuri-, the original o-stem, Greek ἐχέτλη ‘plow tail’ (= Welsh haeddel f. the same: seĝhedhlā), ἀζηχής (ἀ-δια-εχής) ‘doing something without restraint’.

From the -es-stem, εὐ-εξος, εὐφυής (Hesychius), εὐεξία ‘well-being’, ἑξῆς ‘in succession’ (genitive of an adjective ἑξός), ἑξείης ‘in the same way’.

o-stem: ἔξ-οχος ‘outstanding’, adverb ἔξοχον, ἔξοχα ‘far beyond’, followed by Homeric ὄχα ‘far beyond’, ὄχος ‘holder, keeper’, ὀχέω ‘hold, support; endure, bear’, ὀχεύς ‘strap that secures the helmet, clasp, latch’.

With ō: εὐωχέω ‘to host, entertain lavishly’ (elongation modeled after compounds); ἀν-, δι-, κατ-, συν-οκωχή (following perfect formations, such as ὀπωπή, resulting in productive elongation).

Reduced grade: ἴσχω (si-zĝh-ō) ‘to hold on, have’, ἰσχάς f. ‘anchor’, σχεῖν (see above), σχεθ-έειν, -εῖν, -έμεν ‘to hold’, ἄ-σχετος ‘unstoppable; unbearable (suffering)’, σχέσις f. ‘condition, state’, σχέτλιος ‘tireless, persistent’ (‘holding out’).

σκεθρός ‘tight, precise’ (‘closely fitting’), σχεδόν ‘near, almost’ (‘holding closely to’), σχερός ‘uninterrupted’, ἐπισχερώ (adverb) ‘in this manner’, σχῆμα ‘position, shape, form’.

σχολή ‘holding back, rest, leisure; (scholarly) activity during leisure’ (with a presumed ablaut form ἄσχαλος ‘one who cannot hold back’ as the basis for ἀσχαλάω, ἀσχάλλω ‘I am unwilling, upset, angry’); ἰσχύς, -ύος ‘strength’ (ϝι-σχῡ-ς) related to Sanskrit vi-sah- ‘to have in power’.

Celtic personal name Segisū (-ō), Sego-māros, GN Segomō(n), f. Segetā, Placename Sego-dūnon, Sego-briga, Segontion; Middle Irish seg m. ‘strength’, Welsh hy ‘brave’. Welsh haeddel, Middle Breton haezl, New Breton héalf., ‘plow tail’ (= ἐχέτλη, see above; with a from e, as in:) Welsh haer ‘entêté, pressing’, Haer ‘female name’, haeru ‘to assure, assert’; Welsh Middle Breton hael ‘cordial, generous’; Welsh hoel ‘claw’ (soĝhlā).

Illyrian Placename Segesta in Pannonia, Liguria, Sicily.

Gothic sigis n. ‘victory’, Old High German sigi m. ‘victory’, Germanic personal name Sigi-merus, Segi-mundus, etc. (Indo-European neuter -is- or -es-stem), Old High German sigirōn ‘to win’; Old High German sigu m., Anglo-Saxon sigor

‘victory’, Old High German personal name Sigur-mār (Indo-European neuter -us-stem).

Note by Andi Zeneli:

Segesta (Ancient Greek: Ἔγεστα, Egesta, or Σέγεστα, Ségesta, or Αἴγεστα, Aígesta; Sicilian: Siggesta) was one of the major cities of the Elymians, one of the three indigenous peoples of Sicily. The other major cities of the Elymians were Eryx and Entella. It is located in the northwestern part of Sicily in Italy, near the modern commune of Calatafimi-Segesta in the province of Trapani. The hellenization of Segesta happened very early and had a profound effect on its people.

Ἔγεστα

Ancient Greek

Segesta

Alternative forms

Αἴγεστα (Aígesta), Ἀκέστη (Akéstē), Σεγέστα (Segésta)

Proper noun

Ἔγεστᾰ • (Égestă) f (genitive Ἐγέστης); first declension

Segesta, Sicily, Italy

Apollo In Segesta in Sicily.

Stefanus:

§ E260.9 Egesta: Ἔγεστα, πόλις Σικελίας, ἔνθα θερμὰ ὕδατα, ὡς Φίλων. ἀπὸ Ἐγέστου τοῦ Τρωός. τὸ ἐθνικὸν Ἐγεσταῖος, καὶ θηλυκῶς.

Egesta (Ἔγεστα), a city in Sicily, where there are hot springs, as Philo [records]. [The city is named] after Egestus the Trojan. The demonym (ethnic name) is Egestaean (Ἐγεσταῖος, masculine), and in the feminine form (Ἐγεσταία).

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Notes and Context:

1. Egesta (Ἔγεστα):

- A city in western Sicily, later known by its Latin name Segesta. It was a prominent settlement of the Elymians, an indigenous people often linked by ancient writers to Trojan refugees (as here).

- The hot springs (θερμὰ ὕδατα) likely refer to the thermal waters still found near modern Segesta, which were notable in antiquity.

2. Egestus the Trojan (Ἐγέστου τοῦ Τρωός):

- According to myth, Segesta was founded by Egestus (Greek: Αἴγεστος, Latin: Aegestus), a Trojan hero who fled to Sicily after the fall of Troy. This reflects the common Greco-Roman practice of tracing civic origins to Trojan or Greek legendary figures.

3. Demonym (Ἐγεσταῖος/Ἐγεσταία):

- The term ἐθνικὸν ("ethnic name") refers to the adjective for inhabitants of Egesta.

- Ἐγεσταῖος is the masculine form (e.g., "an Egestaean man"), while θηλυκῶς ("in the feminine") implies Ἐγεσταία (e.g., "an Egestaean woman").

4. Philo (ὡς Φίλων):

- Likely Philo of Byzantium (3rd century BCE), a Hellenistic engineer and writer, or another historian named Philo. The phrase "as Philo [says]" indicates the author is citing a source for the claim about the hot springs.

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Historical Significance:

- This text appears to be a lexicographical or geographical entry (possibly from a dictionary like the Ethnica of Stephanus of Byzantium) explaining the name, origin, and notable features of Egesta.

- The reference to Trojan ancestry aligns with Segesta's later alliance with Rome, which also claimed Trojan descent through Aeneas.

Segesta Tigullorum, Segesta Tigulliorum is a town and comune in the Metropolitan City of Genoa, Liguria, Italy. Lying on the Mediterranean Sea, it is approximately 40 km (25 miles) south-east of Genoa and is set on a promontory.

Sestri Levante has its origins as an ancient maritime and merchant center. In Roman times, it was known as Segesta Tigullorum (or Tigulliorum) or simply Segesta, but the place was nearly abandoned when the Roman empire collapsed.

Sĕgesta: ae, f. sibilated, acc. to Fest. p. 340 Müll., on account of the omen, from Ἔγεστα,

1 an ancient city on the northern coast of Sicily, near Mount Eryx, Cic. Verr. 2, 4, 33, § 72; 2, 3, 40, § 92; Fest. p. 340 Müll.—Hence, Sĕgestānus, a, um, adj., of or belonging to Segesta, Segestan: civitas, Cic. Verr. 2, 3, 6, § 13; 2, 5, 32, § 83: diana, id. Or. 62, 210.—Substt.

1 Sĕgestānum, i, n., the Segestan territory, Cic. Verr. 2, 3, 40, § 93.—

2 Sĕgestāni, ōrum, m., the inhabitants of Segesta, the Segestans, Cic. Verr. 2, 4, 33, § 72; Plin. 3, 8, 14, § 91; Tac. A. 4, 43.

Sĕgesta: ae, f., v. Segetia.

Ref : WP. II 481 f.

Pages : 888-889

PIET : 2406

1658. sei-, soi-

English : ‘to be damp, to drip’

German : ‘tröpfeln, rinnen, feucht’

Material: With l-formants: Venetian Silis, Silarus, Ligurian Silarus, Illyrian Silarus (Lucania), Hispanic Sil; Middle Irish silid ‘drips, flows, lets flow’, partly contaminated with sel- ‘to move’ (see under su̯el-); Anglo-Saxon sioloþ ‘lake’; Lithuanian séilė ‘saliva, spittle’.

With m-formants: Welsh hufen ‘cream’ (soimeno-); Old High German and New High German seim ‘honeycomb’, Old Icelandic seimr ‘honey slice’, ablaut form simi m. ‘sea’, Danish sima av ‘to drip’, Westphalian siəmern ‘to seep’ (Old Saxon simarōn).

Ref : WP. II 464 f.;

See also : vielleicht die Grundlage von seik$^{w}$- und seip- ‘ausgießen’.

Page : 889

PIET : 994

1659. sē(i)-1

English : ‘to sift’

German : ‘sieben’

Derivative: sē-tlo- ‘sieve’.

Material: Greek ἤθω, ἤθέω ‘to sieve’, ἠθμός m. ‘sifter, sieve’; ablaut form (likely ī-) ἰμαλιᾱ́, τὸ ἐπίμετρον τῶν ἀλεύρων (Hesychius), ἰμαλίς, -ίδος ‘goddess of

protection for mills', and similar. (Regarding Latin simila 'finest wheat flour', see WH. II 538).

Middle Irish sīthlad 'the sieving' (with the th from sīthal 'bucket'); Welsh hidl, Middle Breton sizl, New Breton sil 'sieve' derived from sē-tlo- = Old Icelandic sāld n. 'sieve' = Gothic sēþl, supported by Karelian siekla, Finnish seula 'sieve'; Lithuanian síetas 'sieve' = Old Church Slavonic sito 'sieve' (sēi-to-).

Lithuanian sijóju, -ti 'to sieve'; Slavic sějǫ, sěti (sějati) in Old Church Slavonic pro-sěati 'to sieve', Serbian sìjati 'to sieve' (present stem sēi̯a-, past stem siį̄ā-); Albanian shosh 'sieve' (si̯ā-s).

sēi- 'to sieve' is likely a specialized application meaning 'to let fall through a weave,' derived from sēi- 'to send, throw, sow, let fall.'

Ref : WP. II 459, Trautmann 254.

Page : 889

PIET : 2378

1660. sē(i)-2 : səi- : sī- : sē- : sə- und sei- : si-

English : 'to throw, send, let fall, sow; semen'

German : 'entsenden, werfen, fallen lassen, säen'; daneben 'nachlassen, loslassen, säumen (spät, langsam, langdauernd); Abspannung, Ruhe; herabsinkend'; andrerseits 'die Hand wonach ausstrecken, Anspannung, Kraft'

Derivative: sē-men- 'seed'; sē-to-, sə-to- 'sown', sē-ti- 'the act of sowing', sē-lo- 'progeny', səi-tlo- 'lineage', si-lo- 'calm', sē-ro- 'lasting'.

Material: A. 'to send, throw, sow':

a. Sanskrit sā́yaka-, 'intended for throwing', n. 'projectile, arrow', m. 'sword', sāyikā 'dagger', sénā 'projectile, throwing spear; battle line, army', prásita- 'shooting forward (of birds)', prásiti- f. 'run-up, rush, throw, projectile'.

b. 'to sow': Sanskrit sī́ra- n. 'seed plow', sī́tā 'furrow' (the sown); Latin serō (si-s-ō), -ere, sēvī, sātus 'to sow, plant, produce, beget', sătiō 'the act of sowing', sător

‘sower’; Gothic saian (saísō), Old High German sāen, Old Saxon sāian, Anglo-Saxon sāwan.

Old Icelandic sā ‘to sow’ from Proto-Germanic sējan = Lithuanian sḗju (sḗti) the same, Old Church Slavonic sějǫ (sějati) the same; Latin sēmen ‘seed’ (Sēmōnēs ‘gods of sowing’), Old High German and Old Saxon sāmo (transformed to m.), Lithuanian Pl. sḗmen-s, -ys ‘flax seed’, Old Prussian semen ‘seed’, Old Church Slavonic sěmę ‘seed’; Old High German, etc., sāt ‘the act of sowing, seed’.

Gothic mana-sēþs ‘(human seed) humanity, world’; deep-stemmed Welsh had ‘seed’, Cornish has ‘seed’, likely also Old Irish sa(i)the (sətḭo-) ‘swarm, litter of young animals, brood’, Welsh haid f. ‘swarm, crowd’, Breton hed m. ‘swarm, bee swarm’ (also ‘seed = generation, offspring’, similar to Gothic manasēþs).

-tlo- formation: Lithuanian sėklà ‘seed’: with reduced grade səi-: Latin saeculum ‘generation, lifespan, century’; Welsh hoedl ‘lifespan’, Old Breton hoetl, Middle Breton hoazl, Gaulish Deae Sētloceniae.

Old Irish sīl ‘seed’, Welsh hil ‘seed, offspring’ (Indo-European sē-lo-), Lithuanian pasėlỹs ‘sowing, broadcast sowing’; reduction in composition: likely Gothic frasts ‘kind’ from pro-s[ə]-tis; possibly Middle Irish ross n. ‘(flax) seed’;

the affiliation of Greek ἵημι ‘to throw, send’ is debated (see above p. 502).

B. ‘to stretch out the hand; tension, strength,’ likely derived from the image of the powerfully extended hand preparing to throw:

Old Icelandic seilask (sailjan) ‘to stretch, strive’; Lithuanian síela ‘zeal’, Old Prussian seilin accusative the same, Pl. seilins ‘senses’, noseilis ‘spirit’; Serbian sȉla, Czech síla ‘strength’ (sḗilā).

Old Irish sīnim ‘I stretch out’; Lithuanian ne-seĩ-nyti ‘to not reach’; Middle Irish sethar ‘strong’ (si-tro), Welsh hydr, Old Breton hitr, hedre, New Breton hezr ‘brave’.

C. ‘to let the hand fall weakly, to slacken, to release; to delay; late, slow, prolonged; relaxation, rest; descending.’

Sanskrit áva-syati, aorist a-sāt ‘ceases, closes; halts, remains’, áva-sita- ‘one who has settled down, resident’, avasā́na- n. ‘place of descent, stopover, residence; end, death’; sāyá- n. ‘stay, evening’, sāti- f. ‘decision, end’ (Lex.) = Avestan hāti-

‘piece, section’ (‘the setting down at the end of a section’); Avestan hāϑra- n. ‘specific period, term’ (‘stop, a measure of path and time’).

Greek presumably ἥσυχος 'calm' (with a derivation like μέλιχος, from a sē-tu- 'rest'; similar t-derivations see below);

Latin sinō, -ere, sī-vi 'to allow, to let happen', dēsinere 'to cease, to stop', dēsivāre 'to let go', pōnō (po-sĭnō, cf. participle positus); 'to set, to place' ('to set down, to dismount'), situs 'left standing; interred'; sileō, -ēre 'to rest, to stop (e.g., from the wind), to be silent' = Gothic anasilan '(from the wind:) to stop, to fall silent' based on an l-participle si-lo-; cf. Anglo-Saxon sāl-nes 'silence' (səi-lo-);

Latin sētius 'later, less, less good'; sērus 'late' (= Old Irish sīr);

Old Irish sīr (= Latin sērus) 'long-lasting, eternal', Welsh Cornish Breton hir 'long', comparative Old Irish sīa = Welsh hwy (from sē-is), superlative Old Irish sīam, Welsh hwyaf; Middle Irish sith- 'long, enduring' (intensive particle), comparative sithithir 'equally long', Welsh hyd 'length, duration, while; up to', Old Welsh hit, Cornish hes, Breton hed, het m. 'length' (si-tu-, -ti-); possibly Welsh hoed (səi-to-) m. 'melancholic desire; yearning, longing';

Gothic seiþus 'late', þana-seiþs 'further, still' (comparative adv. sīþ-iz, as follows:) Old Icelandic sīðr adv. 'less', sīz 'after' (: sīðes), Anglo-Saxon sīð ðām 'since then', Old Saxon sīth, Old High German sīd; New High German seit; Old Icelandic sīð adv. 'late', superlative sīzt; with the meaning 'slackly hanging down': sīðr 'hanging down, long', Old Frisian sīde 'low', Anglo-Saxon sīd 'long, wide, broad', Old High German sīto adv. 'loose'; a nominalization of this is Old Icelandic sīða f. 'side (of the body)',

Anglo-Saxon sīde, Old Saxon sīda, Old High German sīta 'side' (arising from the concept of downward extension); Gothic sainjan 'to delay, to hesitate', Old Icelandic seinn 'slow, late', Anglo-Saxon sǣne, Middle High German seine 'slow, sluggish', Anglo-Saxon ā-sānian 'to become slack, weak'; ablaut Middle High German senen (si-nēn), New High German sich sehnen and Swedish dialect sīna 'to stop nursing' (n merely present-forming, as in Latin sinō);

Norwegian seimen 'sluggish, slow', Old High German lancseimi 'slow'; ablaut Anglo-Saxon siomian (simian) 'to hesitate, to hang, to sink', Old High German gi-semōn 'to linger';

Lithuanian ãtsainus 'careless', presumably also sietuvà, Latvian siet(u)s, sietawa 'deep spot in the river' (roughly 'sinking deep down');

Ref : WP. II 459 ff., WH. II 512, 522, 526 f., 545 f., Trautmann 253 f., Thieme, Die Heimat der Indo-European Gemeinsprache 25;

See also : vgl. oben S. 887: seg-1.

Pages : 889-891

PIET : 2379

1661. sē(i)-3, -səi- : sī- und sei- : si-

English : ‘to bind; strap’

German : ‘binden (auch durch Zauber), Strick, Riemen’

Derivative: sei-lo- : soi-lo-, sei-mo- : soi-mo-, sei-to- : soi-to- 'bond'

Material: Sanskrit syáti, sinā́ti, sinōti 'binds, loosens' (perfect siṣā́ya, aorist ásāt, participle sita-), sayatvá- n. 'connection, fastening', sētár- m. 'fetter; binding', prasiti- 'loop, net, trap' (lex.); Avestan hā(y)- 'to bind, to fetter' (pres. hayeiti, participle hita-), hita- m. 'team';

Latvian sìet 'to bind', Lithuanian siẽti, sijà 'bridge beam', ãtsaja 'strands of the horse';

Hittite išḫiia-, išḫāi, Luwian hišḫiia- 'to bind' (Pedersen Hittite 114 note).

with -bh- formative: Old Irish soīb 'deceitful, dishonest' (soi-bho-), literally 'magical', ablaut sīabair 'phantom, ghost', sīabraid 'enchanted, transformed' (sei-bh-), proper name Find-abair f. = Welsh Gwen-hwyfar 'Guinevere' ('white ghost'); see Vendryès RC 46, 263 ff.;

With m-formatives: Sanskrit sīmán- m., sīmā f. 'parting, boundary', sīmanta- m. 'same';

Greek ἱμᾶς, -άντος 'straps' (from ἱμᾶ), ἱμάω 'to pull on a rope upward', ἱμονιᾶ 'well rope', ἱμαῖος 'relating to drawing water', ἱμάσσω (aorist ἱμάσσαι, ἱμάσαι) 'to whip';

Irish sim 'chain'; Old Icelandic sīmi m. 'rope, cord', Anglo-Saxon sīma, Old Saxon sīmo 'bond, cord, fetter', Old Icelandic seimr 'thread';

With n-formatives: Avestan hinu- m. 'band, fetter', Anglo-Saxon sinu, Old High German senawa, Old Icelandic sin f. 'sinew' (Proto Germanic sinwā, which evolved from sinu- due to the change from nu̯ to nn), Middle Irish sn̄ 'chain, collar'; Latvian pa-sainis 'cord', aif-sainis 'bundle', Lithuanian síena 'boundary, wall', Latvian siẽna 'wall';

With l-formatives: Old Icelandic seil f., Anglo-Saxon sāl m. f., Old High German seil n. 'rope, cord, fetter', Gothic in-sailjan 'to pull on a rope', ablauted Old High German silo m. 'rope, strap', Old Icelandic sili, seli m. 'rope';

Lithuanian àtsailė f. 'connecting rod between the bracken and axle', àtseilis 'the iron going from the handle to the axle'; Slavic sidlo n. (sitlo-) in Old Church Slavonic silo 'rope', Polish sidło 'loop';

With t-formatives as well: Sanskrit sḗtu- 'binding, fastening', m. 'band, fetter, bridge, dam, boundary marker', Avestan haētu- 'dam'; Latin saeta 'strong hair, especially of animals, bristle'; Welsh Breton hud 'sorcery', Old Cornish hudol 'sorcerer' from soi-to- = Germanic saiþa- 'sorcery', GN dat. pl. Saitchamimi[s], related to Saiþhamjōz 'those who can change their shape through sorcery';

Old Icelandic seiðr m. 'band, rope', seið f. 'sorcery'; also sīða 'to practice sorcery', Anglo-Saxon -siden f. 'sorcery'; Anglo-Saxon sāda m. 'cord', Old High German seito m., seita f. 'cord, noose, string'; Lithuanian saĩtas, siẽtas, Latvian saĩte 'band, fetter, cord', Old Prussian saytan n. 'strap'; Old Church Slavonic sětь f. 'net', sitьce 'cord'.

Ref : WP. II 463 f., WH. II 462, Trautmann 253, W. Wüst Ural-alt. Jb. 26, 135 ff.

Pages : 891-892

PIET : 2386

1662. sē[i]dh- : sīdh- und : sədh-

English : ‘to strive for a goal’

German : ‘geradeaus auf ein Ziel zugehen’

Material: Sanskrit sā́dhati 'reaches a goal, brings to completion, arranges', causal sādháyati, sādhú- 'straight, capable', -sādh- (2nd component of compounds) = New Avestan -hād- 'guiding', hādrōyā- f. 'desire for achieving a goal' (from hādra- m., Indo-European sēdh-ro- 'achievement of a goal');

Ablaut stage: Sanskrit sidhrá- 'successful', sídhyati 'reaches a goal', participle siddhá-, perfect siṣḗdha-, etc.; Avestan āsna 'successful' (ā-zdh-na-); ablaut-derived formation is sadh- in Sanskrit sadh-nōti and sádhis- 'place, goal';

Greek ἴθύς (sīdhus) 'straight (aimed at a goal), adv. straight ahead', ἰθύς, -ύος 'attack, initiative', ἰθύω 'advance', ἰθῡ́νω 'make straight'; εἶθαρ 'immediately', εὐθύς (from εἰθύς) 'straight'.

Ref : WP. II 450, Schwyzer Gr. Gr. 1, 350.

Page : 892

PIET : 2376

1663. sĕik-, sīk-

English : ‘to reach for, grab’

German : ‘reichen, greifen (mit der Hand)’

Material: Greek ἵκω (sīkō), Doric εἵκω (seikō) ‘come, arrive, reach’, Ionic Attic Infinitive Aorist ἱκέσθαι (sīk-), Present ἱκνέομαι, Homeric ἱκάνω (ἱκανϝω) and so on, ἱκανός ‘sufficient, adequate’, ἱκέτης, ἵκτωρ, ἱκτήρ ‘one seeking protection’ (‘longing for protection from someone’); προΐσσομαι ‘to beg’, προΐκτης ‘beggar’, προίξ, προικός f. ‘gift, present’, Attic Accusative προῖκα ‘as a gift, for free’, ἴκμενοςοὖρος ‘a favorable wind’ (with which the goal is reached), αἴκτος ‘inaccessible’; from Indo-European sē[i]k-: ἧκω ‘I have arrived, I am here’; contamination of εἰκ- and ἐνεγκ- is epic Ionic ἦν-εικα ‘I have brought’.

Note by Andi Zeneli:

Albanian imperative second person singular hiqu ‘go to the destination, arrive at, to come upon (befall, affect)’ : Greek imperative second person singular ἵκου ‘(intransitive) to come, (transitive) to come to, arrive at, (transitive) to reach, (transitive) to come upon (befall, affect)’

[Albanian ‘go to the destination, arrive at, to come upon (befall, affect)’ has been contaminated with Albanian iki ‘go’, Lithuanian eĩ-k, Sanskrit ihí, from another root 452. ei- English : ‘to go’ German : ‘gehen’]

Old Icelandic sār ‘large bucket’ = Anglo-Saxon sā ‘bucket’ (saihaz), Old Icelandic sāld likewise (saihadla-); Lithuanian síekti ‘to stretch out the hand’, seikiù, seikéti ‘to measure with a hollow measure’, Iterative saikaũ, -ýti; saĩkas, síekas ‘hollow measure’; síeksnis ‘fathom (as a measure)’;

Ref : WP. II 465 f., Trautmann 252.

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PIET : 995

1664. seik$^{w}$-

English : ‘to spill, pour, draft’

German : ‘ausgießen, seihen, rinnen, träufeln’

Material: Sanskrit sḗcatē, siñcáti (asicat) "pours out, douses," sḗka- m. "pouring, sprinkling," praseka- m. "pouring out, outpouring"; Avestan haēk-, hinčaiti (hičaiti) "pours out," fra-šaēkəm Absolutive "when pouring out," hixra- n. "liquid excrement."

Greek ἶξαι; διηθῆσαι Hesychius, Ionic ἰκμάς "moisture," ἰκμαλέος "moist," ἰκμαίνω "to wet," τρύγοιπος "must sieve."

Latin siat "to urinate"; siāre is likely derived from sīcāre modeled after meāre "to urinate"; siccus "dry";

Gaulish (either Goidelic or Venetic-Illyrian) River name Sēquana "Seine," GN Sinquātis; River name Siparis "Sèvre" = Irish River name Sechair.

Old High German sīhan "to drain," Anglo-Saxon sēon, intransitive "to flow out"; Old High German, Old Saxon, Anglo-Saxon sīgan "to fall dripping, sink, flow," Old Icelandic sīga "to glide downwards or forward" (New High German versiegen from the older verseigen based on the participle; Middle High German versigen), Old High German gisig "swamp, pond."

Norwegian-Swedish sil (sīhila-) "side" (sila "to drain," which is likely identical to Norwegian sila "to rain continuously," and similar terms), East Frisian sīl "sluice," Middle Dutch sīl "sluice, drainage channel," sīlen "to drain"; Anglo-Saxon seohtre f. (sihtrōn-), Middle Dutch sicht, sechter "drainage ditch"; Old Icelandic sīa "sieve" (related verb sīa "to drain"), Anglo-Saxon seohhe f., Old High German sīha "sieve" (sī̆h-u̯ōn-).

Middle Dutch sēge "dripping, droopy-eyed," Middle Dutch and Middle High German seiger "slowly or viscously dripping, dull, stale," Old Icelandic seigr "viscous";

In Germanic, there are also forms with a Germanic "k": Old High German and Middle High German seich "urine" (Old High German seihhen, Middle High German seichen, New Dutch sēken "to urinate").

Anglo-Saxon sicerian "to seep in," New Dutch sīkern, New High German sickern, Norwegian sikla, Swedish sikkla "to dribble; to trickle" = New Dutch sikkelen, Norwegian dialect sikla "small stream," sīka "to drain," Old Icelandic sīk n. "standing water," Anglo-Saxon sīc "watercourse," and so on.

In Serbian, denasalized osjeka "ebb" (sēkā); in Church Slavonic, sьčǫ, sьcati "to urinate," and in Iterative Slovene, síkati "to spray forth."

In addition, there is a root seik$^{w}$- "dry," which can likely be associated with “to run off, to run dry = to dry out” along with seik$^{w}$- "to pour out": Avestan haēčayeiti with us "dries out" (transitive), haēčah- n. "dryness, drought," hiku- "dry";

Due to seip-, it is likely that sei- "to drip, to run" forms the basis.

Ref : WP. II 466 f., WH. II 531, Trautmann 260.

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PIET : 2389

1665. seip-, seib-

English : ‘to pour, rain, sift’

German : ‘ausgießen, seihen, rinnen, tröpfeln’

Material : Old High German sib, Dutch zeef, Middle Dutch seve n., Anglo-Saxon sife n. ‘sieve’, along with Anglo-Saxon siftan, Middle Dutch siften, sichten, New High German (from New Dutch) sichten, and Old Icelandic sef n. ‘juncus’ (due to the porous stem);

Middle Dutch sēver m. 'slime, ichor', Old High German seivar, Middle High German seifer m. the same (Middle High German seifel m. 'saliva', perhaps with Germanic p, see below); Middle Dutch sīfe 'swampy ground'; Serbian sípiti 'to drizzle, to rain lightly'.

In Germanic, there are also forms with Germanic p (which justifies the conclusion of Indo-European b): Anglo-Saxon sīpian, Middle Dutch sīpen 'to drip', Middle High German sīfen (stative verb) of the same meaning, Swedish dialect sipa 'to flow slowly, to seep', Middle Dutch sīp 'brook', and also the Germanic name for soap: Germanic saip(i̯)ō: Finnish saip(p)io.

Old High German sei(p)fa 'soap'; also 'resin', Middle Dutch sēpe 'soap', Anglo-Saxon sāpe f. (from which Northern European sāpa) 'soap', Latin sāpo (Germanic loanword); perhaps alongside Germanic saip(i̯)ōn- also sēpon- 'tallow (also used for hair dye)', which could be related to Latin sēbum 'tallow' (likely genuine Latin) to an Indo-European sē[i]bo- 'drippable fat' (the Latin b would then be evidence for a root form in Indo-European b); Tocharian A sip-, sep- 'to anoint', sepal 'ointment'.

Ref : WP. II 467 f., WH. II 478, 504;

See also : s. S. 889 unter sei-.

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PIET : 996

1666. sek-1

English : ‘to flow out, dry out (of water)’

German : ‘abrinnen, versiegen, sich senken (vom Wasser)’

Material: Sanskrit á-sak-ra-, reduplicated a-sa-śc-át 'not running out', víṣaktā 'a cow that does not give milk (running out)'; Greek Homeric ἔσκετο φωνή 'stopped, dried up'; (ἔσκετο, se-sk-eto, reduplicated aorist), secondarily nasalized Lithuanian senkù, sèkti 'to fall (from the water level)', nusèkti 'to drain away, to become dry', seklùs 'shallow', seklẽ, sẽkis 'shallow place, sandbank'.

Latvian sekls ‘shallow’, sīku (sinku, subsequently:) sikt ‘to run dry’, also related to Baltic and from the Causative Lithuanian sunk-iù, suñkti ‘to let seep’, Latvian sùcu, sùkt ‘to strain’, Iterative sũkât, East Lithuanian sunkà ‘juice’; Old Church Slavonic i-sękno̧ti ‘to run dry (of water)’, prě-sękno̧ti ‘to decrease’.

Reduplicated si-sk-us ‘dry (= run dry)’ in Avestan hišku- ‘dry’ (also hiškva-), feminine hiškvī, Middle Irish sesc, Welsh hysb ‘dry, infertile’, Breton hesp ‘dry’ (siskṵo-), Old Irish sescenn ‘swamp, moor’ (‘infertile’; cf. Old Icelandic saurr ‘moor’: Anglo-Saxon sēar ‘dry’). Additionally, Breton hesk ‘dry, infertile’, hesken as well, ‘from a cow without calf and milk’, heska ‘to tar’.

Breton hesquein (alongside hespein) meaning ‘a dry cow’, Cornish beuch heskyz ‘a dry cow’, Breton hañvesk adj., referring to a cow that has not had a calf that year = Middle Irish samaisc ‘young cow, two-year-old heifer’ (samo-siskṵī ‘the summer dry’), based on the feminine siskṵī, genitive siskṵi̯ās, which have lost the case ending before the i̯ and the oblique case ṵ; the meaning of Greek ἰσχνός ‘thin, shriveled, scrawny’ remains unclear.

Ref : WP. II 473 f., Trautmann 256 f., Kuiper Indo-European Nasalpräs. 185 f.

Pages : 894-895

PIET : 2395

1667. sĕk-2

English : ‘to cut’

German : ‘schneiden’

Grammar : unthemat. Wurzelpräsens

Derivative: sekᵢ̯o-/-ā ‘Haut’; sekīu̯o- n., sekūrā- f. ‘Axt’

Material: Albanian shatë ‘mattock’ (sekti-);

Latin secō, -āre ‘to cut, to sever’, segmen, segmentum ‘section’, secespita ‘sacrificial knife’ (origin unexplained), secīvum ‘an offering that is cut with a knife’ (: Old Church Slavonic sěčivo ‘axe’); secūris ‘axe’ (: Old Church Slavonic sekyra ‘axe’), sēcula ‘sickle’ (Campanian).

With ablaut, Latin a: saxum ‘rock piece’ (compare with the meaning of rupes: rumpō, New High German Schere ‘cliff’: scheren, relating to the form Old High German sahs ‘knife’, Old Church Slavonic socha; Latin a appears to be a reduplicated form alongside o in Old High German sahs), possibly sacēna, scēna ‘the sickle of the pontiffs’ (sakes-nā); asignae ‘κρέα μεριζόμενα’ (an-sek-nā), marr. asignas N. Pl. f. ‘non-prosecta (meats)’;

Latin sĭ̄gnum n. ‘sign, mark’, originally ‘incised mark’; Umbrian prusekatu ‘prōsecātō’, proseȅsetir ‘prōsectīs’, aseҫeta ‘non secta’, pruseҫia ‘prōsiciās’;

Middle Irish tescaid ‘cuts, bites’ (to-eks-sk-), Middle Irish ēiscid ‘slices off’ (in-sek-); Middle Irish arasc (ari-sko-) ‘cut-off neck stump’, airsce (ari-skᵢ̯o-) likewise; Old Irish se(i)che f. ‘skin, hide’ (: Old Icelandic sigg n. ‘tough skin’ from seʒᵢ̯a-); however, Irish sēol ‘cloth, sail’, Welsh hwyl ‘sail’ from seglo- (: Old Icelandic Anglo-Saxon segl ‘sail’ from sekló-m) are likely Germanic loanwords.

Welsh hesg, singular hesgen ‘sedge’ (from the cutting sharp leaves), Old Cornish heschen ‘canna, reed’, Breton hesk (sek-skā) ‘reed with cutting leaves’, Middle Irish seisc f. ‘rush’.

Old High German sega, saga, Anglo-Saxon sagu, sage, Old Icelandic sǫg ‘saw’, Old High German segisna, segansa, New High German Sense; Old Icelandic segi, sigi m. ‘torn piece of meat, meat fiber’; Old Icelandic sigðr m., sigð f., Anglo-Saxon sigðe m., Middle Dutch segede, sichte f. ‘sickle’ (seketó-).

Anglo-Saxon secg f. ‘sword’ and ‘reed grass’, Middle Dutch segge ‘reed grass’; Old High German sahar, New High German Bavarian Sac(h)er for the same; Old

Icelandic Anglo-Saxon segl, Old High German segal ‘sail’, Old Saxon segal, segela ‘curtain’ (‘piece of cloth’; see above regarding Irish sēol).

Old Icelandic sigg n. ‘tough skin’ (see above regarding Irish seiche); Old Icelandic sax n. ‘knife, sword’, plural sǫx ‘scissors’, Anglo-Saxon seax n. ‘knife, short sword’, Old High German sahs ‘knife’ (also in mezzi-ra(h)s, Anglo-Saxon mete-seax ‘knife’); Old Icelandic sǣgr ‘torn piece, strip’; Old High German suoha ‘hoe, furrow’ (diminutive suohili, suoli n.).

Lithuanian į-sẽkti ‘to dig in’, išsẽkti ‘to carve’; Old Church Slavonic sěkǫ, sěšti ‘to cut’, sěčivo ‘axe’ (: Latin secīvum), sekyra ‘axe’ (derived from sěkyra in Serbian sjekira, adapted from sěkǫ).

It is unclear whether Latin sīca ‘dagger’, sīcīlis ‘spearhead’ belongs here; Lithuanian sỹkis ‘strike, blow’, Little Russian syč ‘the part of the trunk left after breaking a branch’, Anglo-Saxon sāgol (səikolo-), m. ‘stock, club’ = Middle High German seigel ‘ladder rung, step’, Middle High German dialect saich ‘reed’.

Ref : WP. II 474 f., WH. II 459, 484, 504 f., 534 f., Trautmann 255;

See also : s. auch (s)k(h)ed-, skēi-, sken-, skēu-6.

Pages : 895-896

PIET : 2397

1668. sēk-3

English : ‘quiet, lazy’

German : ‘nachlassen, träge, ruhig’

Material: Greek Homeric ἦκα ‘quietly, gently, softly, slowly’, ἤκιστος ‘slowest’, Attic ἥκιστα ‘least, not at all’, Homeric ἧσσων, Attic ἧττων ‘weaker, lesser’; reduction stage Homeric ἀκέων ‘silently’ = adverb ἀκήν, later as an object, Doric ἀκᾶ (instrumental) ‘calm, silently’, ἀκαλά-ρροος, ἀκαλα-ρρείτης ‘gently flowing’, possibly ἄκασκα, ἀκασκᾷ ‘softly’.

Latin sēgnis (sēknis) ‘slow, sluggish, lazy’.

Extension of sē(i)- ‘to relent’.

Ref : WP. II 474, WH. II 510; M. Leumann, Homeric Wörter 166 f., Frisk 52.

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PIET : 2396

1669. sek$^{w}$-1

English : ‘to follow’

German : ‘folgen’

Grammar : meist medial

Comments: as a term in hunting language originally identical with sek$^{w}$-2, see Wissmann in: The Institute for German Language and Literature 1954, 142.

Derivative: sek$^{w}$o-s 'following', perfect participle sek$^{w}$-to-; sok$^{w}$i̯os 'follower'.

Material: Sanskrit sácate 'accompanies, follows', sácati, síṣakti, 3rd plural sáścati (: ἑσπόμην Aor.) correspondingly, Avestan hačaitē, hačaiti correspondingly, Sanskrit sákman-, Avestan haxman- n. 'escort, fellowship';

Sanskrit sākám (m. instrumental) 'in community with, along with'; Avestan hakaṯ̃ adv. 'at the same time' (frozen nominative singular n. of the participle, sek$^{w}$n̥t); Sanskrit sáci adv. 'together' (: Latvian sec); Sanskrit sácā (m. locative) 'together with, at, in the presence of', Avestan hačā, Old Persian hačā 'from, out of' (instrumental of a sek$^{w}$o-s 'following'); diminishing stage Sanskrit áskra- (ā-sk-ra-) 'united', as in Avestan āskiti f., 'union' (complete stage hačiti- 'accompaniment');

Due to the doubtful Arabic kh: Sanskrit sákhā (sákhi-) 'companion, associate, friend', Avestan haxay- (haši-) correspondingly, Old Persian Haxāmaniš- 'Achaemenid';

Greek ἕπομαι 'I follow', aorist ἑσπόμην (reduplicated, compare Sanskrit sáścati) and σπέσθαι, σπόμενος, ἐπί-σπου; based on a sok$^{w}$i̯o-s (= Latin socius, Old Icelandic seggr): ἀοσσέω 'I help, assist' (sm̥-sok$^{w}$i̯ei̯ō), ἀοσσητήρ 'assistant'; participle ἑπτός as the basis for σουν-επτᾶ-σθαι · συνακολουθῆσαι Hesychius;

Ablaut ὀπᾱ́ων 'companion', ὀπάζω 'I let follow', ὀπᾱδός, Ionic ὀπηδός 'follower' (soq$^{w}$ā 'the following, companionship');

Latin sequor, -ī "to follow, accompany, pursue," participle secūtus (after older sectos = Greek ἑπτός, Lithuanian at-sèktas "tracked down, found"); īn-sequor "I pursue" (: Sanskrit anu-sac- "to follow after").

compare Latin sector, -ārī "to accompany eagerly," secta f. "guideline, party, philosophical school"; secundus (participial present) "the following, second"; sequester, -tra, -trum, younger -tris, -tre "(following =) mediating, intermediary" (derived from a neuter stem -sekṷos); secus (with accusative) "close after, alongside, according to," frozen nominative singular masculine of sek$^{w}$o-s "following" (cf. Sanskrit sácā); to secus "after, less well" (from "following, lagging behind") a younger comparative sĕquius appeared; socius "participating, companion, participant, ally."

Old Irish sechithir (= Latin sequitur) "follows," sechem "the following," sech (with accusative) "past, beyond, namely," Welsh Breton hep "without" (cf. Sanskrit sácā, Avestan hačā̆, Latin secus).

Old High German beinsegga "follower," Old Saxon segg, Anglo-Saxon secȝ, Old Icelandic seggr "follower, companion, man" (sok$^{w}$i̯os);

Lithuanian sekù, sèkti, Latvian seku, sekt "to follow; to sense, to smell," Lithuanian at-sektas (see above), sekmė f. "success," Latvian (obsolete) secen, sec (with accusative) "past, along" (possibly from sekeną, seki = Sanskrit sáci).

Ref : WP. II 476 f., WH. II 506, 518, 519 f., Trautmann 254 f.

Pages : 896-897

PIET : 2401

1670. sek$^{w}$-2

English : ‘to see, show; to speak’

German : ‘bemerken, sehen; zeigen’, ursprüngl. ‘wittern, spüren’ und (jünger) ‘sagen’

Comments: identical to sek$^{w}$-1.

Material: Greek ἐνέπω, ἐννέπω (-νν- expression of metrical length) ‘speak, tell’ (Imperative ἔννεπε, Aorist ἐνι-σπεῖν, 2nd Plural ἔσπετε from ἔν-σπετε), ἄσπετος ‘unspeakable; infinitely great, endless’, πρόσ-εψις · προσαγόρευσις Hesychius (: Latin insectiō), θεσπέσιος ‘wonderful, divine’ (originally ‘revealed by divinity’), from -σπέ-τιος; θέσπις, θέσπιος ‘seer, prophet’ likely a shortening of θεσπέσιος; θεσπίζω ‘prophesy’; ἀσπάζομαι ‘greet’ (ἀ- from n̥ ‘ἐν’); ἀσπάσιος ‘welcome, desired, pleased’ (n̥-σπά-σιος).

Latin īnseque ‘say’ (= Greek ἔννεπε), also īnsece, c transferred from forms such as: insectiōnēs ‘narrations’, insexit ‘he said’; inquam, inquis, -it ‘I say, you say, he said’ (inquam in the subjunctive form en-sk$^{w}$ām ‘I would like to say’; inquit originally thematic Aorist en-sk$^{w}$e-t like ἐνι-σπεῖν);

Umbrian prusikurent ‘they will have declared’, sukatu ‘declaration, announcement’; k instead of p following forms with the debuccalization of k$^{w}$ before s, t.

Old Welsh hepp, Middle Welsh heby(r), Welsh eb(e), ebr ‘said’, Middle Welsh hebu ‘speak’, go-hebu ‘respond’, Welsh ‘correspond’, Middle Welsh gwrtheb ‘response’, Welsh ‘objection’, Cornish gorðeby ‘to respond’; Middle Welsh dihaereb ‘proverb’ (dē-ad-pro-sk$^{w}$o-), Old Irish ārosc derived from (ad-pro-sk$^{w}$o-); Middle Irish rosc ‘dithyrambic poetry’ (pro-sk$^{w}$o-); Old Irish in-coissig (ind-com-sech- from sek$^{w}$-) ‘designated’, tāsc ‘announcement’ (to-ad-sk$^{w}$o-), ēcosc ‘appearance’ (en-kom-sk$^{w}$o-); Middle Welsh atteb, New Welsh ateb ‘response’ (ati-sek$^{w}$-), Old Irish aithesc n. ‘response’ (ati-skṷ-om), con-secha ‘punished’, cosc ‘punishment’ = Welsh cosp derived from (kom-sk$^{w}$o-m), Old Irish diuschi ‘awakens’ (di-uss-sechi), Old Irish insce ‘speech’ (eni-skṷ-i̯ā), also Old Irish scēl n. ‘narration’ (sk$^{w}$etlo-n, from which Welsh chwedl etc. is borrowed); Middle Irish scoth f. ‘word’.

Old High German sagen ‘to say’ (sok$^{w}$ē-), alongside Germanic sagi̯ō : saʒwi̯ō in Old Saxon seggian, Middle Low German segghen, Anglo-Saxon secgan (English say), Old Icelandic segja, with the abstract noun in Old Icelandic and Old High German saga ‘statement, narrative’ (Modern High German Sage), Anglo-Saxon sagu f. ‘narrative’;

Lithuanian sekù, sèkti ‘to narrate’ (= (ἐν)έπω, inseque), sekimas ‘the telling’, sėkmẽ̃ f. ‘narration, tale’, sakaũ, sakýti ‘to say’, pãsaka ‘fairy tale’, etc.;

Old Church Slavonic sočiti ‘to indicate’, sokъ ‘indicator, accuser’, Polish osoka ‘accusation, slander’, etc.

The older meaning of sek$^{w}$- ‘to see’ and ‘to show’ (see above regarding Irish in-coissig, tāsc, as well as con-secha, cosc similar to Latin animadvertere also meaning ‘to reproach’) appears in: Old Irish rosc m. ‘eye, gaze’ (pro-sk$^{w}$o-).

Gothic saihυan ‘to see’, Old Icelandic sjá from sēa, Anglo-Saxon sēon, Old Saxon, Old High German sehan, Modern High German sehen; Gothic siuns ‘sight, vision’, Old Icelandic sȳn, sjōn f. ‘seeing, vision, appearance’, Anglo-Saxon sīen, Old Saxon siun ‘vision, eye’ derived from se(g)wní; Adjective Gothic anasiuns, Anglo-Saxon gesīene, Old Icelandic sȳnn ‘visible, evident’, sȳnast ‘to seem’ (= ‘to show oneself’); Old High German (gi)siht ‘the act of viewing, sight, appearance’, Anglo-Saxon gesiht ‘the same’.

Albanian Accusative sȳn ‘eye’ sȳtë ‘eyes’ similar formation to dimën Accusative ‘winter’ by Andi Zeneli

Alongside the elongated form sē(g)wni-: Old High German selt-sāni, Middle High German selt-sæne meaning ‘rare’ or ‘strange’ (but Anglo-Saxon seldsīene meaning ‘rare’ comes from -sa(g)wni-);

Hittite šakuu̯a- n. pl. ‘eyes’, šakuu̯āi- ‘to see’; Tocharian A šotre, B šotri meaning ‘sign, mark, miracle’ (sek$^{w}$-tr-).

Albanian shikoj ‘see’, shoh ‘see’ by Andi Zeneli

Ref : WP. II 477 ff., WH. I 702 f., Trautmann 255, Pedersen Tocharian 69.

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PIET : 2403

1671. sel-1

English : ‘dwelling’

German : ‘Wohnraum’

Material: Old High German sal m. ‘dwelling, hall, large room’, Langobardic sala ‘courtyard, house, building’, Old Saxon seli m. ‘dwelling, hall, temple’, Anglo-Saxon sæl n., salor n., ‘hall, palace’, sele m. ‘house, dwelling, hall’, Old Icelandic salr m. ‘hall, room, house’, Pl. ‘dwelling, courtyard’, sel (salja-) ‘shelter hut’.

Gothic saljan ‘to stay, to dwell’, saliþwōs Pl. ‘lodging, inn’; Old High German salida, Old Saxon selitha, Anglo-Saxon seld ‘dwelling’; Old Bulgarian selo ‘estate, village’, selitva ‘dwelling’ (formation similar to Gothic saliþwōs); Lithuanian salà f. ‘village’.

Ref : WP. II 502 f., Trautmann 248.

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PIET : 2979

1672. sel-2, su̯el-

English : ‘beam, board’

German : ‘Balken, Brett, aus Stämmen oder Brettern Verfertigtes’

Material: Old English selma, sealma, Old Saxon selmo ‘bed’, literally ‘the wooden bed frame’; Lithuanian súolas ‘bench’, Lithuanian sìlė ‘trough, pig trough’, Latvian sile ‘crib, trough’; Albanian gjolë ‘plate on which salt is placed for livestock’ (sēlā).

With the initial sound su̯-: Greek σέλμα, -ατος (also ἕλματα according to Hesychius) ‘beam, framework, scaffolding, especially ship deck, rowing bench’, Homeric ἐΰσσελμος ‘equipped with good rowing benches’, σελίς, -ίδος ‘plank, rowing bench’; similarly, Old High German swelli, Middle High German swelle ‘beam, sill, threshold’, Old Icelandic svalar f. Pl., Old Swedish svali ‘gallery’, New Icelandic svoli ‘piece of wood’, e-stem Old Icelandic swill f. ‘sill, threshold’, reduced grade Anglo-Saxon syll, Old Icelandic syll n., Middle Dutch sül, sülle, sille n.

Ref : WP. II 503 f.

Pages : 898-899

PIET : 1011

1673. sel-3

English : ‘to take, grab’

German : ‘nehmen, ergreifen’

Material: Greek ἑλεῖν ‘to take, to seize’, ἕλωρ n., ἑλώριον ‘prey, loot, catch’; possibly related Latin cōnsilium ‘council, decision’; cōnsulere senātum ‘to convene the Senate’, then ‘to consult’, root noun cōnsul, ‘consul’.

Additionally, as a -u̯o- derivation: Old Irish selb f., Welsh helw m. ‘property’, Gaulish (Julia) Luguselva, a female name (‘property of Lugus’), related to Old Irish ad-selb- ‘to witness’, to-ad-selb- ‘to assign, to present’, to-selb ‘to retain’; possibly also based on slēi-: Irish slḯ- in fuil(l)em ‘interest’ (fo-slḯ-mo-), adroilliu ‘to earn’ (ad-ro-slḯ-), -tuillim (to-slḯ-); Welsh dyrllyddu, Breton deleza ‘to earn’ (to-ro-slī-i̯-).

As a causative ‘to take, to make’, this includes Gothic saljan ‘to bring, to sacrifice’, Old Icelandic selia, Old Saxon gisellian, Old High German sellen, Anglo-Saxon sellan ‘to hand over, to sell’; the nouns Old Icelandic sal n. ‘payment’, sala f., Anglo-Saxon salu ‘sale’, Old High German sala ‘transfer of property’, sal m. ‘goods to be transferred according to a will’ must be postverbal; also related is Old Church Slavonic sъlъ ‘messenger’, sъlati ‘to send’.

Albanian sjell ‘bring’ by Andi Zeneli

Ref : WP. II 504 f., Trautmann 292.

Page : 899

PIET : 2427

1674. sel-4

English : ‘to spring’

German : ‘springen’

Material: Sanskrit ucchalati ‘leaps up’ (at least from ud-salati);

Greek ἅλλομαι ‘to jump, to leap’ (seli̯ō), epic aorist ἆλτο, verbal noun ἅλμα ‘jump’, ἅλσις ‘the act of leaping’.

Latin saliō, -īre, -uī (-ĭī), -tum ‘to leap, to jump’, saltus ‘ leap’, salax ‘lustful’, saltāre ‘to dance’, salebra ‘rough or uneven place in the road’ (formed after latebra); also related is insultāre.

Middle Irish saltraid ‘to trample’, verbal noun Welsh sathru ‘to tread on’, Middle Breton saotra ‘to soil’, Vannes sautrein ‘to trample, to soil’.

Lithuanian ãtsala ‘water puddle’, sálti ‘to flow’, Old Prussian salus ‘rain brook’; related to Lithuanian salà, Latvian sala ‘island’ as noted in Mühlenbach-Endzelin III 664.

There's a p-expansion in Lithuanian saĨpas  m. ‘bay, bosom’, equivalent to Slavic solpъ in Slovene slâp ‘waterfall, wave’; Slavic selpjǫ, sьlpati ‘to leap’ in Old Church Slavonic vъ-slěpljǫ, infinitive Church Slavonic slьpati.

Ref : WP. II 505, WH. II 468, Trautmann 256.

Page : 899

PIET : 2429

1675. sel-5

English : ‘to sneak, creep’

German : ‘schleichen, kriechen’

Material: Sanskrit tsárati ‘sneaks, approaches stealthily’, with prefix [a]d-, tsáru m. ‘sneaking animal’; Avestan srvant-, sravant- ‘sneaking, creeping’ (participle from Aryan tsr-au-, with u-extension or u-present); possibly also Armenian solim, aorist soleçay ‘to creep, to crawl, to drag’, solun ‘ground snake, creeping’ (t-sol- with change from ts- to s-).

Greek ἐιλίποδας βοῦς (accusative) ‘slinking-footed’ (literally ‘creeping-footed’, compare with) εἰλιτενής, an adjective for couch grass, ‘which spreads creeping-like’ (metrical elongations for ἑλι-).

Albanian shligë ‘snake, viper’; Old Irish selige, Middle Irish seilche (selekʲo-) ‘turtle, snail’; Old Irish selid ‘slinks, crawls’, verbal noun sleith (sleth from sl̥tā) ‘the act of creeping upon a sleeping woman’, intled f. ‘snare’ (ind-ṡleth); New Irish seilide ‘snail’ (Old Irish selit from sel-n̥tī); Lithuanian selù, selė́ti ‘to sneak, to tread softly’.

Ref : WP. II 505 f., Trautmann 255, M. O’Brien Et. celt. 3, 370 f.; E. Schneider WuS. 21, 166 ff.

Page : 900

PIET : 2430

1676. sel-6, selə- : slā-

English : ‘lucky, luck’

German : ‘günstig, guter Stimmung; begütigen’

Material: Latin sōlor, -āri ‘to comfort, to alleviate, to soothe’; Old Irish slān ‘healthy; sound’.

Germanic sēl- in Gothic sēls ‘good, capable’, sēlei ‘goods’; Old Icelandic sæll ‘happy’; Anglo-Saxon sæl m./f. ‘fortune, opportunity, time’, gesælig ‘happy’; Old High German and Old Saxon sālig ‘happy, blessed, fortunate’; Old High German sālida ‘goodness, fortune, welfare’ = Old Saxon sālða, Anglo-Saxon sælð, Old Norse sæld f. ‘luck’; sol- in Anglo-Saxon sēlra (sōliza) ‘better’, adverb sēl ‘better’.

Based on a strong root s(e)lə-: slā-, the Greek family from ἵλημι (σί-σλη-μι) means ‘I am favorable, gracious’, with the imperative homonymous ἵληθι, theocratic ἵλᾰθι (σί-σλᾰ-θι). Also related is the perfect imperative Aeolic ἔλλαθι (σε-σλᾰθι);

the unreduplicated present is ἵλαμαι, influenced from the reduplicated form ἵλα- modified from ἕλαμαι (ἑ, still present in Ἑλάερα = ἱλάειρα in Stephanus of

Byzantium), as is ἱλαρός ‘cheerful, happy’ derived from ἐλαρός; ἵλάσκομαι (σι-σλᾰ̆-σκομαι) means ‘to make someone favorable, to reconcile’.

From the present form ἵλη-, ἵλᾰ̆- we find on one hand Laconian ἵληϝος, Cretan ἵλεος, Attic ἵλεως, Ionic ἵλεως, and on the other hand Homeric ἵλα(ϝ)ος, Arcadian ἵλα(ϝ)ος, Lesbian ἵλλαος ‘favorable, gracious’.

Ref : WP. II 506 f., WH. II 556.

Page : 900

PIET : 2433

1677. selĝ-

English : ‘to throw away, pour out, send away, free’

German : ‘loslassen, entsenden, werfen, ausgießen’

Material: Sanskrit sr̥játi, sárjati ‘releases, shoots, pours’, participle sr̥ṣṭá-, visárjana-m ‘pouring out’ (sárga- ‘the act of releasing, shooting, pouring’ with g due to error); Avestan harəzaiti, hərəzaiti ‘releases, sends out, dispatches’, participle haršta-, harəzᾰ̆na- n. ‘the act of letting, leaving; passing through, filtering’.

Old Irish selg f. ‘hunting’ (from the release of the dogs, akin to Sanskrit sr̥játi śúnaḥ), sleg f. ‘spear’ (sl̥gā); Old Welsh in-helcha ‘hunting’, helgha-ti ‘hunt!’, Middle Welsh hely, New Welsh hel, hela ‘to hunt’, heliwr ‘hunter’; Old Cornish helhwr the same, Middle Cornish helhys, hellys ‘hunted’, Cornish helfia ‘to hunt’; Breton hem-olc’h ‘hunting’, di-elc’hat ‘to be breathless’.

Middle High German selken st. v. ‘to drip down, to sink (as clouds)’, Anglo-Saxon be-sylcan ‘to weaken’, ā-seolcan ‘to be or become sluggish’, found only in the participle ā-solcen, solcen ‘sluggish, lazy’, leading to the English word sulky.

Ref : WP. II 508.

Pages : 900-901

PIET : 3287

1678. selk-

English : ‘to drag; plough’

German : ‘ziehen’

Comments: perhaps to be unified with u̯elk- from an original stem su̯elk-, see lastly Specht KZ 66, 25 f.

Derivative: solko-s 'pull'."

Material: Armenian heł̨g 'slow, sluggish' (compare with the meaning to hesitate: pull, ducere tempus); Greek ἕλκω 'I pull', ὁλκή f., ὁλκός m. 'pull; the dragged, etc.' = Latin sulcus 'furrow', sulcō, -āre 'to plow', long-grade Anglo-Saxon sulh 'furrow, plow', Albanian helq, heq 'to pull, tear off' (solkei̯ō);"

Note by Andi Zeneli:

There are three different Albanian verbs: Arbëresh helk ‘pull’, Gheg hjek ‘lead, bring sb to a trap’, udhëheqës ‘leader’, iki ‘go’

Old High German selah, Anglo-Saxon seolh, Old Norse selr 'sea dog, seal' as 'dragging oneself laboriously.'

Tocharian B sälk- 'to pull out, to present.'

Ref : WP. II 507 f., WH. II 627, Frisk 77.

Page : 901

PIET : 2434

1679. selos-

English : ‘swamp, sea’

German : ‘Sumpf, See’

Grammar : n.

Derivative: selesi̯o- ‘sumpfig’

Material: Sanskrit sáras- n. 'water basin, pond, lake,' Sárasvatī f. (to sáras-vant- 'rich in water') = Avestan Haraχaitī, Old Persian Hara(h)uvatī 'Arachosia'; Sanskrit sarasyá- Adj. 'pond-related, lake-related'; Greek ἕλος n. 'marshy, vegetated lowland,' ἕλειος 'of the marsh.'

Ref : WP. II 507.

Page : 901

PIET : 1012

1680. selp-

English : ‘fat n.’

German : ‘Fett (Butter, Schmalz)’

Material: Sanskrit sarpís- n. 'ghee, fat', sr̥prá- 'oiled, smooth, glossy'; Greek ἔλπος (n.) · ἔλαιον, στέαρ (Hesychius and, with φ according to ἄλειφα: λίπος) ἔλφος · βούτυρον. Cypriots (Hesychius), ὄλπη, ὄλπις, -ιδος f. 'oil bottle';

Albanian gjalp 'butter'; Old High German salba, Old Saxon salƀa, Anglo-Saxon sealf 'ointment'; Gothic Old High German salbōn, Old Saxon salƀōn, Anglo-Saxon sealfian 'to anoint';

Tocharian A ṣälyp, B ṣalype 'fat, butter, oil.'

Ref : WP. II 508.

Page : 901

PIET : 1013

1681. sem-1

English : ‘to pour’

German : ‘schöpfen, gießen’

Material: Greek ἀμάομαι 'to gather,' ἄμη f. 'water bucket' (from which Latin ama 'fire bucket,' leading to Middle High German ame, ome, New High German Ohm 'liquid measure'), ἀμίς f. 'chamber pot,' ἀμνίον n. 'sacrificial bowl,' ἄμαλλα f. 'sheaf' (ἄμιλλα), but ἄντλος, -ον 'heap, ship's space, keel water' according to Benveniste Balto-Slavic 50, 39 to Hittite ḫan- 'to pour';

Illyrian River name Semnus (Lucania);

Latin sentīna 'keel water, ship's bilge,' sentīnō 'to bail out water, I am in distress';

Old Irish sem- 'to pour out' in to-eks-sem- the same, to-uks-sem- 'to beget, to generate,' verbal noun teistiu 'pouring out,' tuistiu 'begetting, creation' (to-uks-sem-tiō), etc.; compare based on a descending inflection -tiō(n)- : -tīn-es above Latin sentīna (originally an adjective, namely 'water'); with -d- further developed send- in Old Breton do-uo-hinnom gl. 'to pour,' Welsh gwe-hynnu 'to draw off, to empty out';

Lithuanian semiù, sémti 'to scoop out,' sámtis 'ladle,' with -el- derivation Latvian smeļu, smeÎt 'to scoop out.'

Ref : WP. II 487 f., WH. II 514 f., Trautmann 256, Ifor Williams RC 40, 487, Frisk 88 f.

Pages : 901-902

PIET : 2414

1682. sem-2

English : ‘one’

German : ‘eins’ und ‘in eins zusammen, einheitlich, samt, mit’

Material: 1. Predominantly with the meaning of 'one':

Armenian mi ‘one’ (sm-iu̯os); Greek εἷς, ἕν, μία (sems, sem, sm-iə), Genitive ἑνός (for ἑμός or ἀμός after ἕνς, ἕν) ‘one’; μῶνυξ ‘one-hoofed’ (σμ-ῶνυξ), Cretan ἀμάκις, Tarentine ἀμάτις ‘once’, Comparative Doric ἄτερος (Attic ἕτερος) ‘the one, the other of two’ (= Welsh hanner, Cornish and Breton hanter ‘half’);

Latin sem-per ‘continuously, always’ (sem = Greek ἕν, cf. below Germanic sin-); simītu ‘together’, Ablative of simītus: sem-eitus ‘going together’, cf. Old Irish emith ‘as if, as’, Welsh hefyd ‘also’ from semiti-, to Sanskrit sám-iti-; mīlle ‘1000’ from smī ĝheslī ‘a thousandness’ (incorrectly S. 446), cf. the Sanskrit sahásra-m, Avestan hazaŋra- ‘thousand’ broken down into sm̥-ĝheslom; Old Irish cumme ‘similar’ from kom-smiu̯o- ‘entirely the one, the same’;

Germanic sin (i.e. Indo-European sem in adverbial petrifaction) ‘in one’ = ‘together’ or ‘always’ or ‘entirely, very’ in Old Saxon and Old High German sin-hīun, Anglo-Saxon sin-hīwan ‘spouses’, Gothic sin-teins ‘daily’, Old Saxon sin-nahti, Anglo-Saxon sin-niht ‘eternal night’, Middle High German sin-grüene, Anglo-Saxon sin-grēne, Old Icelandic sī-grønn ‘evergreen’, Anglo-Saxon sin-here ‘great army’, Old High German sin-fluot ‘great flood’, Old Icelandic sī-valr, Anglo-Saxon sine-wealt, and Old English sinu-wel ‘entirely round’, etc.

Tocharian A sas m. (composed ṣa-), B ṣe (earlier ṣes in ṣes-ka 'alone') from sem-s; A säṃ f. from sem; compound form A ṣoma- (semo-), B somo- (somo-); Van Windekens Lexique 121.

sm̥- as the 1st compound member: Sanskrit sakŕ̥t, Avestan ha-kərəθ̃ 'once' (via Sanskrit sa-hásram, see above), Greek ἅ-παξ 'once', ἁ-πλόος 'simple', Latin sim-plus, -plex 'simple', Greek ἑ-κατόν 'one hundred' from ἁ-κατόν after εἷς or a ἕν-κατον. Compare below sm̥ 'together as one, with'.

With guttural suffixes: Greek ἴγγια • εἷς. Paphian Πάφιοι (ἐν-για); Latin singuli 'individual' (on the other hand, sincinium 'solo song' not from singo-caniom, but a folk etymological reshaping of sicinnium from Greek σίκιννις 'dance of the satyrs');

presumably with ĝh Armenian ez ‘one’ (sem-ĝho- hence hez ‘mild, righteous’ as ‘simple of customs’ the same as Pedersen KZ. 39, 414); with k̂ Sanskrit śaśvant- ‘constantly renewing, forming an unbroken series, each, all’ (from sa-śvant-, with the formative -u̯ent- from Indo-European sm̥-k̂o- approximately ‘in one go, in a row’);

perhaps Albanian gjith ‘all, whole’ (sem-k̂o ‘of one and the same kind’).

With l-suffixes: Greek ὁμαλός ‘equal, even, smooth’ (‘running in one kind’) ablautend Latin similis ‘similar’ (semelis ‘of one and the same kind’), simul, older semol, semul ‘at the same time’ apocopated from semeli, alongside after bis, tris (ter) extended semlis ‘once’ in semel, Umbrian sumel ‘at the same time’ (with the same o as ὁμαλός or the latter only after ὁμός changed from ἁμαλός); with Red.-stem Old Irish samail ‘image, likeness’ (proclitic amal ‘like’), Welsh, etc. hafal ‘similar, equal’, Old Irish samlith ‘simultaneous’, cosmail ‘consimilar’; Gothic simlē ‘(once =) once’, Anglo-Saxon sim(b)le, simles, simblon ‘always’, Old High German simble(s), simblum the same, based on a n. semlo-m ‘one time’.

2. semo- ‘one’ = ‘any’ (unstressed):

Sanskrit samá- ‘any’, Avestan Old Persian hama- ‘anyone, omnis’;

Armenian amēn, amēn-ain ‘all, omnis’;

Greek ἀμό- ‘any’ in ἀμῆ, Attic ἀμῆ ‘somehow’, ἀμόθεν, Attic ἀμόθεν ‘from somewhere’, ἀμῶς, Attic ἀμῶς ‘somehow’, οὐδ-αμός ‘not one, none’, οὐδαμῶς ‘by no means’; Gothic sums ‘some, a certain one’, Pl. ‘some, several’, Old Icelandic sumr ‘someone, some’, Old Saxon Anglo-Saxon Old High German sum the same

Note by Andi Zeneli:

Albanian Bregu (Epirote Albanian) ham-urithe ‘any mole, one mole, together with the mole’, urithe ‘she mole’, urithi ‘he-mole, urith ‘mole’, therefore ham- ‘any’ in Illyrian Albanian identical with Illyrian Greek Ἁμαδρυας (Hamadryas) ‘(hama, drys) Together with Tree’, Pl. Ἁμαδρυαδες (Hamadryades) = Albanian ham-urithe ‘any mole’ : Avestan hama- ‘anyone’

ἀμάδρυα:

κοκκύμηλα. Σικυώνιοι

ἁμαδρυάδες:

βάλανοι

3. ‘in one = together, with’;

sm̥-: Sanskrit sa-há, sadhā́ ‘together, with’ = Avestan haδa, Old Persian hadā ‘together’, Sanskrit satrā́ ‘together, entirely’ = Avestan haϑrā̆ ‘together, at the same

time, united with', Sanskrit sádam, sádā 'always, forever' = Avestan haδa 'always', Sanskrit sá-dhrī Adv. 'together' (: root dher- 'to hold', as also:) Greek ἀ-θρόοι, Attic ἀ-θρόοι 'in association, entire', ἄ-λοχος 'bedfellow', ἀ-δελφός 'brother', ἀ-κόλουθος 'companion' (from ἀ- through aspiration dissimilation). - Sanskrit smát 'together with', Avestan maT̃ 'same; always, forever'; Greek ἅμα, Doric ἀμᾶ 'in one, together', ἀμόθι 'together'.

som-: Sanskrit sám- 'together, along with', Avestan ha(m)- 'with' (in connection with verbs and in compounds with nouns; Armenian ham- 'with' probably from Iranian);

Lithuanian sam-, są- (e.g., sam-dýti 'to hire', sán-dora 'harmony', są́-žinė 'conscience, conscientia'), Old Prussian san-, sen- (san-insle 'belt'), sen (sem) prep. 'with' (Indo-European sem); Old Church Slavonic sǫ- 'with' (sǫ-sědъ 'neighbor', cf. Sanskrit saṁ-sád- 'assembly'), sǫ-logъ 'consort', cf. ἄ-λοχος, etc.;

with Old Church Slavonic sǫ- alternating is sъn-, sъ (som) e.g. in sъn-iti 'to convene', sъ-vęzati 'to bind together' as well as sъ prep. 'with'; if Lithuanian sù 'with' belongs here, it could, along with Old Church Slavonic sъ and Greek ξύν, σύν 'with', be traced back to Indo-European ksu or ksun; cf. Schwyzer Gr. Gr. 2, 487 f.

Derived from som- is somo-s: Sanskrit samá- 'even, equal, the same', samám Adv. and Prep. 'together', samáyā, in the same way, through the middle', samayati 'levels, brings in order'; Avestan Old Persian hama- 'equal, the same'; Armenian omn 'anyone' (Meillet Esquisse2 90); related to Sanskrit simá- 'self' see Wackernagel-Debrunner 3, 578;

Greek ὁμός 'common; similar, equal, even, smooth', ὁμοῦ Adv. and Prep. 'together', ὁμό-θεν 'from the same place', ὁμό-σε 'to the same place', ὅμως 'nevertheless' (ὁμοῖος, later ὅμοιος 'similar'); here also ὅμηρος (above p. 56), ὁμαρτέω 'I accompany' (to ὅμαρτος from som-r̥-to-s), according to Szemerényi Gl. 33, 265 to er-, above p. 327 f.;

Old Irish -som 'himself', Old Irish sund 'here', Welsh hwnn 'this' (from Indo-European somdhe, which was transformed to sondo-); Gothic sa sama 'the same', Old Icelandic samr, inn sami 'the same', samt Adv. 'uninterrupted', Old High German der samo 'the same', compare also compounds like Gothic sama-kuns, Old Norse samkynja 'of the same sex', Greek ὁμόγνιος ditto, Sanskrit sama-jātīya 'similar in kind', Old Norse samfeðra, ὁμοπάτωρ, Avestan hamapitar- 'of the same father', Old Icelandic sammōðri, ὁμομήτριος 'of the same mother'.

an ī-Fem. somī, smī 'being together, union, sometimes also fighting confrontation' in Sanskrit samī-ká- n. 'battle, fight'; but Greek ὅμι-λος 'crowd, assembly, battle array', ὁμιλίᾱ 'social interaction, intercourse', ὁμῑλέω 'interact' remain distant because of Aeolic ὅμιλλος, likewise Latin mīles, cf. Szemerényi Arch. Ling. 6, 41; Greek ἅμιλλα 'strife, battle, competition' (sem-il-i̯a), ἁμιλλᾶσθαι 'to compete';

additionally with the concept of peaceful gathering, also of agreeing Old Icelandic sama 'to fit, to suit'; Gothic samjan 'to please, to seek to please', Old Icelandic semja (= Sanskrit samayati) 'to compose, unite, agree upon, arrange, accomplish'; also probably Germanic samþia- in Old High German semfti (Adv. samfto) 'comfortable, leisurely, friendly', New High German sanft, Old Saxon sāfto Adv. 'easily', Middle Dutch sachte Adj. Adv. 'soft, mild', Anglo-Saxon sēfte (Adv. sōfte) 'calm, mild', cf. especially Sanskrit sāntva- n. 'good conciliatory words', sámman- m. n. 'the same, mildness, friendly compliance'.

Germanic samþia- is possibly derived from a tu-form samþu-, which can be traced back to Indo-European sōm-tu-, related to Sanskrit sāntva-;

in contrast, Anglo-Saxon smēðe, smōð, Old Saxon smōði 'smooth, flat, gentle, mild' arose from smanþi due to Westphalian smǫiə; Gothic samaþ 'together', Old Saxon samad, Anglo-Saxon samod, Old High German samit (samant with n after saman-), New High German samt; a d-derivation in Sanskrit samád- f. 'conflict, battle', Greek ὅμαδος 'bustle, crowd';

Lengthened grade: Sanskrit sāman-, sāmaná- ‘calm’, sāma-gir- ‘speaking friendly words’, sāntva- (see above), Avestan hāma- ‘equal, the same’, New Persian hāmūn ‘plain’, Old Irish sām ‘peace’ (from ‘intimate togetherness’), sāim ‘calm, gentle’, Old Icelandic sōma (sōmēn) ‘to fit, to be suitable’, sōmi m. ‘honor, distinction’, sœmr ‘fitting, suitable’, Old Saxon sōmi same, Anglo-Saxon sōm f. ‘unity, assembly’, ge-sōm ‘unanimous, friendly’, Middle High German suome ‘pleasant, lovely’; derived Old Icelandic sœma ‘to find oneself in, to consider, to honor’, Anglo-Saxon sēman ‘to reconcile’; English seem ‘to befit, to appear’ is a Nordic loanword;

Old Church Slavonic samъ ‘himself, alone, one’.

with n-formant: Sanskrit sāman-, sāmana- see above; with ŏ-grade probably Sanskrit samana- n. 'meeting, festival assembly', samaná Adv. 'together, simultaneously, equally'; Gothic samana 'together', Old Icelandic saman 'together', Old High German saman, zi samane, New High German zusammen; derived from it Old Icelandic samna, Old High German samanōn, Middle High German samenen

'collect', dissim. samelen, New High German sammeln; with reduplication stem Irish samain 'the festival of November 1st' (actually 'gathering'), bech-ṡamain 'swarm of bees';

an extended grade sēm perhaps in Gallic σο-σιν 'this' and in the n. of the Old Irish article (s)an, unstressed from sin, this from sēm via sīn; the remaining forms arose through the transfer of the final inflection to an adverbial form sinde (from sēm-dhe; it can be set after Sanskrit sa-dha Indo-European dhe, or after Irish suide from Indo-European so-de (jo-inflexion) = Greek ὅ-δε also Indo-European de); demonstrative Irish sin, Welsh hynn go back to the root sindo- and represent the enclitic form.

Ref : WP. II 488 ff., WH. II 511 f., 513, 533 ff., Trautmann 249 f.; J. Gonda, Reflections on the Numerals.

Pages : 902-905

PIET : 1005

1683. sem-3

English : ‘summer’

German : ‘Sommer’

Grammar : (Gen. $s_e$m-ós)

Derivative: mit Erweiterung zum ā-stem $s_e$mā; r-stem $s_e m_e$r-

Material: Sanskrit sámā f. 'half-year, season, year' (= Armenian am), āi-ṣá-mah 'this year's' (likely derived from a locative āi-samāi, see above p. 286); Avestan ham- 'summer'; Armenian am 'year' (= Sanskrit sámā), amaṙn 'summer' ($s_e m_e$rom);

Old Irish sam (semo-) and samrad ($s_e$mo-rōto-, see above p. 866), Welsh Cornish haf, Breton hañv 'summer'; Welsh hafod 'summer house,' Breton havreg 'browfield,' Middle Irish samad m. 'sorrel'; Gaulish samon[ios] 'summer month,' samolus 'sour clover,' samara 'elm seed'; the Iberian-Romance fish name samauca remains. (Hubschmid. Rom. Phil. 8, 12 f.);

Old High German sumar, Anglo-Saxon sumor m., Old Icelandic sumar n. 'summer'; as 'one-year-old animals' Old Icelandic simull '(one-year-old) ox,' simi,

simir, Norwegian simla 'female reindeer' (Indo-European sem-), Swedish somel 'reindeer calf.'

Ref : WP. II 492 f.

Page : 905

PIET : 1006

1684. sēmi-

English : ‘half’

German : ‘halb’ als 1. Kompositionsglied

Material: Sanskrit sāmí- 'half' (á-sāmi- Adj. 'not half, complete'); Greek ἡμι- 'half' (ἥμισυς 'half' derived from originally ἥμιτυς m. 'half,' compare Cretan ἡμιτυ-έκτου, epid. ἡμίτεια; ἡμίνα 'half');

Latin sēmi- (sēmus, later adjectival formation); sēmis indecl. 'half, half part,' likely derived after bis ‘twice, two times’; Old High German sāmi-, Old Saxon sām-; compare Latin sēmi-vivus, Greek ἡμί-βιος, Old High German sāmi-queck, Old Saxon sām-quick 'half-dead.'

Note by Andi Zeneli:

Albanian (sēmus) gjymsa, gjysma ‘half’

Ref : WP. II 493, WH. II 512 f.

Pages : 905-906

PIET : 1007

1685. sen-, sene-, sen(e)u-, senə-

English : ‘to prepare, work on, succeed’

German : ‘bereiten, ausarbeiten, vollenden, erzielen’

Material: Sanskrit ásanam ‘I won’, sanéma ‘we may win’; sanṓti ‘wins’, sanuká- ‘covetous’, sánitar- ‘winner, conqueror’, participle sātá- ‘won’, sātí- f. ‘acquisition, gain’; Greek ἄνῡμι, thematic ἀνύω, Attic ἀνύω and Homeric ἄνω (ἄνϝω) ‘to complete’.

Greek ἀνύτω (to complete); ἀανές · οὐ τελεσθησόμενον (Hesychius), ἰν ἀνάτοις · ἐν ἀπορίαις (Hesychius) (ἄν-ατος ‘unfinished’); Homeric ἐννεσί-εργος ‘one who completes works’; ἔναρα ‘the armor of the defeated enemy’ (‘battle spoils’); from this, ἐναίρω, Aor. ἤναρον ‘to kill in battle’, ἐναρίζω ‘to strip the armor from the slain enemy; to kill in battle’; Laconian ἐναρσφόρος ‘one who carries the spoils’; ἔντεα (singular ἔντος) ‘armor’; alongside which ἐντῡ́ς ‘preparation, completion’ is assumed from ἐντύω, ἐντῡ́νω ‘to finish, prepare, equip’; next to τὸ ἔντος stands συν-έντης · συνεργός (Hesychius) and αὐθέντης ‘one who accomplishes by his own hand: murderer; lord’.

Old Irish con-suī ‘search for acquisition, to make a claim’; Welsh cynyddu ‘to conquer, to seek to gain,’ etc.;

Hittite šanḫ- ‘to seek, strive for, demand’; also ‘to sweep’ (‘to search through’).

Ref : WP. II 493, Pedersen Hittite 185.

Page : 906

PIET : 2415

1686. sendhro-, -ā

English : ‘clot, melted metal’, etc.

German : ‘geronnene, sich verdichtende Flüssigkeit’

Comments : nur germ. und Slavic

Material: Old Icelandic sindr n. ‘metal slag’ and ‘hammer strike’ (also sindra ‘to spark’), Anglo-Saxon sinder the same, Old High German sinter the same, New

High German Sinter, Kalksinter (related to sintern ‘to seep, to coagulate’); likely related is the Norwegian dialect sinkla ‘to form a crust of ice’ as sind-kla.

Serbian-Church Slavonic sedry krьvьnyje, Russian-Church Slavonic sjadry krovnyja ‘clotted blood masses’; Serbo-Croatian sȅdra ‘calcium silicate’; Czech sádra ‘gypsum’ (derived from sēndhrā).

Ref : WP. II 497, Trautmann 256.

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PIET : 1009

1687. seng$^{w}$-

English : ‘to fall, sink’

German : ‘fallen, sinken’

Material: Armenian ankanim ‘to fall, soften, diminish’; Greek ἐάφθη ‘sank’ (from ἀσπίς).

Proto-Germanic sinkwan in: Gothic sigqan, Old Icelandic søkkva, Anglo-Saxon sincán, Old Saxon and Old High German sinken, intensively Danish-Norwegian sakka, Dutch zakken, New High German sacken ‘to sink’; adjective sinhti- in Anglo-Saxon sīhte ‘swampy,’ Middle High German sīht(e), New High German seicht, Alemannic sīcht ‘very moist’ (of meadows).

Ref : WP. II 495 f.

Page : 906

PIET : 2417

1688. seng$^{w}$h-

English : ‘to sing’

German : ‘singen, mit singender Stimme vortragen’

Derivative: song$^{w}$ho-s ‘song’

Material: Prākr. saṃghai ‘to say, to teach’; Greek ὀμφή ‘voice, prophecy’ (song$^{w}$hā), πανομφαῖος ‘epithet of Zeus’; Middle Welsh de(h)ongl ‘to explain’.

Gothic siggwan ‘to sing, to read aloud, to recite’; Old Icelandic syngua, Anglo-Saxon and Old High German singan, singen; Gothic saggws ‘song, music, lecture’; Old Icelandic sǫngr ‘(ecclesiastical) song’; Anglo-Saxon sang, song; Old High German and Old Saxon sang, Sang ‘song, hymn’.

Ref : WP. II 496, Bloch BSL 31, 62, Vendryes RC 48, 476; nach W. Wüst (briefl.) gehört prākr. saṃghai zu k̂ens-, oben S. 566.

Pages : 906-907

PIET : 2418

1689. seni-, senu-, (s$_{e}$ni-), sn̥-ter-

English : ‘for oneself; separate’

German : ‘für sich, abgesondert’

Material: Sanskrit sanu-tár ‘away from, far off’, sánutara-, sánutya- ‘sneaky, unnoticed’ (‘aside’); Avestan hanarə ‘aside, without’; Greek ἄτερ (Ionic) ‘aside, without’ (sn̥ter).

Old Saxon sundir ‘without’ (= ἄτερ), Old High German suntar ‘separated’ and ‘but, on the other hand’, New High German sondern (this meaning derived from ‘except, without’), Anglo-Saxon sundor ‘for oneself, particularly’, Old Norse sundr ‘in two’, Gothic sundrō ‘for oneself, aside, particularly’; adjective Middle High German sunder, besunder, New High German besonder.

Latin sine ‘without’ (likely from neuter seni, closely related to Irish sain from seni-);

Old Irish sain adj. ‘different, special’ (seni-s), Welsh o-han-, a-han- ‘from’, gwa-han ‘separate, different’, Old Welsh han ‘another’; Welsh hanes ‘narrative’ =

Middle Irish sanas ‘secret, whispering’ (sani-stā); Cornish hanys ‘secret’; Tocharian A sne, B snai (sanai) ‘without’.

The meaning ‘separated, for oneself’ allows a connection with the reflexive root se-, s(e)u̯e-, as seen in the initial sound su̯-: Old Church Slavonic světě ‘besides, without’ and Latin sēd, sē preposition ‘without, aside’.

Ref : WP. II 494 f., WH. II 542 f., H. Lewis EC. 1, 322.

Page : 907

PIET : 2416

1690. senk-

English : ‘to burn, dry’

German : ‘brennen, dörren’

Comments : nur germ. und Slavic

Material: Old English sengan, Middle Dutch, and Middle High German sengen ‘to singe’ (sangjan ‘to cause to burn’); New Dutch sangeren ‘to prickle the skin’ (literally ‘to burn’), older Dutch sengel ‘spark’.

Middle High German senge ‘dryness, drought’, sinc (-g-) ‘the act of singeing’, sungen, sunken ‘to scorch’, sungeln, sunkeln ‘to crackle’; Norwegian dialect sengra, sengla ‘to smell burnt’, Swedish dialect sjängla ‘to singe’, Icelandic sāng(u)r, n. sangt ‘singed, burnt’.

Old Church Slavonic prě-sǫčiti, isǫčiti ‘to dry’, sǫčilo ‘oven’; Russian izsjaklyj ‘dry’.

Ref : WP. II 495.

Page : 907

PIET : 0

1691. sen(o)-

English : ‘old’

German : ‘alt’

Derivative: seno-mātēr ‘Großmutter’

Derivative: seno-mātēr ‘grandmother’

Material: Sanskrit sána-, Avestan hana- ‘old’; Sanskrit sanaká- ‘former, old’ (related to Latin senex, Frankish Sinigus, Gaulish Seneca); sanaḥ ‘of old’, sánā, sanā́t, sanátā ‘from ancient times, always, ever’; sanātána- ‘eternal, imperishable, lasting’; Armenian hanapaz ‘always’, hin ‘old’.

Greek ἕνος ‘old, from the previous year’, δί-ενος ‘biannual’, ἕνη καὶ νέα ‘the day before the new moon and the first of the beginning month’.

Latin senex, Gen. senis, Comparative senior 'old, aged'; seneō, -ēre 'to be old, to be weak'; senēscō, -ere 'to grow old, to decline'; senium 'senility, wasting state of mind'; senātus, -ūs (Oscan Gen. senateís) 'Senate'; senectūs 'old age'; seneciō the same"

Old Irish sen 'old', Old Welsh, Cornish, Breton hen 'senex', Comparative Old Irish siniu, Welsh hyn; Irish sen-māth(a)ir (= Lithuanian sen-mótė) 'grandmother'; Gaulish Seno-gnātus and related terms, Seneca; Gothic sineigs 'elder', sinista 'oldest', Frankish sini-skalkus 'the oldest house servant', Old Icelandic sina 'previous year's grass'; Lithuanian sẽnas 'old', sẽnis 'old man', seniaĩ 'long ago, for ages', senéju 'to grow old' (= Latin seneō)."

Ref : WP. II 494, WH. II 513 f., Trautmann 256.

Pages : 907-908

PIET : 1008

1692. sent-

English : ‘to take a direction, go; to feel’

German : ‘eine Richtung nehmen, gehen’ und im geistigen Sinne ‘empfinden, wahrnehmen’

Derivative: (sento- 'to go, travel; way')

Material: A. in the intellectual sense: Latin sentiō, -īre, -si, -sum 'to feel, to perceive', sensus, -ūs 'feeling, sense, disposition; opinion', sententia (sentientia) 'opinion, etc.'

Old High German sin, -nnes 'sense' (sent-no-), sinnan 'to strive, to desire', New High German sinnen; Lithuanian sintéti 'to think'; Old Church Slavonic sęštъ 'clever'.

B. in the literal sense: Avestan hant- (Pres. hī-šasaṯ̃, Fut. ni-šąsyā) 'to reach, to cause to reach'; Armenian ənt‘aç 'path, way', ənt‘anam 'I go, I travel, I hurry'."

Old Irish sēt 'way', Welsh hynt, Middle Breton, New Breton hent (related to Germanic sinþa-), Old Breton Gl. do-guo-hintiliat 'inceduus', Old Cornish cam-hinsic Gl. 'unjust' (cam- 'crooked'), eun-hinsic Gl. 'just' (eun- 'righteous'); from this comes Old Irish sētig 'woman' ('female companion of the way', feminine form of the adjective sētach).

Welsh carrynt (from carr 'cart') 'way, journey', epynt (from eb-, eḵ̯uo-) 'horse path', dyffrynt 'vale' (from dwfr 'water'); from sentḭo-: Middle Welsh hennydd 'companion', Breton hantez 'neighbor', Cornish hynsads.

Gothic sinþs m. 'deed', Old Icelandic sinn n. 'deed', sinni n. 'course, journey' (and as a descendant of gasinþja- also 'following, support'), Anglo-Saxon sīð m. 'journey, way, deed', Old Saxon sīð 'way, direction', Old High German sind 'course, way, journey, ride'.

Gothic ga-sinþa 'travel companion', Old Icelandic sinni (same meaning), Anglo-Saxon gesīþ, Old Saxon gisīð, Old High German gisind 'companion', to which corresponds Anglo-Saxon gesīð 'accompaniment', Old Saxon gesīthi, Middle Dutch (ge)sinde 'retinue', Old High German gisindi 'traveling entourage, warrior retinue', New High German Gesinde, Old Icelandic sinni n. 'entourage'.

Old High German sinnan (see above) also 'to go, to travel, to wander, to come'; causative forms include Gothic sandjan, Old Icelandic senda, Anglo-Saxon sendan, Old High German senten 'to send' (Old Icelandic senda also 'to sacrifice'); senþōn, a denominal form of senþa- (see above) in Old Icelandic sinna 'to travel, to care

about, to regard', Old Saxon sīðōn 'to go, to proceed, to wander', Anglo-Saxon sīðian (same meaning), Old High German sindōn (same meaning).

Lithuanian siunčiù (suntiù corresponding to siuntiù), siųsti, Latvian sùtu, sùtît 'to send, to dispatch' (Baltic and related $_{o}$n stem to the full form of Gothic sandjan).

Ref : WP. II 496 f., Trautmann 292.

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PIET : 2419

1693. sep-

English : ‘to care of smth.; to honour’

German : ‘sich mit etwas abgeben, in Ehren halten’

Derivative: sep-el- 'care, reverence'

Material: Sanskrit sápati 'to love, to court, to nurture, to manage', Avestan hap- (2nd and 3rd singular hafšī, haptī) 'to hold (in the hand), to support'; Greek -ἔπω (with ἀμφι-, δι-, ἐφ-, μεθ-, περι-), Aorist ἐπ-έ-σπον, -σπεῖν 'to take care of, to prepare, to work on'; ὅπλον n. 'tool, device, weapon', ὁπλέω 'to equip', ὅπλομαι 'to prepare for myself', etc.

Additionally, Indo-European sepeli̯ō in Sanskrit saparyáti 'to venerate', Latin sepeliō -īre, sepultum 'to bury', meaning 'to venerate with a burial'.

Ref : WP. II 487, WH. II 517, Benveniste Origines 1, 47.

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PIET : 2413

1694. septm̥

English : ‘seven’

German : ‘sieben’

Material: Sanskrit saptá, Avestan hapta, Armenian evtʿn, Greek ἑπτά, Latin septem, Old Irish secht n-, Welsh saith, Gothic Old High German sibun, Anglo-Saxon seofon, Old Norse siau (-n preserved according to a parallel siƀun; the loss of t in the ordinal sep[t]m̥-tos occurs dissimilatorily; whether septun in the Lex. sal. is still pronounced as seftun or a Latinization of a genuine sifun remains uncertain).

Lithuanian septynì, Old Church Slavonic sedmь (according to the ordinal), Albanian shtatë (s[e]ptm-ti-; abstract numeral formation similar to Sanskrit saptatí-, Avestan haptāiti- 70, Old Icelandic siaund 'number of 7'); Tocharian A ṣpät, B ṣuk(t); Hittite šipta."

Ordinals: sept(e)mos in Sanskrit saptamá-, New Persian haftum, Greek ἕβδομος, dialectal ἕβδεμος (the softening comes from a form ἕβδμος, cf. Old Church Slavonic sedmь), Latin septimus, Gaulish sextametos, Old Irish sechtm-ad, Welsh seithfed (septem-etos), Old Lithuanian sẽkmas, Old Prussian sep(t)mas, Old Church Slavonic sedmъ; septm̥-to-s in Sanskrit saptáthaḥ, Avestan haptaϑa-, Old Saxon sivotho, Anglo-Saxon seofoða (also accented = saptátaḥ; alongside Old High German sibunto, Old Saxon sivondo, Old Norse siunde, siaunde), Lithuanian septiñtas.

Note by Andi Zeneli:

Ordinals in Albanian i shtati m. ‘the seventh’, e shtata f. ‘the seventh’

Ref : WP. II 487.

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PIET : 2998

1695. ser-1

English : ‘to flow’

German : ‘strömen, sich rasch und heftig bewegen’

Derivative: sero-m ‘Flüssigkeit’; ser-mo- ‘Fluß’; sorā the same

Material: Sanskrit sísarti, sárati 'flows, rushes, chases after, pursues'; future form sariṣyáti, desiderative sisīrṣati from a heavy base serə-, compare Homeric ῥώομαι 'move quickly, vigorously, rush, hurry' from srō-i̯ō;

a root noun sr̥ə, alongside Sanskrit sī́r, sīráḥ, is the basis of the ā-stem. Sanskrit sirā́ and sīrā́ mean 'stream, current'; Sanskrit sarít f. 'brook, river', saraṇa- 'flowing', sa-sr-á- 'streaming', sá-sr-i- 'running, rushing'; saráyu-, sarayū- m. 'name of a river', Old Persian Haraiva-, Avestan (Accusative) Harōyūm, New Persian Harē 'river and region of Herāt'.

Sanskrit sárma- m. 'the flowing', Greek ὁρμή 'impulse, attack, urge towards something', from which ὁρμάω 'urge, drive on', intransitive 'rush forward, attack'; additionally, ὅρμενον 'sage' as 'the urging one', see Strömberg, Greek Plant Names 93; αἱρέω 'take' instead of ἄῤρω (seri̯ō) influenced by ἀγρέω, which means ‘to capture, seize, (Epic, imperative) come on!, let's go! etc..’

Sanskrit sará- 'liquid', sarā́ 'river, brook', Greek ὀρός, Latin serum 'the watery part of curdled milk, whey'; perhaps Albanian gjizë (ser-di̯ā) 'curdled milk, cheese'.

Note by Andi Zeneli:

Albanian hirrë 'the watery part of curdled milk, whey'

Thracian Placename Germi-sera 'warm water', River name Σέρμιος; French la Sermane (Sermanna), Upper Italian Sermenza (Sermentia), Venetian Placename Sirmiō (Sermiō), Pannonian Placename Sirmium, Polish (Venetian) Placename Śrem (Sermo-); Illyrian River name Sarnus (Campania); Gaulish (Venetian-Illyrian) River name Sara (Serā), Sarāvus 'the Saar'; Sar- forms many River name names in Lombardy, Switzerland, and France, as well as appellatives (Mantua sariöl 'brook', etc.); Welsh River name Sôr (Sorā); sor- also appears in River name names in Old Prussian Sar-ape, Lithuanian-Polish Szar-upa, Latvian Sarija.

Middle Irish sirid (serīti) 'wanders through, seeks home, plunders, demands', with the verbal noun siriud; Welsh herw (ser-u̯o-) 'raiding', and Middle Irish serb 'theft'.

Lithuanian apsirti 'to surround', Latvian sirt 'to roam about, make raids', sira (cf. Sanskrit sirā) 'wanderer, beggar'.

Ref : WP. II 497 f., WH. II 525, Schwyzer Gr. Gr. 1, 727[1];

Additionally, sreu- 'to flow', according to E. Fraenkel Gl. 32, 33 relates to the Greek ῥέθεα 'nostrils, nose', ῥόθος 'surging wave', as well as ῥίς, ῥῑνός 'nose' meaning 'the dripping one'.

Pages : 909-910

PIET : 2421

1696. ser-2

English : ‘to guard, watch over, support’

German : ‘sorgend Obacht geben, schützen, bewahren’

Material: Avestan haraiti 'takes care, protects'; haurvaiti with the same meaning, haurva- 'protective, guarding' as in pasuš-haurvō spā 'dog protecting the sheep, shepherd dog' (similar to Latin servō from a u-extension); harətar- 'keeper, guardian', harəϑra- 'care, maintenance'; hāra- 'watchful, guarding', reduplicated hišāra- with the same meaning.

Greek ῞Ηρα 'Protector' from ῞Ηρϝα, ἥρως, -ωος (stem ἡρωϝ-, see above) 'Guardian' (ἥρωες 'protective spirits of the land'), 'outstanding, powerful man'; servō, -āre '(to make a guardian) to save, preserve, keep intact', Oscan serevkid 'by auspice, order'; Umbrian seritu 'preserved', anseriato Supine 'observed', compare ooserclom roughly translating to 'observatorium' from ser-tlom.

The connection remains unclear with Old Church Slavonic chranjǫ, chraniti 'to protect, preserve', chrana 'food, nourishment', etc. (see Berneker 397 f.); compare Machek Slavia 16, 191 f.

As a guttural extension, Lithuanian sérg-mi, -u, -iu 'to guard, protect', sárgas 'watchman', sargùs 'vigilant'; Old Prussian but-sargs 'housekeeper', absergīsnan (accusative) 'protection'.

Note:

Frisk Etymological English

Grammatical information: DN
Meaning: Ion. Ἥρη wife of Zeus (Il.); Cypr. Εραι (dat., Schwyzer 681, 4).
Dialectal forms: Myc. E-ra
Compounds: As 1. member e. g. in `Ηρα-κλέης, -κλῆς (Il.; on the explanation Kretschmer Glotta 8, 121ff.) with `Ηρακληείη (βίη; metr.; s. Chantraine Gramm. hom. 1, 31), -κλήϊος, -κλειος and `Ηρακλείδης (Il.; on the metr. form Debrunner Ἀντίδωρον 38).
Derivatives: `Ηραῖος `belonging to Hera.' (IA); f. -αία, -άα place name (Arcadia VIa) with `Ηραιεύς inhab. of Heraia; also ΕρϜαοιοι (El.); `Ηρα(ι)ών month name (Tenos, Eretria).
Origin: PG [a word of Pre-Greek origin]
Etymology: Proper meaning unknown, so without etymology. The Cyprian and Arcadian forms without digamma, and also
Attic Ἥρα against κόρη from κορϜη, make El. ΕρϜαοιοι suspect. Therefore the connection with Lat. servāre etc., and ἥρως ("the Protectress, the Lord (fem.)"; Fick-Bechtel Personennamen 361, 440, Solmsen Wortforschung 81 m. n. 1), is quite improbable. New proposals: to IE i̯ēr- year (s. ὥρα), either as "year-goddess" (Schröder Gymnasium 63, 60ff.) or as "the one year-old, i. e. young cow" (v. Windekens Glotta 36, 309ff.). As with most gods names Pre-Greek origin is most probable. See Nilsson Gr. Rel. 1, 427ff..

Ref : WP. II 498 f., WH. II 525 f., Trautmann 257 f.

Page : 910

PIET : 2423

1697. ser-3, sor-

English : ‘red’

German : ‘rot, rötlich’

Material: Sanskrit perhaps in sā́ra- m. n. ‘mark of a tree (cf. Latin rōbur ‘heartwood’), firmness, strength’; with the forming -to- Lithuanian sar̃tas ‘fox-colored (of horses)’, Latvian sârts ‘red in the face’.

With the forming -bho- Latin sorbum ‘the red berry of the service tree, mountain ash,’ sorbus ‘sorb; service tree; Sorbus domestica’; Swedish sarf ‘roach (fish)’; Russian sorobalina ‘rosehip, blackberry’; Lithuanian serbentà, serbeñtas ‘currant’ (associative from sarbentà); with the forming -g(h)o- Russian soróga ‘roach, rudd’ ;

With -k- Latvian sarks 'reddish';

With -m- Lithuanian sarmóties 'to be ashamed';

With -p- Lithuanian serpės Pl. 'a yellow dye plant, Serratula tinctoria,' sirpstù, sirpaũ, siřpti 'to ripen' (only for berries and stone fruits, thus essentially 'to become yellow or reddish').

Ref : WP. II 499, WH. II 562, Specht Indo-European Dekl. 267.

Pages : 910-911

PIET : 2957

1698. ser-4

English : ‘to put together, bind together’

German : ‘aneinander reihen, knüpfen’

Material: Sanskrit sarat-, sarit- 'thread' (unattested), perhaps saṭā 'moss, mane, bristle';

Greek εἴρω (serı̯ō) ‘to arrange in a series’ (Homeric only participle perfect ἐερμένος, 3rd sg. pluperfect ἔερτο), ἐνείρω ‘to tie on, to arrange’ (: Latin in-serō ‘to insert’), ἔνερσις ‘the act of inserting’ (: Latin insertiō; also in ti- stem in praesertim ‘in the first place, preferably’), ἕρμα n. ‘earrings’, ὅρμος m. ‘necklace’, ὁρμίᾱ f. ‘fishing line’, ὁρμαθός m. ‘series, chain’, presumably also εἴρερον ‘in captivity’.

Latin serō, -ere, -tum 'to join, to arrange, to tie,' seriēs 'sequence, chain, row,' serīlia 'ropes,' sors 'lot' (likely from the arrangement of lots); sera 'bar placed as a fastening beam'; Oscan aserum ' to seize';

Old Irish sernaid 'to arrange, to order,' subjunctive seraid, verbal noun sreth (sr̥tā) 'spreading, row,' etc., may also contain ster- and sper-; Gothic sarwa n. pl. 'armor, weapons' (likely 'knotted, tied armor,' cf. Latin sertae loricae), Old Icelandic sørvi n. 'precious, necklace';

Old High German and Old Saxon saro 'armor'; Anglo-Saxon searu 'armor'; also 'skill, cunning,' as in sierwan 'to devise, to scheme';

Old Lithuanian sėris 'thread, pitch rope'; Hittite šarra- 'to break, to separate'.

A form related to our ser- meaning 'sexual intercourse; woman' is found in Old Icelandic serða st. V. 'to engage in lewdness,' sorðenn and stroðenn ‘muliebria passus’ (Anglo-Saxon seorðan is Northern terminology), Old High German sertan 'to have sexual relations,' Welsh serth 'obscene,' serthedd 'obscene speech';

When Irish serc 'love' and Breton serc’h 'female concubine' are associated, a West Indo-European ser- meaning 'to engage in sexual relations' can be recognized; regarding the uncertain Indo-European sor- 'woman,' see M. Mayrhofer in Brandenstein, Studies 32 ff.

Ref : WP. II 499 f., WH. II 52 f., Pedersen Hittite 118.

Page : 911

PIET : 2424

1699. ser-5, erweitert serp-

English : ‘sickle’

German : ‘Sichel, krummer Haken’; verbal (nur im Latin) ‘sicheln, mit einem gekrümmten Haken bearbeiten’

Material: Sanskrit sr̥ṇī́ f. 'sickle,' sŕ̥ṇya- 'sickle-shaped,' sr̥ṇi- m. 'hook for driving the elephant'; Latin sariō, -īre 'to hoe the seed, to weed' (serr̥ō), sarculum 'hoe' (sartlom).

With p-extension:

Greek ἅρπη ‘sickle’ and ‘a bird of prey,’ ἁρπάζω ‘to seize, to take away, to plunder,’ ἁρπαγή f. ‘plunder,’ ἁρπάγη f. ‘rake,’ ἅρπαξ, -αγος ‘predatory, greedy;’

Latin sarpiō and sarpō, -ere, -si, -tum 'to trim, to cut off,' sarmen (sarp-men), sarmentum 'cuttings, twigs'; Old High German sarf, Middle High German sarph 'sharp, rough, of a bitter, astringent taste, cruel, wild'; Old Church Slavonic srъpъ, Russian serpъ 'sickle,' Latvian sirpis 'sickle.'

Note by Andi Zeneli:

Albanian Arpiza, Arpica ‘In 1927, the name of the village was changed from Arpiza Arpitsa, Greek: Αρπίτσα; Albanian: Arpica to Perdika. In 1944, the local Cham Albanians were expulsed.’

Arvanite toponym in Greece Rapëzë ‘Anthousa, Preveza’ : Arpisa, Arpitsa ‘Perdika’ see 1618. rēp-2, rəp- English : ‘pole; beam’

Albanian rrap, plural rrepe ‘plane, (countable) a deciduous tree of the genus Platanus’

§ A125.1 Harpasa: Ἅρπασα, πόλις Καρίας, ἀπὸ Ἁρπάσου ποταμοῦ. τὸ ἐθνικὸν Ἁρπασεύς, ὡς Μύλασα Μυλασεύς, Πηγασεύς.

§ A125.3 Harpina: City of Eleia, from Harpina the daughter of Asopos, from her and Ares Oinomaos. The ethnic is Harpinaios and Harpinethen from the place. GR: Ἅρπινα, πόλις Ἤλιδος, ἀπὸ Ἁρπίνης τῆς Ἀσωποῦ, ἀφ΄ ἧς καὶ Ἄρεος Οἰνόμαος. ὁ πολίτης Ἁρπιναῖος, καὶ Ἁρπίνηθεν ἐκ τόπου.

§ A125.6 Harpyia: Ἅρπυια, πόλις ἐν Ἰλλυρίᾳ παρ΄ Ἐγχελέαις, εἰς ἣν Βάτων ὁ Ἀμφιαράου ἡνίοχος μετὰ τὸν ἀφανισμὸν αὐτοῦ ἀπῴκησε. Πολύβιος. τὸ ἐθνικὸν Ἁρπυιήτης, τροπῇ τοῦ 'α' εἰς 'η'. ἔστι γὰρ Ἁρπυιάτης.

Ref : WP. II 500 ff., WH. II 470 f., Trautmann 261 f.; J. Gonda Mnemosyne 6, 153 ff.

Pages : 911-912

PIET : 1010

1700. serk-

English : ‘hedge, to fence’

German : ‘Flechtwerk, einhegen’

Material: Greek ἕρκος n. 'enclosure, pen, fence, wall; noose, trap net,' ὁρκάνη 'fence,' ὅρκος m., ὅρκιον 'oath';

Latin sarciō, -īre 'to patch, to repair, to restore,' sarctus tectus from a house 'woven and covered, i.e., complete,' sarcina 'bundle, pack, portable luggage,' sartor 'tailor (literally, 'patcher'),' Umbrian sarsite 'sarcītē'; Hittite šar-nin-k- 'to replace, to compensate.'

Ref : WP. II 502, WH. 478 f.

Page : 912

PIET : 2730

1701. serp-

English : ‘to crawl’

German : ‘kriechen’

Material: Sanskrit sárpati 'crawls, creeps, goes' (= ἕρπω, Latin serpō), sarpá- m. 'snake'; Greek ἕρπω 'to creep, to go,' ἑρπύζω 'to creep, to crawl,' ἑρπετόν 'creeping animal,' ablauting Lesbian ὄρπετον 'animal' (sr̥p-), ἕρπης, -τος 'leech on the skin,' ἕρπυλλον 'thyme' (Latinized as serpullum); Albanian gjarpën 'snake' (serpeno-), shtërpínj 'everything that crawls'; Latin serpō 'to creep, to crawl,' serpēns 'snake.'

Ref : WP. II 502, WH. II 524.

Page : 912

PIET : 2426

1702. seu-1, se$^{w}$ə- : sū-

English : ‘juice; liquid’

German : ‘Saft, Feuchtes’; verbal: ‘Saft ausdrücken’ und ‘regnen; rinnen’, in Weiterbildungen ‘(Saft) schlürfen, saugen’

Derivative: su-lā- ‘Saft’

Material:

1. Greek ὗει ‘it rains’, ὗω ‘I let it rain’ (sū-i̯ō), ὑετός ‘heavy rain’ (su̯-etos, like νῐφετός); Albanian shi ‘rain’ (sū-); Tocharian B swese ‘rain’, sū-, swās- ‘to rain’; related to ὗει perhaps is ὕθλος (ὕσθλος, ὕσλος Gramm.) m. ‘idle talk’ (as in ‘monotonous dribbling’);

2. Sanskrit sunṓti ‘presses out, squeezes’ = Avestan hunaoiti the same; Sanskrit sávana-m, savá- m. ‘pressing of Soma’, sutá- ‘pressed’, sṓma- = Avestan hauma- m. ‘Soma’; Old High German sou, Anglo-Saxon séaw ‘juice’, Icelandic söggr ‘moist’ (sawwia-); Old Irish suth ‘juice, milk’ (sŭ-tu-s); also possibly related are the place names Gaulish Save, Savara, -ia and (Illyrian) Savus (So̯u̯os).

3. *seu-d-* in Anglo-Saxon *be-sūtian* 'to soil', Westphalian *sot* 'dirt'; Old Icelandic *sut* 'care', *sȳta* 'to mourn'.

4. Guttural extension: *seuk-*, *sŭ̆k-* and *seug-*, *sŭ̆g-*: Latin *sūgō, -ere* 'to suck'; Latin *sūcus* 'juice', Welsh *sugno*, Middle Breton *sunaff*, New Breton *suna* also, *sun* 'juice', Welsh *sugnedydd* 'pump' (*seuk-n-*; Welsh *g* from the Latin loanword *sug* 'juice'), Old Welsh *dissuncgnetic* 'exhausted' (morphologically difficult group); Anglo-Saxon *sūcan*, Dutch *zuiken* 'to suck'; Anglo-Saxon *socian* (*sukōn*) 'to soak, absorb', *gesoc* n. 'the sucking', Old Icelandic *sūga* (also *sjūga*) 'to suck', *sog* n. 'the sucking', Anglo-Saxon, Old Saxon, Old High German *sūgan* 'to suck', causative Norwegian dialect *søygja*, Middle High German *söugen* 'to suckle', Middle High German *suc, soc*, genitive *soges* and *souc, -ges* 'juice', Anglo-Saxon *sogeða* m. 'swallow'; Latvian *sùkt* 'to suck'; Old Prussian *suge* f. 'rain'.

5. l-Formations: Greek ὕλη ‘dung, mud’, ὑλίζω ‘to filter, to clarify’; Sanskrit sūra- m. ‘intoxicating drink’; súrā ‘brandy’, Avestan hurā ‘koumiss’ (Vogul sara, Zyryan sur from Iranian) = Lithuanian Latvian sulà ‘flowing tree sap’ (with ū, Latvian sūlât ‘to drip’), Old Prussian sulo ‘curdled milk’; Anglo-Saxon sol n. ‘mud, puddle’, Old High German Middle Dutch sol the same, Anglo-Saxon sylian ‘to

dirty’, Old Saxon sulwian, Old High German sullen the same, New High German sühlen, suhlen ‘to wallow in mud’; Gothic bi-sauljan ‘to stain’, Norwegian søyla the same.

6. seup-, seub-: Sanskrit *sū́pa-* (m.) 'broth, soup'; Old Icelandic *sūpa*, Anglo-Saxon *sūpan*, Old High German *sūfan* 'to sip, drink, quaff', *sūf* 'broth, soup', Middle High German *suf, sof* 'soup'; Anglo-Saxon *sype* (m.) 'the act of sucking in', Old Icelandic *sopi* (m.), Anglo-Saxon *sopa* 'sip'; full-grade Old High German *souf* 'soup', Old Icelandic *saup* (n.) 'buttermilk'; Anglo-Saxon *sopp* (f.) 'soaked morsel', Middle Dutch (from which Middle High German) *soppe, suppe*; Old High German *sopha, soffa* 'broth, also with soaked pieces; sediment'; Gothic *supōn* 'to season' = Old High German *soffōn* the same (originally 'to dip in broth'); Middle High German *sūft* (m.), Middle Dutch *sucht* 'sigh', Old High German *sūft(e)ōn*, Middle High German *siuften, siufzen* 'to sigh'; Old Icelandic, Anglo-Saxon *sufl* (n.) 'relish', Old Saxon *suval*, Old High German *suvil(i), -a* 'little sips'; Middle Dutch *sūvel*, Dutch *zuivel* 'the butter content of milk'; Old Church Slavonic *sъs-ǫ, -ati*, iterative *sysati* 'to suck', likely from sup-s-.

Ref : WP. II 468 f., WH. II 622 f., Trautmann 257, 291 f.

Pages : 912-913

PIET : 997

1703. seu-2, (seu̯ə-), sŭ̄-

English : ‘to bear child; son’

German : ‘gebären’

Derivative: sŭ̄tu-s- ‘Schwangerschaft’; sūnús, su̯ú̯s ‘Sohn’

Material : Sanskrit sū́tē (sāuti), sūyatē (sūyati), savati ‘gebiert, zeugt’, sū́ḥ ‘Erzeuger’, sū́tu- m. ‘Schwangerschaft’ (: sūtu-s in Old Irish suth), sutá- m. ‘Sohn’; sūtí- ‘Geburt, Nachkommenschaft’, súṣuti- f. ‘leichtes Gebären’; Avestan hav- (hunāmi) ‘gebären, Kinder zur Welt bringen’, hazaŋrō-hunā ‘eine, die 1000 Kinder zur Welt bringt’;

Material: Sanskrit sū́tē (sāuti), sūyatē (sūyati), savati 'gives birth, begets,' sū́ḥ 'producer,' sū́tu- m. 'pregnancy' (: sūtu-s in Old Irish suth), sutá- m. 'son'; sūtí- 'birth, offspring,' súṣuti- f. 'easy childbirth'; Avestan hav- (hunāmi) 'to give birth, to bring forth children,' hazaŋrō-hunā 'one who gives birth to 1,000 children';

Note by Andi Zeneli:

Albanian çun ‘son’

Old Irish suth (sutu-s) 'birth, fruit'; Welsh hog-en 'girl' (sukā), along with hog-yn 'boy'; based on the present stems sŭ̄nāmi (cf. Avestan hunāmi) and sŭi̯ŏ́ (cf. Sanskrit sūyatē): Indo-European sŭ̄nú-s and sui̯ú-s originally 'the act of bearing, birth,' then 'fetus, son';

Sanskrit sūnú- m.; Avestan hunu-š; Gothic sunus, Old Icelandic sunr, Old High German, Anglo-Saxon sunu; Lithuanian sūnùs; Old Church Slavonic synъ 'son';

Greek υἱός (Gen. Homeric υἱέος) and (secondary) υἱός 'son' (also Homeric υἱωνός 'grandson' from sui̯ō[u]-nó-s), proven as a Proto-Indo-European formation by Tocharian B soyä (A se) 'son' and the modified Armenian ustr 'son' derived from dustr 'daughter'; also, Anglo-Saxon suhterga 'grandson, nephew' may represent a corresponding formation based on 'daughter.'

In the Italic and Celtic regions, these words for 'son' are absent.

Ref : WP. II 469 f., Trautmann 292.

Pages : 913-914

PIET : 0

1704. seu-3 : su- : seu̯ə- : sū-

English : ‘to bend, turn’

German : ‘biegen, drehen, antreiben’

Derivative: su-k-ro- ‘gedreht’

Material: Sanskrit suváti 'sets in motion, excites, enlivens', sutá- 'caused, driven', prá-sūta- 'set in motion, driven, sent forth', nṛ-sūta- 'driven by men', prá-sūti- 'motion', savá- 'impulse, excitation, command, enlivening; the instigator, commander', sávīmani Locative 'by impulse, by command', savitár- 'driven, exciting; the god Savitar';

Avestan hav- 'to set in motion,' hunāiti 'provides, seeks to provide,' hvąnmahi (sṵ-en-) 'we seek to provide,' apavanvainti (sṵ-en-ṵ-) 'they divert,' mainyu-šūta- 'driven by the spirit,' hvōišta- 'the highest, best; oldest';

Old Irish sō(a)id 'turns, twists' (sōṵ-eḭe-ti), ess-ro-so- 'to fail' (to turn away); sua(i)nem m. 'thong, cord' (seu-n-i̯a-mō); Lithuanian siaũras (seu-ro-) 'narrow, tight';

Hittite šuṵāi- 'to push, to urge.'

seu-k-: Ossetic xurx 'whey, buttermilk' (related to sukra-: Lithuanian sukrùs 'what turns easily'); Lithuanian sunkalai Pl. 'whey,' pã-sukos the same; Lithuanian sukù, sùkti 'to turn, to twist,' sukrùs 'mobile, agile,' apsùkalas 'door hinge';

Latvian sukt 'to escape,' sukata 'twisting sickness,' Slavic sъkǫ, sъkati (preterite sukā-) in Russian sku, skatъ 'to twist, to coil, to wind up,' ablauting Church Slavonic sukatí 'to turn' (derived from soukeḭe-, cf. Russian sučítь 'to twist');

Ref : WP. II 470, Trautmann 291, Lidén KZ 61, 7 f., Pedersen Hittite 134.

See also : s. auch seu̯i̯o- ‘link’ und sṵei- ‘biegen’.

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PIET : 2741

1705. seu-4, seu-t-

English : ‘to boil, move vividly’

German : ‘sieden, heftig bewegt sein’

Material: Avestan hāvayąn "they smolder," hāvayeiti "he smolders" (3rd person singular optative huyārəš - Sanskrit suyúr to a present haoiti according to the root class);

In addition, German sauþ- in Old Icelandic sjóða "to boil, to cook."

Anglo-Saxon séoðan (English seethe) dialectally, Old High German siodan, Middle High German and New High German sieden, Old Icelandic seyð "boiling water," seyðir "cooking fire"; Gothic sauþs "sacrificial animal," Old Icelandic sauðr "sheep, also other small livestock"; Old Swedish sauþn "bubbling spring"; Germanic suþa- in soð neuter "meat soup, broth."

Lithuanian siaučiù siaũsti “to toss (grain), to separate the chaff from the grain; to play; to rage, to rampage,” siuntù, siùsti “to become mad”; alongside this, there is also the meaning “to strike” in Low Lithuanian siũtis “thrust,” Latvian šàust “to lash”; compare also Lithuanian saũbti “to rave, to rampage,” šaũbti “to tumble about,” Old Lithuanian siaubti “to pull pranks”; Latvian šaulis masculine “gate.”

Russian šučú, šutítь “to joke, to jest,” šut (genitive šutá) masculine “jester, joker,” Slovene šutec “fool.”

Ref : WP. II 471 f., Trautmann 260.

Pages : 914-915

PIET : 2393

1706. seug-

English : ‘sad, grievous; ill’

German : ‘bekümmert, traurig, gekränkt, krank’

Material: Armenian hiucanim 'to be silent'; Middle Irish socht m. (sug-to-) 'silence, depression';

Gothic siuks 'sick', Old Icelandic sjūkr 'sick, distressed', Anglo-Saxon sēoc (English sick), Old Saxon siok 'sick', Old High German siuh, sioh, Middle High German siech 'sick, joyless'; Gothic siukan 'to languish, to be sick'; abstract form

Gothic siukei, Old High German siuhhī, Middle High German siuche 'epidemic'; Middle High German sochen (sukēn) 'to languish, to be ill', Old Icelandic sokna 'to become sick';

Gothic saúhts 'craving, illness, infirmity' (sug-ti-), Old Icelandic sōtt 'illness', Old High German suht 'illness', New High German (dizziness) Sucht, Sucht (here influenced by the meaning of seeking); Anglo-Saxon sȳsl n. f. (sūh-sla-) 'pain', sēoslig (seuh-sla-) 'afflicted', Old Icelandic sȳsl, sȳsla 'activity, office, district (from the displeasure caused by compulsory work)', sȳsl adj. 'eager, diligent' (sūsli-R).

Ref : WP. II 472 f.

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PIET : 1001

1707. seu̯ə-, sū-

English : ‘to let, leave’

German : ‘(loslassen) nachlassen, lassen’

Material: Greek ἐάω 'to let' (ἐϝάω), ἔβασον · ἔασον. Συρακούσιοι Syracusans, εὖα = ἔα Hesychius, Future ἐάσω, Aorist ἔιᾱσα (from ἐῖα); long grade Old High German vir-sūmen, New High German säumen, ver-säumen (which would be a denominative of sū-mó-s 'yielding, delaying').

Ref : WP. II 472, Schwyzer Gr. Gr. 1, 682, 752.

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PIET : 2394

1708. seu̯i̯o-

English : ‘left’

German : ‘link’

Material: Sanskrit savyá-, Avestan haoya- 'link', Old Church Slavonic šujь, f. šuja 'link' as well.

Ref : WP. II 472, Trautmann 260;

See also : vielleicht als ‘gekrümmt’ zu seu-3 (vgl. Latin laevus oben S. 652).

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PIET : 1000

1709. si̯ē[u]-ro- : si̯ə-ur(i̯o)-

English : ‘brother-in-law’

German : ‘Bruder der Frau’

Material: Sanskrit syālá- 'brother-in-law'; Serbian-Church Slavonic šurь, Serbian šûra, Old Russian šúrin (Pl. šúrьja, compare bratьja).

Note by Andi Zeneli:

Arbëresh vullai ‘brother’

Ref : WP. II 514, Trautmann 261, Specht Indo-European Dekl. 91; dagegen Brückner ZslPh. 4, 217;

See also : ob zu sĕi-3 S. 891

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PIET : 1017

1710. si̯ū-

English : ‘to sew’

German : ‘nähen’

Grammar : (vor Kons. und im Präs. sḭ̄ṵ̯ō), sīṵ̯- (im Präs. sīṵ̯ḭ̯ō)

Comments : daneben sū- (dissimiliert aus sḭ̄ū-ḭ̯ō); wohl zu sĕi-3, S. 891

Derivative: sḭ̄ū-to- ‘genäht’, sḭ̄ū-men- ‘Band’, sḭ̄ū-dhlā ‘Ahle’

Material: Sanskrit sī́vyati 'to sew' (= Gothic siujan), syūtá- 'sewn' (= Lithuanian siútas, Russian šityj, Old Icelandic sjōðr), syūman- n. 'band, strap, rein, seam' (compare Old Prussian schumeno, and with ŭ Greek ὑμήν), sīvana-m 'sewing, seam', sūtra-m 'thread'; Greek ὑμήν m. 'thin skin, sinew'; Latin suō, -ere, suī, sūtum 'to sew, to stitch together', sūtor 'cobbler', sūbula 'awl' (sū-dhlā); Gothic siujan, Old Icelandic sȳja, Anglo-Saxon si(o)wian, seowian, Old High German siuwan (preterite siwita) 'to sew';

Old High German siut m. 'seam', Old Icelandic sjōðr m., Anglo-Saxon seod 'sack' (derived from Indo-European iū); Middle High German sūte 'seam', Old Icelandic sūð f. 'plank joint, board'; Old High German siula, New High German Säule 'awl' (siū-dhlā, compare Old Church Slavonic silo and Latin subula); Old High German soum, Anglo-Saxon sēam, Old Icelandic saumr m. 'hem, seam' (compare Sanskrit syūman-); Lithuanian siuvù, siúti 'to sew'.

Latvian šuvu (šuju, šũnu), šut, etc.; Lithuanian siútas 'sewn', Latvian suts, etc.; Old Prussian schumeno 'cobbler's thread' (: Sanskrit syuman-); Old Church Slavonic šijǫ (sḭ̄ū̯ḭ̯ō), šiti (= Lithuanian siúti) 'to sew', Russian šityj 'sewn', Old Church Slavonic sьvěnъ 'sewn' (sḭ̯uṵeno-), silo = Czech sidlo n. 'awl'; further details in Trautmann 261 f.; Hittite šum(m)anza(n) 'thread', also šuel, šuil, etc.

Ref : WP. II 515 f., WH. II 631 f., Carruthers Lg. 6, 161 f.

Pages : 915-916

PIET : 2435

1711. skabh-, skambh-

English : ‘to support’

German : ‘stützen’

Material: Sanskrit skabhnā́ti, skabhnṓti 'supports', Perfect cā́skámbha; skabhāyati 'to fasten, support'; skambhá- m., skámbhana-m 'support, pillar'; Avestan upaskambəm 'to secure underneath', fraskəmba-, frasčimbana- 'beams, pillars'; New Persian paškam 'portico', Sogdian šk’np- (skamb) ' floor of the universe'.

Latin scamnum (skabhnom) 'bench, stool', diminutives scabillum, scabellum 'low bench, stool'.

The internal nasalization in Aryan as well as the vowel changes in Avestan frasčimbana- (compared to Sanskrit skámbhana-m), result from the Aryan transformation of skabh- into stembh- (see steb- 'post') in Sanskrit stabhnā́ti 'supports', stambha- 'post, pillar, column', etc.

Ref : WP. II 539, WH. II 487 f.

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PIET : 2461

1712. (s)kāi-, (d-), (t-)

English : ‘shining, bright’

German : ‘hell, leuchtend’

Derivative: kəi-to-, kəi-tu- ‘Helle’, k(ə)i-tro- ‘hell’

Material: Sanskrit kētú- m. 'light manifestation, brightness, image' (= Gothic haidus), kēta- m. 'sign', kētana-m 'body, distinguishing mark'; citrá- 'striking, splendid, bright', n. 'appearance' = Avestan čiϑra- 'striking, clear' (ablauting with Old High German heitar).

Latin caesius 'bluish, of the eyes' (derived from kait- or kaid-to-, compare Lithuanian skáistas) and caelum 'sky' (kaid-lo- or kaid-, kait-slo-, compared with the -r-forming German heiter, Lithuanian skaid-rùs, skáidrus).

Gothic haidus 'manner and way' (originally 'light appearance'), Old Icelandic heiðr m. 'honor, reward', Anglo-Saxon hād, hæd, Old High German heit 'status, rank,

kind' (New High German suffix -heit); Old Icelandic heið n. 'clear, bright sky' (: Sanskrit kēta- m.), heið-r adj. 'clear, cloudless'; Old High German heitar 'clear, bright' (originally pertaining to a clear sky), Old Saxon hēdar 'clear', Anglo-Saxon hādor n. 'clearness of the sky'.

Lithuanian skaidrùs, skáidrus 'bright, clear'; Latvian skaĩdrs 'pure'; Lithuanian skáistas, skaistùs 'bright'; see also (for comparison) skēid- in Trautmann 263.

Ref : WP. II 537 f., WH. I 130f., 133;

See also : vgl. kăi-3 (oben S. 519) und sk̂āi- (unten).

Pages : 916-917

PIET : 2458

1713. (s)k(h)ai-, (s)k(h)ai-d-, (s)k(h)ai-t-

English : ‘to hit, kick’

German : ‘schlagen, puffen’

Material: Latin caedō, -ere (occīdō, etc.) 'to cut, strike, slay', caedēs 'slaughter, murder', caementum (caid-smento-) 'broken stone', caelum 'chisel' (caid-slo-), caia (caid̯ā) f. 'bludgeon', caiō, -āre 'to cut, strike', ancaesa 'vessels decorated with carving', ancīle n. 'small shield' (ambi-caid-sli-).

k(h)ai- in Middle Dutch heie 'ram block', Middle High German and New High German heie 'mallet, wooden hammer, ram'; Middle Dutch heien 'to strike, push, ram'; Swiss German heien 'to stomp, break hemp'.

khai-t- in Armenian xaitʿ 'to pierce, stab', xaitʿem 'I stab', xitʿam 'I am anxious', xitʿ 'distress, intense pain'; in contrast, xirt 'timid, anxious, suspicious' derives from khid-ro-.

Ref : WP. II 538, WH. I 44, 45, 129, 130, 131; über Sanskrit khidáti ‘reißt, drückt’ (ə), sekundär khédā f. ‘Druck, Last’ s. J. Wackernagel Stud. A. Grierson, 826-28.

PIET : 2459

1714. sḱāi-, sḱəi- : sḱī-

English : ‘to glimmer (of wet things); shadow’

German : ‘gedämpft schimmern; Schatten (Abglanz)’

Derivative: sḱiḭā- ‘Schatten’; sḱī-ro- ‘klar’

Material: Sanskrit chāyā́ ‘gloss, shimmer, shadow’; Avestan a-saya- ‘he who casts no shadow’; New Persian sāya ‘shadow, protection’.

Greek σκιᾱ́ f. (sḱiḭ-ā) ‘shadow’, σκιερός, Homeric σκιόεις ‘shady, dark’, σκίρον ‘sunshade’ (related forms = Albanian hir, with length Gothic skeirs); with the grade sḱā[i]-: σκηνή, Doric σκᾱνά́ ‘tent, stage, scene’, σκῆνος, Doric σκᾶνος n. ‘tent; body (as the shell of the soul)’; σκῆν ‘butterfly, moth’ (Hesychius); σκίναρ n. ‘body’.

Albanian hē, hie ‘shadow’ (sḱiḭā), hir ‘grace’ (= Greek σκίρον), (h)ona ‘shadow’ (skēi-n-), related to geg. huj ‘God’.

Old Icelandic skī n. ‘hypocrisy’ (: Greek σκιᾱ́), Gothic skeinan ‘to shine, illuminate, glitter’, Old Icelandic skīna (deverbative), Old High German Anglo-Saxon scīnan (deverbative), New High German scheinen (n-present), comparable to Old Church Slavonic sinǫti; whether Latin scintilla ‘spark’ derives from a similar root is uncertain (possibly from a derived sḱi-nto- ‘shining’).

Old Icelandic skīn n., Old Saxon skīn, Old High German scīn m. ‘appearance, shine’; Anglo-Saxon scima, Middle High German scheme ‘shadow’, New High German Schemen ‘shadowy figure’, Old Icelandic skimi m. ‘gloss’, New High German schimmern, Schimmel, etc.

Gothic skeima ‘light, torch’, Old High German and Old Saxon scīmo, Anglo-Saxon scīma m. ‘light, shine’; Middle High German scheim (deverbative); without s-, likely related to Norwegian hīm, hīma, as well as skīm ‘thin layer, membrane’ (meaning ‘translucent’, comparable to Old Icelandic skjār m. ‘transparent skin, window frame’); Gothic skeirs ‘clear’.

Old Icelandic skīrr, Anglo-Saxon scīr ‘transparent, bright, pure’, Middle High German (and Middle Dutch) schīr ‘pure’, New High German schier; Old Icelandic skærr ‘clean, clear’ (skairi-r), Old Frisian skēria ‘to purify’.

Latvian seja (k̂ei̯ā) ‘shadow, reflection, face’;

Old Church Slavonic sijati, sinǫti ‘to shine, become bright’, sěnь ‘shadow’ (alongside stěnь for scěnь); Czech čirý ‘pure’, Russian щīрый ščíryj ‘true, genuine’ (Gothic loanword), Church Slavonic širъ ‘open’, Adv. širý, etc.;

Tocharian B skiyo ‘shadow’ (= Greek σκιά̄).

Ref : WP. II 535 f., WH. I 131, Jokl L.-U. 60 ff., Trautmann 304.

Pages : 917-918

PIET : 2457

1715. (s)kamb- und (s)kemb-

English : ‘to curve, bend’

German : ‘krümmen, biegen’

Derivative: (s)kambo- ‘krumm’

Material: Greek σκαμβός ‘crooked, bowlegged’; Old Irish camb ‘crooked’, Welsh Cornish cam, Breton kamm (similar meanings), Gaulish in Cambio-dūnum ‘Kempten’, Breton camhet an rot ‘rim of a wheel’ (cambitā); reduced grade km̥b- ‘to turn = to bend, to change, to exchange’ and ‘to twist together, bind’ in Gaulish-Latin cambiāre ‘to change, to exchange’ and Middle Irish cimb ‘tribute, silver’, Old Irish cimbid ‘prisoner’, cimbe ‘captivity’.

With e-vocalism: Greek κόμβος m. ‘band, loop’, κομβόω ‘to tie’; Norwegian hempa ‘clothing strap, loop, handle’ (also ‘material made from hemp’, which is certainly influenced by hamp ‘hemp’).

From a basic meaning of ‘to walk crookedly’, we include: Greek σκέμβω ‘to limp’ inferred from the name Σκόμβος; Swedish skumpa ‘to limp’, skimpa ‘to hop, dance’; Old High German scimpfan ‘to make jokes, to play, to mock’, New High

German schimpfen, Schimpf; New High German (New Dutch) humpen, humpeln (or related to keub- see 590 f.).

(s)kamb- is reminiscent of kam-, kamp- ‘to bend’ (see above p. 525); its relation to (s)kemb- remains unclear; likewise, the connection to the non-nasal base for ‘to bend’ or ‘hook’ is uncertain (compare Lithuanian kimbù, kìbti ‘to hang on’): kabù, -éti ‘to hang’, kabìnti ‘to hang’, kablỹs m. ‘hook’, kabẽ f. ‘fastener, hook’ (but also e-forms like kebẽklis ‘hook’).

Old Church Slavonic skoba f. ‘fibula’, Russian skobá ‘clamp’, alongside Old Icelandic hōp n. ‘small bay’, Anglo-Saxon hōp ‘ring’; in contrast, Old Icelandic hespa ‘iron clamp’ corresponds to Anglo-Saxon hæpse, hæsp, Middle High German haspe, hespe, New High German Haspe, Häspe, Dutch hespe ‘hip joint’, with Middle Dutch also meaning ‘hoe’, relating to kap-, see above p. 527.

Ref : WP. I 346, 350 f., II 539 f., WH. I 148 f., Trautmann 112, 116.

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PIET : 1049

1716. (s)kand-, (s)kend-

German : ‘leuchten’

See also : s. oben S. 526 (kă̆-).

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PIET : 0

1717. (s)k(h)ed-, (s)k(h)e-n-d-

English : ‘to crush, scatter’

German : ‘zerspalten, zerstreuen’

Comments : (Erweiterung von sek- ‘schneiden’)

Material: Sanskrit skhadatē (unattested) ‘splits’ (skh̥d-); Avestan sčandayeiti ‘breaks, destroys’, skənda- m. ‘destruction’, etc.; Middle Persian škastan ‘to break’;

Armenian šert ‘splinter, wood chip’ (skhedri-).

Greek σκεδάννυμι (Aorist also without s-: ἐκέδασσα, ἐκέδασθεν) ‘to split, to shatter, to scatter’; ablaut form σκίδνημι, as well as σκίδναμαι, κίδναμαι ‘to disperse (of crowds)'; σκιδαρόν · ἀραιόν (Hesychius).

Albanian tshanj, tshaj ‘to split, to tear, to plow’ (sked-nḭ̯ō); Latin scindula, scandula f. ‘shingle’;

Middle English scateren ‘to scatter’, English scatter, shatter ‘to break’; Middle Dutch schateren ‘to tear apart with a crash, to laugh loudly’.

Lithuanian skedervà ‘splinter’, Latvian škedēns ‘small, split piece of wood’; Lithuanian kedéti ‘to shear’, kedénti ‘to pick, to curl wool’;

Old Church Slavonic skǫdъ ‘arm, small’; Russian щедрый (ščédryj) ‘generous’ (‘squandering, breaking apart one’s possessions’), Slovenian ščedljìv ‘thrifty’ (‘stingy = cutting away’).

Ref : WP. II 558 f., WH. II 488 f.

Pages : 918-919

PIET : 2486

1718. sk̂ed-

English : ‘to cover’

German : ‘bedecken’

Material: Sanskrit chadati (unattested), chādáyati ‘to adorn, to cover’, chattra-m ‘umbrella’, chadíṣ- n. ‘cover, roof’; Avestan sādayantī- ‘a garment’ (related to Scythian trousers), Afghan psōləl ‘to put on, wear’ (pati-upa-sad-); Old High German hāz m., Middle High German hæze n. ‘cloak, clothing’, Anglo-Saxon hæteru nominative plural n. ‘clothes’.

Ref : WP. II 558, Holthausen Altengl. Wb. 146.

Page : 919

PIET : 2485

1719. skĕi-

English : ‘to cut, separate’

German : ‘schneiden, trennen, scheiden’

Comments: Extension of sek-; initial sounds may also include sk̂-, skh-, sk̂h-, as seen in the derivatives.

Derivative: skai-to-, skoi-to- ‘board, shield’; sk̂id(ə)-ro-, sk̂id-to- ‘split’.

Material: I. Sanskrit chyati ‘cuts off’, participle chāta-, chitá- ‘cut off’, causative chāyayati (with sk̂-, as in:).

Avestan fra-sānəm ‘destruction’, sā-, sya- ‘to defend’.

Greek σχάω (skhəi̯ō, Impf. ἔσχων, Inf. κατα-σχᾶν) ‘to split, to divide’, σχάζω (a neologism, Schwyzer Gr. Gr. 1, 716) ‘to cut, to slit open’ and ‘to let down, hang loosely, to restrain, to be open’, σχάσις ‘the act of cutting, scarification; release’, σχάσμα n., σχασμός m. ‘incision’, σχαστήριον ‘lancet, bolt’, σχαστηρία ‘the rope used to separate the spectators at the racetrack’.

Latin sciō, scīre ‘to have learned, to know’ (‘to separate, to distinguish’), dēscīscō, -ere ‘to become rebellious, to dissociate’, scīscō, -ere ‘to decide (by vote), to resolve, to decree’ and ‘to seek to learn’, plēbīscītum ‘decision made by the people’, scītus ‘clever’ (similar to Middle High German geschīde, New High German gescheit from skēi-t-).

In the sense of ‘to excrete’ (compare Old Icelandic skīta on p. 921), Middle Irish sceïd ‘to break out’ (skei-i̯e-ti, Indo-European skei-), verbal noun sceith f. (from sceth, Indo-European ski-tā), from which: Welsh chwydu, Breton c’houeda, Middle Cornish hweža ‘to vomit’; from Irish scethach ‘provoking to break’ derives Old Icelandic skjaðak n. ‘dizzy fit’.

Middle Irish scïan f. ‘knife’, (skiḭenā) from which Welsh ysgïen ‘knife, sword’; Middle Irish scaīlid ‘lets go, disperses’ (skəi-l-), Old Irish erscaīliud ‘division’;

Old Icelandic skeina ‘slightly wounded’; as ‘splintered piece of wood, etc.’: Middle High German schīe m. f. ‘fence post’, Anglo-Saxon scīa m. ‘shin bone’, alongside (cf. Old High German bīa : bini ‘bee’) Germanic ski-nō(n) in Anglo-Saxon scinu f., scine-bān n. ‘shin bone’, Old High German scina ‘shin bone’, also ‘needle’, Norwegian skĭna ‘small disc’;

Old Frisian skidel ‘arm bone’ (-dla form); West Flemish schier ‘wood block’ (skī-ro); from ‘to distinguish’ derived: Old High German skērī ‘sharp, keen’ (skēiro); Middle High German schier ‘quick’, adverb. Old High German skēro, skioro ‘quick’, Middle High German schier(e) likewise, ‘fast’;

Latvian šk’ieva ‘splinter in wood’ and Lithuanian skivytas ‘piece’ likely have v- from dv-, so that for the d- expansion Lithuanian skíedžiu, Latvian šk’iežu;

Old Church Slavonic cĕvnica ‘lyre’ (originally ‘fistula’), Russian cĕvjë ‘grip, handle’ and ‘shin bone’, cĕvka ‘spool, tube; shin bone of the horse’, etc.; alongside with palatal: Lithuanian šeivà, šaivà, Latvian saiva ‘weaver's spool’ (Balto-Slavic kōi-u̯ā, (s)kēi-u̯ā, (s)k̂ōiu̯ā).

II. Dental extensions skĕ̆i-d, -t (d, t sometimes present-forming, sometimes the nominal formative -to):

A. Forms with -d; in Aryan and Armenian with sk̂-, in Baltic with sk-:

Sanskrit chinátti, thematic chindati ‘cuts off, splits’, causative chēdayati; chēda- m. ‘cut, section’, chitti- ‘the act of splitting’ (: Latin scissiō), chidrá- ‘splintered’, n. ‘split, hole’, chidira- m. (lex.) ‘axe, sword’ (: Avestan sidara-, Greek σκιδαρός, Old High German scëtar, Latvian šk’idrs ‘leaky’; fully graded Lithuanian skied-rà);

Avestan saēd- ‘to split’, avahisiδyāt̃ ‘may he split’, sidara- (unless to be read sidra-) n. ‘hole, opening, tear’, a-sista- ‘not split’, balūčī sindag ‘to split, break’;

Armenian c̣tim ‘scratch oneself, claw my skin with nails’;

Greek σχίζω ‘I split, I sever’, σχιστός (= Avestan á-sista-, Latin scissus) ‘divided, separated; divisible’, σχίδαξ ‘splinter, shingle’, σχίζα f. ‘piece’, σχινδαλμός, Koine σκινδαλμός ‘wood splinter’, ἀνασχινδυλεύω ‘to impale’; Macedonian σκοῖδος ‘authority’;

Latin scindō, -ere, scīdidī, scissum ‘to slit, tear, split’; scissiō ‘the act of splitting’;

Middle Breton squeigaff, New Breton skeja ‘to cut’ (-ž- from -dj-, skidi̯ō); Welsh ysgwydd (skeid-), Cornish scuid, Breton scoaz ‘shoulder blade’;

Old Irish scīath ‘shoulder blade, wing’ (þ stands for ð after scīath ‘shield’);

without initial s- perhaps Welsh cwys f. ‘furrow’ (kēid-tā);

Old High German scīzan, Anglo-Saxon scītan, Old Icelandic skīta ‘to excrete’ (‘to discharge’), Middle High German schīze f., Old Icelandic skítr m. ‘diarrhea’; Old High German scetar ‘thin, sparse’, Middle High German schiter(e) likewise, New High German (obsolete, Silesian) schitter (skidro- = Sanskrit chidrá- etc.);

Without initial s- perhaps Old Icelandic hīt f. ‘fur sack’;

Lithuanian skíedžiu, skíesti ‘to separate, to divide’, iterative skáidyti (: Gothic skaidan, Sanskrit chedayati), skiedà and skiedrà, skiedarà ‘span’, skíemenys pl. ‘the space through which the shuttle is thrown’, ap-skīdęs ‘frayed’, paskýsti ‘to disperse’; without initial s- (due to diss. loss) likely sukìdęs ‘tattered, frayed’;

Latvian šḱiedu, šḱiest ‘to disperse, to waste’, šḱiemeńi pl. ‘the threads crossing over the weaver's shuttles’, šḱīstu, šḱīst ‘to fall apart’, šḱidrs ‘leaky, thin’, skaîda ‘splinter’; regarding Latvian šḱieva ‘split’, see above p. 920;

Identical are Lithuanian skíedžiu, skíesti ‘to thin’, skýtas ‘thin liquid’; Latvian skaidīt ‘to dilute drinks’, šḱīsts ‘thin liquid’ (and ‘pure, clear, chaste’), šḱīstīt ‘to clean, purify’, šḱīdināt ‘to make thin, liquid’, šḱidrs ‘thin liquid’; Old Prussian skīstan accusative ‘pure’, skīstai ‘chaste’;

Old Church Slavonic čistъ ‘pure’, čistiti ‘to cleanse’, čěšťǫ, čěstiti ‘to purify’, Church Slavonic čěditi ‘to sieve’; Russian ščíryj ‘genuine, true’; see also above p. 917;

B. Forms with -t:

Old Irish scīath m. ‘shield’, Welsh ysgwyd, Old Breton scoit, New Breton skoed likewise = Old Church Slavonic štitъ ‘shield’ (originally ‘board’), alongside with attenuation Old Prussian staytan (reads as scaytan) ‘shield’ and Latin scūtum likewise;

Old Icelandic skīð n. ‘splinter, snowshoe’ (‘ski’), Anglo-Saxon scīd ‘splinter’; Old High German scīt ‘wood piece, splinter’ (skīto-), Middle High German schīten ‘to split’, schīden ‘to separate, divide’, geschīde ‘clever, astute’; Old Icelandic skīðī n. ‘sheath’;

Ablaut forms include Middle High German scheite ‘wood chip’ and weak-stemmed Old High German scidōn ‘to separate’, scidunga ‘separation’, Middle High German schit, -des m. ‘separation, distinction’;

Gothic skaidan ‘to separate’, Anglo-Saxon scēadan ‘to separate, to disperse, to spill’ (also Middle Dutch scheiden ‘to spill blood’); Old High German sceidan (participle ki-sceitan) ‘to separate’; Old Icelandic skeið n. ‘piece of space or time, course’, Old Saxon skēth m. ‘difference’, Middle High German scheit f. ‘separation, watershed’; Anglo-Saxon scēada, Middle Dutch schēde, Old Saxon skēðlo ‘parting’, Middle Dutch schēdel m., schēdele f. likewise, Old High German sceitilo likewise;

Old Icelandic skeið f. ‘weaver's comb’, pl. ‘sword sheath’ (‘originally the two wooden plates in it’), Anglo-Saxon skæð, scēað, Old High German sceida ‘sword sheath’, also ‘separation, boundary’, Old Saxon skēðia likewise, Anglo-Saxon sceaðel ‘weaver's comb’;

Middle High German schedel ‘skull, also dry measure’, Middle Dutch schedel ‘lid, eyelid’ (Dutch scheel ‘lid’), Middle Dutch schedel, schidele ‘box’ from skiþla-, Indo-European ski-tlo-, originally ‘(cut-off) skullcap’; based on a -to participle from skēit- or skēi-d- (cf. Latin scissus), Old High German scesso ‘rock’;

III. Labial expansions:

skĕ̄i-p-: Greek σκοῖπος m. ‘the groundwork beams on which the tiles rest’; σκῖπων ‘stick, rod’ (originally ‘split branch’), σκίμπους ‘rest bed’ (σκιμποπους), σκίμπω, σκίμπτω ‘to insert’; Latin scīpiō m. ‘stick’; see also p. 543 under k̂eipo- ‘stake’ and pp. 930 f. skēp-; Greek σκοίψ · ψώρα Hesychius (from peeling skin);

Old High German scivaro 'wood or stone splinter', New High German Schiefer, Middle Dutch schever, Middle English scifra, New English shiver 'splinter, small piece', Middle High German schebe f. 'waste when breaking flax', New High German Schäbe, English shive 'slice', furthermore (as 'cut piece of a trunk').

Old Icelandic skīfa, Old Saxon skībа, Old High German scība 'disk, roll, cylinder', New High German Scheibe, which relates to Old Icelandic skīfa 'to split, to divide

into slices', Middle Dutch schīven, Middle High German schīben 'to roll, to slice a cone' (slicing a cone through distortion), Old Frisian skīvia 'to divide'.

skei-b-: Gothic, Old Icelandic, Anglo-Saxon skip n. 'ship, boat' ('hollowed-out dugout'), Old High German scif, scef 'ship, weaving shuttle' also 'vessel,' sciphi n. 'dish,' Middle High German schipfe 'shovel, grave tool'; related (as 'to cut = to distribute').

Old Icelandic skipa 'to allocate, determine, arrange,' Middle Dutch schippen the same; Old Icelandic skipta 'to divide, decide, change,' Anglo-Saxon sciftan, Middle Dutch schiften, schichten 'to divide, arrange';

Lithuanian skiẽbti 'to split,' Latvian šḱibît 'to chop, cut, to branch.'

Note by Andi Zeneli:

шиптар

Serbo-Croatian

Etymology

Borrowed from German Schifter.

Pronunciation

IPA(key): /ʃîptar/

Noun

шиȉптар m (Latin spelling šȉptar)

(regional, obsolete) turner (person who turns and shapes wood etc. on a lathe)

Шиптар

Macedonian

Pronunciation

IPA(key): [ˈʃiptar]

Hyphenation: Шип‧тар

Proper noun

Шиптар • (Šiptar) m (plural Шиптари, feminine Шиптарка, relational adjective шиптарски, diminutive Шиптарче)

an Albanian man (especially one from the former Yugoslavia)

Synonyms: Албанец m (Albanec); (archaic) Арнаут m (Arnaut)

Declension

Declension of Шиптар

Related terms

шиптарски (šiptarski)

Serbo-Croatian

Alternative forms

Шћѝпетā̀р (archaic)

Pronunciation

IPA(key): /ʃî̀ptaːr/

Hyphenation: Шип‧тар

Proper noun

Шиȉ̈̀птā̀р m (Latin spelling Šïptār)

Ref : WP. II 541 ff., WH. II 493 f., 495 f., 503, Trautmann 263 f.

Pages : 919-922

PIET : 2463

1720. skĕi-bh-, -p-, nasalized ski-m-bh-

English : ‘slant; to limp’

German : ‘schief, hinken(d)’

Material: Old Icelandic skeifr 'crooked' (skoipo-), Anglo-Saxon scāf, scāb the same (in scāf-fōt 'crooked-footed'), Middle Dutch schēf the same (New High German dialect scheif), woneben (skēipo-) Middle High German (Middle Dutch New Dutch) schief, and (as Germanic skibba-) Hessian-Franconian schepp 'crooked,' as well as (as Germanic skippa-) Middle High German schipfes adv. 'crosswise.'

Lithuanian paskybei 'crosswise,' skybas 'wedge-shaped piece of land'; Latvian šḱībs 'crooked,' šḱieb-u, -t 'to tilt, to lean crookedly'; cf. Greek σκίψαι · ὀκλάσαι. Αχαιοί Hesychius;

nasalized Greek σκιμβός 'lame,' σκιμβάζειν 'to limp.'

Indo-European skĕi-p-, -bh- derived from skĕi-, cf. skai-u̯o-s (skəi-u̯o-s) 'crooked, left'; alongside Middle High German schie-f stand schæhe and schie-c; possibly related to the non-expanded root Norwegian skina, skjena 'to incline,' Old Swedish skena 'to go through' (of a horse), with ablaut Norwegian skeina 'to fly crookedly to the side.'

Ref : WP. II 546, Wissmann Nom. postverb. 151.

Page : 922

PIET : 1032

1721. (s)kek-, skeg-

English : ‘to spring, move quickly’

German : ‘springen; lebhafte Bewegung’

Material: Greek κεκῆνας· λαγωούς. Κρῆτες Hesychius ('hare' as 'leaper');

Old Irish scēn 'fright' (skek-no-); scochid, younger scuchid (skoketi) 'to yield, to go away, to come to an end' (conjunctive form scess-, perfect form scāich 'went away, was over'); di-ro-uss-scoch- 'to surpass' ('to jump forth'), Welsh ysgogi 'to stir,' Breton diskogella 'to shake.'

Old High German scehan st. v. 'to hurry, to go quickly'; Middle High German, New High German geschehen; Anglo-Saxon scēon Swedish v. 'to happen, to hurry'; Middle High German schehen Swedish v. 'to ride quickly, to hurry.'

Old High German skihtīg 'timid' (Gothic skōhsl n. 'evil spirit, monster' as 'one who comes forth' or 'shaking' related to this); factitive Middle High German schicken ('to cause to happen') 'to prepare, to arrange, to send,' New High German schicken; Old High German gesciht 'event,' New High German Geschichte.

Middle High German schiht 'arrangement, layer (among miners, and elsewhere)'; with grammatical variation: Old Icelandic skaga 'to protrude, to stick out,' skagi m. 'cape,' elongated skōgr m. 'forest'; Anglo-Saxon tōscecgan 'to separate,' sceaga m. 'thicket' (derived from 'forest'); also Old Icelandic skegg n. 'beard' (skaggja-), Anglo-Saxon sceagga 'hair,' Old Icelandic skeggja f. ' battle axe (man with long beard) ' (cf. New High German Barte the same).

Church Slavonic skokъ m. 'jump', perfective Old Church Slavonic skočiti, imperfective skakati 'to jump'; with alternation sk : ks, Lithuanian šókti 'to jump', Latvian sâkt 'to begin', Lithuanian šankìnti 'to make jump'.

Auslautvariante auf -g-: skeg- 'to hurry, to jump, to shake' (= 'to make jump') in: Sanskrit khajati 'to stir up' (Dhātup.), khája- m. 'stirring', khája-, khajaka- m. (lex.) khajā f. 'stirring stick, butter churn'; Old Icelandic skaka st. v. 'to swing, to chop', Anglo-Saxon sceacan 'to shake' (English shake); to hurry, to depart, to flee.

Old Saxon skakan st. v. 'to depart, to flee' (New Dutch schacken 'to shake, to move'); Old High German unt-scachōndes 'fluctuating'; Old High German scahho m. 'promontory', Middle High German schache m. 'a piece of isolated forest', New High German Bavarian Schachen the same, Old Icelandic skekill 'cape'.

The origin of Old Frisian skāk m. ‘booty, robbery’, Old High German scāch m. ‘robbery, robbery’, Anglo-Saxon scēacere, Old High German scāhhari ‘robber’, New High German Schächer (actually ‘to wander, or run with the loot’) is questionable.

Ref : WP. II 556 f., Trautmann 262.

Pages : 922-923

PIET : 2482

1722. (s)kel-1

English : ‘to cut’

German : ‘schneiden’

Comments: not reliably separable from kel- ‘to strike’ and kel- ‘to stab’ (above p. 545 f.).

Derivative: kolā ‘particle’; skēlā ‘cut-off’ (’braincase’), skol̥iā ‘split-off’, skol-mā ‘sword’, (s)kōlo- ‘spear’.

Material: Sanskrit kalā́ ‘small part’ (: Serbo-Croatian pro-kola ‘part of a split whole’, initially related to Old Church Slavonic koljǫ ‘to stab’ and ‘to split’, above p. 546);

Armenian čelkʿem ‘to split, to smash’; probably also kʿeli ‘steering oar’ (meaning similar to Anglo-Saxon helma, see below); based on sk̂- (with a palatal that does not occur elsewhere), we find ċelum ‘to split’;

Greek σκάλλω ‘to scratch, to dig’; σκαλίς ‘hoe, karst’; σχαλίς ‘wooden fork as support for upright hunting nets’ (under the influence of σχάζω ‘to slit, to cut open’, σχάσμα ‘incision’); σκαλμός ‘stake, oar socket’ (cf. Thracian σκάλμη, Old High German scalm, Anglo-Saxon helma, Sorbian čołm, Lithuanian kélmas); σκύλλω ‘to torment, to tear, to afflict’ (skol̥iō), κο-σκυλ-μάτια ‘leather scraps, waste from leather’, σκῶλος ‘sharp stake’ (cf. Lithuanian kuõlas ‘stake’; with ŏ: Old Church Slavonic kolъ ‘stake’, above p. 546); κωλύω ‘to hinder, to obstruct’ may be derived from κῶλος ‘stake’ (‘to stake down’), with the ending -ύω in contrast to λύω; σκόλυθρον ‘stool’, σκολύπτειν ‘to mutilate, to trim’ (Hesychius), ἀποσκολύπτω ‘to castrate’; κελεφός ‘leper’ (related to a meaning of ‘scab peeling from the skin’, cf. Middle English scalle ‘grind’, New English scall (northern dialect), Swedish skål ‘rash on the mouth’);

Maybe Albanian helm ‘poison, sharp drink’ by Andi Zeneli

Thracian σκάλμη ‘sword, knife’ (skolmā);

Albanian halë 'scale, thorn, splinter, beard of the ears' (skoli̯ā = Gothic skalja); holë 'thin, fine, delicate'; f. 'delicateness' (skēl-); hel 'awl, point'; hele 'skewer, spear, lance' (= σκῶλος); perhaps shtel' 'open, make shiny, sharp, ignite, kindle' (Lithuanian skìlti also 'strike fire').

Latin siliqua 'pod of a leguminous fruit' (from which silicia 'fenugreek, horned seed'), derived from sciliqua, older sceliquā: Old Church Slavonic skolьka 'oyster'; Latin silex, -icis 'flint' derived from scilec- older scelic-; compare Middle Irish sce(i)llec 'rock' (ending akin to Old Irish carraic 'boulder').

Without initial s- perhaps related here: Latin culter, -trī 'knife' (kel-tro-s, kol-tro-s or kḷ-tros); celtis f. 'chisel' does not exist, see Niedermann, Mus. Helv. 2, 123 f.; Welsh chwalu 'to scatter', Cornish scullye, sculye, Breton skuĺa.

Middle Irish scoilt, scailt 'split', scoiltim 'I split', British with a shift from sk- to ks- (hw-): Welsh hollt 'split', Cornish felẑa (umlaut) 'to split', Breton faouta; Middle Irish sceillec 'rock' (see above); perhaps Middle Irish scellān 'same, kernel'.

Old Irish colainn 'flesh', Welsh celain 'corpse' (kolanī); Welsh caill, Pl. ceilliau 'pod', Breton kell; Gaulish callio-marcus 'horse testicle' derived from older callio marcī 'horse testicle'; compare Gaulish ebulcalium (from epālo-callion) alongside epo-calium (epo-callion) 'horse hoof'.

Gothic skilja ‘butcher’; Old Icelandic skilja ‘separate, distinguish, decide’, skil n. (i after skilja) ‘difference, decision, notice’, skila ‘to decide’;

Dutch verschillend ‘different’ (skiljand); Middle Low German schelen ‘separate, distinguish’ (schele ‘difference, deficiency, limit, boundary’) = Anglo-Saxon scielian ‘divide, remove’ (skelōn);

Gothic skildus ‘shield’, Old Icelandic skjǫldr m. (from which Middle Irish. scell), Anglo-Saxon scield, Old Saxon scild, Old High German scilt all sharing the same meaning. (-tu- stem besides Lithuanian skìltis ‘cut-off disc’); also Gothic skillings, Old High German scilling ‘small coin, shilling’ from skildu-lings;

Gothic skalja means "brick," Old Icelandic skel (feminine) translates to "shell," Anglo-Saxon sciell (feminine) means "husk, shell," Middle Dutch schelle (feminine) translates to "shell, fish scale," Old High German scăla means "husk, shell," Middle High German schale also means "stone slab," and Anglo-Saxon

scealu translates to "husk, shell." Old High German fuaz-skal means "wooden peg used as a closure for the foot," while New High German Schelle refers to "manica, compes, numella," and Hand-, Fußschelle ‘includes hand and foot shackles’.

Old Icelandic skjall (neuter) means "skin," Anglo-Saxon sceallan (masculine, plural) translates to "testicles," and Old Frisian skall has a similar meaning (with a connection to Welsh caill). Old Icelandic skalli (masculine) means "bald head" or "cut-off skull," and it also appears in Norwegian and Swedish as skalle. The older Swedish word skulle means "skull," while the older form skolla refers to a "thin plate." In Old High German, scollo (masculine) and scolla (feminine) " a flat, brittle piece of something, chiefly of earth (a clod) or ice (a floe), earth, field, agricultural ground."

With the lengthened grade skēl- (cf. Albanian holë): Old Icelandic skāla f. ‘drinking bowl, balance bowl’; Old High German and Old Saxon scāla ‘bowl’; Old Saxon skola, Anglo-Saxon scolu ‘division, group’.

Note:

𐌇𐌀𐌋𐌘𐌉𐌀
Etruscan

Etymology

𐌇𐌀𐌋𐌘 (*halχ*) + -𐌉𐌀 (*-za*, diminutive suffix).

Pronunciation

IPA(key): /halk.tsa/

Noun

𐌇𐌀𐌋𐌘𐌉𐌀 • (halχza)

1. *The meaning of this term is uncertain. Possibilities include:*
    1. *diminutive of* 𐌇𐌀𐌋𐌘 (*halχ*): a small kind of vessel.
    2. *diminutive of* 𐌇𐌀𐌋𐌘 (*halχ*): a small sacrificial animal.

Inflection

Locative: ⊟ᚤᚳᛉᛁᛈ (halχze)

Albanian hollë ‘thin, small’, halë ‘needle’, halëzë ‘small needle’

(-*za*, diminutive suffix Albanian, Tsakonian).

Without the initial sound s-: Gothic hallus m. ‘rock’ (kol-nu-), Old Icelandic hallr m. ‘stone, rock’, hella f. of the same, Finnish loanword kallio of the same, (hallj[ōn]). Old Icelandic hellir ‘cave’, Swiss Hell ‘stone slab’, etc.; see above p. 544.

Old Icelandic hold n. ‘flesh’, Anglo-Saxon hold n. ‘corpse’, Anglo-Saxon holdian ‘to cut open’, hyldan ‘to skin’, Old Icelandic hylda ‘to cut open’ (based on a participle kl̥-tó-m); Old High German scultirra, Anglo-Saxon sculdor ‘shoulder’ (skl̥-dhrā ‘shoulder blade as shovel, as digging tool’).

With the form -mo- and the meaning 'cutting tool; cut wood; hollowed-out canoe, boat': Old Icelandic skǫlm f. 'prong of a fork, pod', plural 'scissors', Low German East Frisian Dutch schalm 'thin board', Old Icelandic skalma-trē 'split tree', Old High German scalm 'boat'; also possibly Old High German scalmo 'plague, disease, corpse';

Middle High German schalm(e) the same; related to skelmo ‘worthy of death’ (skalmian-), Middle High German Middle Dutch schelm(e) ‘villain’;

compare Albanian helm ‘mourning, poison’;

without initial s-: Anglo-Saxon helma, English helm ‘handle of the steering oar, rudder’, Middle High German halm(e), helm ‘axe handle’, Old High German helmo, halmo ‘rudder pin’, Dutch helmstock the same, Middle Dutch holm ‘crossbeam, yoke carrier’, Old Icelandic hjǫlm f. ‘rudder’, hjalm-vǫlr ‘rudder pin’;

skol-dhā ‘(cut) pole’ is likely the basis for Old High German scalta ‘bumpers, boat hook’, scaltan ‘to push with a pole’, New High German schalten also ‘to switch on (= to thrust in between)’ and metaphorically ‘to govern’, dialectally also ‘to split’, Old Saxon skaldan ‘to push a vehicle forward’, Middle High German schalte, Old Icelandic skalda ‘ferry’, Middle High German schalter, schelter ‘bolt’, New High German Schalter ‘sliding window, pole, boat hook’;

With the form -go-: Middle Dutch schalk ‘spar support’, East Frisian schalk ‘wood block as a base’, Bavarian schalken ‘to split’; Swedish skulk ‘cut stump’;

Lithuanian skeliù, skélti ‘to split’ (accent on skílti), skilù, skílti ‘to split oneself’; ‘to strike fire’ (intonation of the heavy base, as in kélnės); skalà ‘wood chip, splinter’, iterative skéldėti ‘to burst, crack’; Latvian šḱeĺt ‘to split’, šḱēlêt the same, šḱēle ‘cut piece’, etc.; regarding Lithuanian kélmas see above p. 546;

Old Church Slavonic skala ‘rock, stone’ (the meaning ‘shell’ borrowed from Old High German scāla the same), Slovenian skála ‘thin board; splinter’, Russian skalina ‘peeled birch bark’; skolьka ‘shell’ (see above Latin siliqua), Russian ščelь ‘cleft’, Slovenian ščalja ‘splinter’, Polish skalić się ‘to split, crack’; Hittite iškallāi- ‘to tear, to slit’.

The root expansion skel(e)-p- may relate to the Sanskrit kálpatē meaning "is arranged, is allotted," kalpáyati meaning "arranges," and kl̥ptá meaning "finished, prepared," which is comparable to the Avestan hu-kərəpta- meaning "well-formed," although it could also connect to kəhrp- meaning "shape."

The Greek word σκάλοψ means "mole" (as in "digger"), while σκόλοψ refers to a "sharp stake." In Latin, scalpō means "to scratch, engrave, dig, cut with a sharp tool," and is related to scalprum and scalper, which denote "sharp tools for cutting and chiseling." The verb sculpō, originally derived from scalpō, carries similar meanings.

The Old High German word "schelifa," the Middle High German and New High German dialect "schelfe," meaning 'leathery shell'; the Middle Dutch "schelver," meaning 'peeled piece'; "schulvern," meaning 'to flake off'; the Old Icelandic "skjǫlf," meaning 'bench'; the Anglo-Saxon "scielfe," meaning 'floor, level, board enclosure'; "scielf" (masculine), meaning 'rocky peak'; and the Middle Dutch "schelf," meaning 'board framework, shelf.'

without s: Gothic halbs, Old Icelandic halfr, Anglo-Saxon healf, Old Saxon half, Old High German New High German halb (originally ‘divided’); Anglo-Saxon hielfe ‘grip, handle’ (English helve), Old High German Middle High German halb ‘handle’, New High German dialectal halb, helb ‘stem’; Old High German halftra ‘bridle’, Anglo-Saxon hælftre ‘halter’ (from ‘handle’);

Lithuanian kálpa ‘crossbeam on a sled’, kìlpa ‘stirrup, loop’, kìlpinis ‘crossbow’, Old Prussian kalpus ‘rung stock’; Lithuanian sklempiù, sklem̃pti ‘to hew smooth, to polish’.

Root extension skel(e)-b-: Old Icelandic skalpr ‘ship’, Danish dialect skalp ‘seed pod, husk’, Middle Dutch schulpe, scholpe ‘shell, scale’, Danish skulp, skulpe ‘pod, fruit husk’, Norwegian skolp ‘pod, husk’, English skalp (nordic loan) ‘skull, brain case’, Old Icelandic skelpa f. ‘grimace’, skolpr ‘hollow chisel’; Old Church Slavonic sklabiti sę ‘to open the mouth, to smile’, Czech škleb ‘snarl’.

i-extension: sklei-, sklei-d-, sklei-k-, sklei-p-: Old Icelandic slíta ‘to tear, destroy, spend’ (slitna intransitive ‘to break’), Anglo-Saxon slītan ‘to tear’, Old Saxon slītan ‘to split, cleave’, Old High German slīzan ‘to split, tear, use up’, New High German verschleißen, schleißen, Old Icelandic slit ‘slit, tear, wear’, Anglo-Saxon geslit ‘the bursting’, Old High German sliz, New High German Schlitz, Middle High German sleize, New High German Schleiße ‘splinter’; Old Icelandic slīðrar f. pl., slīðrn. pl. ‘sword or knife sheath’ as s(k)lei-tro-, -trā- from the unextended root sklei-.

Lithuanian skleidžiù, skleĩsti, Latvian skliêst ‘to spread, to turn pages’, Lithuanian sklaidaũ, -ýti ‘to leaf through back and forth’, reflexive ‘to disperse’, iš-sklaidýti ‘to disperse, to drive away’, sklį̃sti ‘to flow apart’; Lithuanian sklaidùs ‘dispersed’, Latvian sklaidis ‘a drifter, good-for-nothing’;

without initial s-: klaîdît ‘to drift around’, klîstu, klîdu, klîst ‘to err’, Lithuanian klýstu, klýdau, klýsti ‘to get lost’ (without d: Lithuanian klajóju, -óti ‘to wander around’, Latvian klaijât, -uôt as originally different kin); Old Prussian sclait, schlāit, schklait ‘but; without’, schklāits adv. ‘particularly, especially; otherwise’, adj. ‘plain, simple’; Anglo-Saxon slīfan ‘to splice’, English slive, Anglo-Saxon to-slǣfan ‘to split’, Middle Dutch slēf, Norwegian sleiv ‘large spoon’.

Ref : WP. II 590 f., WH. I 165, II 536 f., Trautmann 264.

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PIET : 2522

1723. (s)kel-2

English : ‘to be guilty, to owe’

German : ‘schuldig sein, schulden, sollen’

Comments : nur germ. und balto-Slavic

Material: Gothic skulan, Old Icelandic skulu, Anglo-Saxon sculan, Old High German scolan meaning ‘to be guilty, must, shall’, younger also solan, New High German sollen; Anglo-Saxon scyld feminine ‘debt’, Old High German/Old Icelandic skuld (declension); Gothic skula masculine ‘debtor’.

Old Lithuanian skelù and Lithuanian skeliù, -éti ‘to be guilty,’ skylù (skįlù), skìlti ‘to fall into debt,’ skolà ‘debt’; Old Prussian skellānts ‘guilty,’ ablaut skallīsnan feminine accusative ‘duty,’ poskulīt (paskollēt) ‘to admonish’;

without s-: Lithuanian kaltẽ ‘guilt,’ kaĨtas ‘guilty.’

Ref : WP. II 596, Trautmann 264 f.;

See also : vgl. (s)kel-4

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PIET : 2532

1724. (s)kel-3

English : ‘to dry out’

German : ‘austrocknen, dörren’

Material: Greek σκέλλω ‘to dry out, become dry’ (future: σκελῶ, aorist: ἔσκηλα; intransitive aorist: ἔσκλην, perfect: ἔσκληκα), σκελετός ‘dried out,’ masculine ‘skeleton,’ neuter ‘mummy,’ σκληρός ‘dry, hard, rough, unyielding,’ σκελιφρός ‘dried up, emaciated,’ σκληφρός ‘small and nimble,’ ἀ-σκελής 1. ‘without resistance’ (without σκληρότης); 2. ‘incessantly, from anger, from weeping’ (literally ‘unstoppable’); περι-σκελής ‘very dry, brittle, stubborn,’ περι-σκέλεια feminine ‘stubbornness.’

Swedish skäll ‘thin, meager, bland, sour,’ New Dutch schal ‘dry, withered,’ Middle Dutch, Middle High German schal ‘lacking flavor; murky, unclear,’ schaln ‘to become murky,’ Middle English schalowe ‘shallow, dull, superficial,’ English

shallow (also likely from Anglo-Saxon sceald ‘shallow, not deep,’ New Dutch scholl ‘shallow water’).

Without the initial s-: Old Icelandic hall-æri ‘bad harvest,’ Anglo-Saxon hall-heort ‘frightened’; Middle High German hel (-ll-) ‘weak,’ hellec ‘tired,’ New High German hellig ‘dull, exhausted from thirst,’ Middle High German hellegen ‘to tire, to trouble,’ New Dutch hal ‘dry, meager’; lengthened form New Dutch hāl, Dutch haal ‘dry,’ Middle Dutch hael ‘dried out, withered, bland’; Danish dialect hælm ‘quiet,’ Danish helme ‘to cease’ (‘to weaken, originally from heat or thirst);

Latvian kàlss ‘meager,’ kàlstu, kàlst ‘to dry up, wither,’ kàltêt ‘to dry.’

Ref : WP. II 597.

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PIET : 2533

1725. (s)kel-4 (erweitert klā-, klō-)

English : ‘to bend; crooked’

German : ‘biegen; anlehnen; krumm (auch sittlich: ‘verkehrt, unrecht’), verkrümmt’; bes. in Körperteilbezeichnungen; ‘biegsames Gelenk, Ferse, Knie, Hüfte’

Comments : (vgl. auch S. 611 f. kolə- ‘spinnen’)

Derivative: skelos- n. ‘Biegung’, skel-no- ‘krumm’

Material: Greek σκέλος masculine ‘shank,’ σκελίς, -ίδος ‘hind leg, hip’ (attic σχελίς), σκελλός ‘bow-legged,’ σκολιός ‘crooked; wicked,’ σκαληνός ‘humped, tilted, crooked,’ σκώληξ, -ηκος masculine ‘worm,’ σκωλύπτεσθαι ‘to curl, twist back and forth.’

Greek κελλόν ‘crooked, twisted,’ στρεβλόν, πλάγιον (Hesychius), reduced form κυλλός ‘crooked, lame,’ κυλλο-ποδίων (epithet of Hephaestus, derived from κελ-, κυλ-νός), κυλίνδω, -έω ‘to roll, to tumble’ (Ionic Attic καλινδέω), κύλινδρος ‘cylinder, roll, wheel’; κῶλον ‘limb,’ κωλέᾱ, Attic κωλῆ ‘hip bone, ham,’ κωλήν, -

ῆνος, κωλεός (of the same meaning), κώληψ feminine ‘knee pit, ankle’ (related to 1. -ap- above p. 50 f.); κωλώτης, -ου masculine ‘lizard’ (‘provided with limbs’); ὀκλάζω ‘to squat down’ (Frisk IF. 49, 99 f.); regarding κλόνις ‘coccyx’ see above p. 608.

Albanian tshalë, çalë ‘lame’ (skelno-);

Latin scelus, -eris ‘wickedness, villainy, crime’ (formally related to σκέλος); coluber, -brī ‘snake’ (‘coiling,’ from kelo-dhro-, kolo-dhro-); calx (see below).

Old High German (with the formative -ko-) scëlah (skélha-) ‘crooked, bent,’ New High German scheel (derived from Middle High German schilhen, New High German schielen), Anglo-Saxon sceolh of the same meaning, Old Icelandic (with grammatical variant) skjalgr (skelkó-) ‘crooked, squint-eyed.’

Icelandic skæll ‘crooked mouth,’ Old Icelandic skæla sik ‘to contort the mouth’; with labial extension: Old Icelandic skjalfa ‘to tremble, quake’ = Anglo-Saxon scielfan of the same meaning, English to shelve ‘to be sloped,’ Old Icelandic skjalfr, skelfr ‘trembling.’

Without the initial s-: Balto-Slavic kaliō̂ (koliō̂) ‘to lean against’ as seen in Lithuanian at-si-kaĩti ‘to lean against oneself,’ ãt-kalas ‘leaned against’; related to Balto-Slavic klana- masculine (klə-no-) ‘inclination’ found in Lithuanian klãnas ‘puddle,’ ablaut form klõnis masculine ‘valley’ (klā-ni-), klonẽ ‘lowland’; with Indo-European ō: Lithuanian kluõnas, Latvian kluõns masculine ‘threshing barn;’ also see above p. 509 klā- ‘to lay down.’

With Balto-Slavic -ul- = Latin -al- (ind. -ol[ə-]) and k̂-suffix: Lithuanian kùlšė, kùlšis ‘hip’ (with k- insertion: kulkšìs, kulkšnìs ‘ankle, talocrural joint’), Old Prussian culczi ‘hip’; with -k-suffix: Lithuanian kuĩnas masculine, kulnìs feminine ‘heel’ (kulk-n-), Proto-Slavic kulkā feminine ‘hip’ in Late Church Slavonic klъka ‘knee,’ Bulgarian kъ́lka ‘hip, thigh’ (related form is-kъlčъ́ ‘to dislocate’); Serbo-Croatian kȕk of the same meaning, and so on.

Latin calx ‘heel’ (from calcō, -āre ‘to tread, stamp,’ calcitrāre ‘to kick violently,’ calcar ‘spur,’ calceus ‘shoe,’ and Tarentine καλτίον derived from Oscan calc-tio); according to Trautmann, the Indo-European root noun is kolk- alongside kolk̂-.

Ref : WP. II 597 ff., WH. I 144 f., 248, II 492, Trautmann 114, 135 f., 145.

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PIET : 620

1726. (s)k$^{w}$el-5, (s)kel-

German : ‘tönen, rufen’

See also : s. oben S. 550 (kel-).

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PIET : 0

1727. (s)k̂el-

English : ‘to spring’

German : ‘springen’

Material: Sanskrit śalabha- m. 'grasshopper', śalúna- m. 'a certain insect', śālūra- m. 'frog';

Middle High German schel 'leaping, springing, agitated', schellec 'leaping, angry, wild', Old High German scelo 'jumping stallion' ('breeder'), New High German schälen 'to mount'.

Middle High German schelch 'buck deer'; Old Icelandic skelkr 'fear' denoting 'startled and leaping'; for Gothic and others, skalks 'servant' is thought to derive from a root meaning 'leaper, runner' and is dissimilated from skal-[s]kas-; Lithuanian šuolỹs 'gallop', Latvian suôlis 'step'.

Ref : WP. II 600.

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PIET : 2537

1728. skhel-

English : ‘to stumble’

German : ‘straucheln, fehltreten’

Comments : nur altind. und armen.

Material: Sanskrit skhálatē 'stumbles, sways, goes astray', skhalita- 'tottering and gone wrong; lacking something, insufficient'; Armenian sxalem, sxalim 'to stumble, err, sin, fail; to be missed, omitted, void; to cause a miscarriage', sxal 'error, mistake, deficiency; faulty, lacking, insufficient', sxalak 'tottering (while intoxicated)'.

Ref : WP. II 599;

See also : ob expressive Bildung zu (s)kel-4

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PIET : 2534

1729. (s)k̂em-

English : ‘disabled’

German : ‘verstümmelt’, auch ‘hornlos’

Material: Sanskrit śámala- n. 'error, harm'; Old Icelandic proper noun Hamall, Anglo-Saxon hamola, Old High German hamal 'mutilated' (New High German 'Hammel'); Old Icelandic hamla, Old High German hamalōn, etc. 'to mutilate'; with expressive -mm-: Old Icelandic skammr, Anglo-Saxon, Old High German scamm 'short'; Old High German hamm, hammēr 'mutilated'.

Ref : WP. II 560, Holthausen Awn. Wb. 105;

See also : dazu auch k̂em- oben S. 556.

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PIET : 1048

1730. (s)ken-(d-)

English : ‘to rift; to flay’

German : ‘abspalten; abgespaltene Haut, Schuppe, Rinde’

Comments: likely an extension of sek- 'to cut'; found only in Celtic and Germanic.

Derivative: (s)kend-no- 'skin'.

Material: A. Breton skant collective 'scales' (skn̥to-), Old Breton anscantocion plural 'insquamōsos', Welsh ysgythru 'to carve' (sken-tr-).

Old Icelandic skinn n. 'skin, hide' (from skén-to-, Proto Germanic skinþa-, compare with Lappish skidde and Runic ski[n]þa-leubaR); Anglo-Saxon scinn, English skin derived from North Germanic, as well as Middle Dutch schin 'a type of Russian leather money'; Middle High German schint f. 'fruit shell'; New High German Schindmähre, -aas; Dutch dialect schinde 'skin, hide; bast, bark'; related verb Old Saxon biscindian 'to strip bark, to peel'.

Old High German scinten, Middle High German and Middle Dutch schinden 'to flay, plunder, mistreat' (New High German schinden as a strong verb); Old Icelandic skān f. 'bark', New Icelandic also 'skin' (small layer); Middle Dutch schin 'dandruff in hair' (which led to New High German Schinn, Schinne); Middle Dutch schene 'thin skin, bast'.

B. Additionally, the Indo-European root (s)kend- is found in:

Old Irish ceinn 'scale, shell'; Welsh cenn (kend-n-); Old Cornish cenn-en 'skin, hide'; ysgenn 'to peel'; Middle Breton quenn 'skin'; Breton kenn m. 'skin', -ken 'skin' as in bu-gen 'barking layer', etc.; Breton (Vannes) skignan 'frog' (skenn̥ano-); Old Icelandic hinna f. 'thin skin, membrane' (skend-n-).

Compare with a-vocalism: Middle Irish scaindrim 'to split apart', scandrad, scaindred 'dispersion', scainder 'battle'.

Ref : WP. II 563 f.; Loth RC. 41, 405 f.

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PIET : 2493

1731. skendh-

English : ‘to plunge’

German : ‘untertauchen’

Comments : nur griech. und Baltic

Material: Greek σκινθός 'sinking'; Lithuanian skęstù, skę̃sti 'to sink, to drown'; Causative skandinù, -dìnti 'to drown'; Old Prussian auskiēndlai 'he is sinking'.

Ref : WP. II 565, Trautmann 265.

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PIET : 2495

1732. (s)keng-

English : ‘lame; slant’

German : ‘hinken; schief, schräg’

Material: Sanskrit sákthi- n. (= Avestan haxti-) 'thigh' (skak-thi-, Indo-European skn̥g-ti-; the -thi- corresponds to Sanskrit ásthi- 'bone', see p. 783); khañjati 'limps' (at least for skañj-), khañja- 'limping', khañjana-m. 'wagtail';

Greek σκάζω (only present and imperative) 'limps' (skn̥giō); Middle Irish scingim 'to spring' is likely a reinterpretation of Old Irish scend- 'to spring' (see under ĝhengh- 'to stride');

Old Icelandic skakkr 'limping, crooked', Swedish dialect skinka 'to limp'; without the initial s-: Old High German hinkan 'to limp', denominative Middle High German hanken.

Germanic skanka- in Norwegian skonk, skank f. 'thigh, shin', Anglo-Saxon scanca f. 'lower leg', Middle Dutch schenke 'thigh' (diminutive Middle High German New High German Schenkel), ablaut Old High German scinkel 'thigh', scincho m., scinca f. 'leg tube, thigh', New High German Schinken; on the other hand, Old Frisian skunka, New High German dialectal schunke (skn̥g-) the same

Without the initial s-: Middle High German hanke 'thigh, hip', Tyrolean Henkel 'thigh'; also late Middle High German schank m. 'frame, cupboard for drinking vessels' and Old Saxon skenkjan 'to pour' (from 'to hold the vessel tilted'), Old High German scenkan, Middle High German schenken (also 'to give'), New High German schenken; in addition, postverbal Middle High German schanc 'vessel from which something is given out = gift' and 'gift'.

A Germanic root skēh- in Old Icelandic skāðr 'crooked', Middle High German schæhe 'squinting', etc.

Ref : WP. II 564 f., F. Sommer Festschr. Debrunner 425 ff.

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PIET : 2494

1733. (s)kep-1

English : ‘to cover’

German : ‘decken, verdecken’

Comments : nur griech. und balto-Slavic

Material: Greek σκέπας, -αος n. 'cover, sheathing, protective roof', Ionic Attic σκέπη f. 'cover, protection, screen', σκεπάζω, σκεπάω, σκέπω 'to cover, to conceal, to protect'; Lithuanian kepùrė 'cap', Latvian cepure 'cap, hat; covering for grain heaps in the field', Russian čepéc 'hood', etc.

Ref : WP. II 559.

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PIET : 2487

1734. (s)kĕ̆p-2, (s)kŏ̆p- und (s)kă̆p-; (s)kĕ̆b(h)-, skob(h)- und skă̆b(h)-

English : ‘to work with a sharp instrument’

German : ‘mit scharfem Werkzeug schneiden, spalten’

Derivative: skab(h)-ro- ‘sharp’; skapā ‘dug-out’; skopelo- ‘rock’

Material: A. Forms with -b: (only the unambiguous Germanic forms are listed here; for the Latin and Slavic forms with b, see the root form with bh); skab- ‘to carve’.

Gothic gaskapjan st. V. ‘create’, Old Icelandic skepja, Old English scieppan, Old High German scepfen, Middle High German schepfen, from which New High German schöpfen; to the preterite Middle High German schuof, participle ‘created’, a new present ‘schaffen’ is formed, like Swedish skapa, Danish skabe; deverbative ō-verbs are Old Icelandic and Swedish skapa ‘make, arrange’, Old High German scaffōn ‘form, cause’ (Wissmann Nom. postverb. 73);

Old English ge-sceap n. ‘form, creature’, Old Saxon gi-scapu Pl. n. ‘fate’; Old Icelandic skap n. ‘form, state of mind’ etc.; -skapr e.g. in vin-skapr ‘friendship’; Old High German scaf m. ‘form, nature’, -scafund -scaft f., New High German -schaft; West Germanic skap n. ‘(carved) vessel’ in: Old Saxon skap n. ‘tub, ship’, Old High German skaf ‘vessel, tub’, from which scepfen ‘draw’ (early with strong inflection after scepfen ‘create’); diminutive Old Saxon skepil, Old High German skeffil ‘bushel’; ablaut Middle Low German schōpe ‘ladle’, Middle High German schuofe f. ‘scoop vessel’.

B. Forms with -bh: (including Latin and Slavic forms with ambiguous -b-).

Latin scabō, -ere, scābī 'to scrape, to scratch, to rub', scăbiēs f. 'scratching, scabbiness, mange', scaber 'rough, scabby'; with o: scobis f. 'shavings, hair dust', scobīna 'file, rasp'; Middle Irish (s)cīp (with bb) 'hand' (expressive reduplication); Gothic skaban 'to scrape, to shear', Old Icelandic skafa 'to scrape, to scratch', Anglo-Saxon scafan (Old Icelandic Anglo-Saxon past skōf, like Latin scābī); Old Dutch scaban 'to scrape, to scratch, (to cut) hair', Old High German scaba 'plane', Old Icelandic skafa 'plane tool'.

Old Icelandic skabb, Anglo-Saxon sceabb 'mange', Middle High German schebīc 'mangy, shabby', older New High German Schäbe 'mange', Old Dutch scavatho 'mange'; Icelandic skōfir f. pl. 'scratches, singed crust', Middle Dutch schōve (and schōpe) f. 'scale', Old High German schuoppa (the same).

Latvian skabrs (= Latin scaber) 'splintery, sharp', skabrums 'sharpness, roughness', Lithuanian skabùs 'sharp, cutting', skabù, -éti 'to cut, to chop, to branch', skóbti 'to hollow out', nuskóbti 'to pluck', skóbas, Latvian skābs 'sour' ('sharp, cutting'); Old Church Slavonic skoblь 'plane tool', Russian skóbelь 'plane'; according to Machek in Slavia 16, 208 f., also related is Old Church Slavonic chabъ 'bad', chabiti 'to spoil'.

C. Forms in -p:

New Persian kāfaδ, kāvaδ 'to dig, to split', kāf 'split', šikāftan 'to split';

Albanian kep 'to hew stones, to hew out' (Indo-European kopō or kapō), related to kmesë, këmés, kamés f. 'hoe, sickle' (kapnetiā), sqep 'corner, beak'.

Greek σκέπαρνος, -ον 'axe for hewing wood', σκόπελος m. 'rock, cliff' (Venetian skopelo-); κόπτω 'to strike, to cut; to disturb, to fatigue', κόπος m. 'strike', κοπάζω 'to tire', κόπις '(fatiguing) chatterer', κοπίς, -ίδος f. 'slaughter knife', κοπεύς m. 'chisel', κόπανον 'axe, pestle', κοπάς, -άδος 'sheared', κόμμα n. 'incision, section'.

With a-vocalism: Greek σκάπτω 'to dig, to hack', σκαπάνη 'hoe, digging tool', (σ)κάπετος 'ditch, grave, pit'; through misinterpretation from θάπτω: τάφος also forms with ϕ: ἐσκάφην, σκάφος 'the act of digging, grave', σκάφη, σκαφίς f., σκάφιον n. 'trough, hollow, basin', σκάφος 'hull of a ship'.

Venetian (Illyrian) River name Skopelantia 'Schefflenz' (Baden): Greek σκόπελος (Krahe PBB. 69, 486 ff.).

Latin capō, capus 'capon' ('cut', cf. Old Bulgarian skopьcь), due to the Romance descendants (Italian cappone, etc.) more accurately (with expressive pp): cappō; cappulāre 'to cut apart', concipilāre 'to chop into small pieces'; Latin a implies an ă̆-root skă̆p-; likewise, Latin scapulae 'shoulder blade, shoulder', Umbrian scapla 'scapula' (from its use as a digging tool or shovel).

Gaulish-Roman capanna 'hut' (: Serbian kòpa 'hayloft'), likely a Venetic-Illyrian element in Gaulish;

German hēbjō alongside habbō with expressive gemination, also habjō: Old High German hăbba, hăppa, heppa, Middle Latin hapia, Middle High German happe, heppe 'sickle, scythe'.

Baltic-Slavic skĕ̆pa- m. 'something separated' in:

Latvian šķ́ẹ̀ps 'spear, pike', šķ́ẽpele f. 'cut piece of wood'; ablaut Lithuanian skãpsnė f. 'piece of cloth'; Old Church Slavonic štaръ (from skēpos), Slovenian ščáp 'stick', Russian ščap 'cut (of a tree)', Russian ščepá 'wood chip', ščepátь, ščepítь 'to split'.

Old Church Slavonic skopьcь 'cut (off)' (New High German dialect Schöps), skopiti 'to cut off'; Lithuanian skãplis 'hollow axe', skãptas 'curved carving knife', skopiù, skõpti 'to hollow out with a knife', skoptùvas 'hollowing knife'.

Lithuanian kapóti, Latvian kapât 'to chop, to hew', Lithuanian kapõnė, Latvian kapāns 'chopping knife', Lithuanian kaplỹs 'hoe, digging tool', Latvian kaplis 'hoe', Lithuanian kãpas, Latvian kaps 'grave (hill)', Old Prussian enkopts 'to bury'.

Old Church Slavonic kopajǫ, kopati 'to dig', vъkopati 'to bury', Serbian kòpa 'hayloft, heap', Bulgarian kopá (and similar forms), etc.

Old Church Slavonic kopьje 'spear'; likely related to Slavic čeръ 'cut branch', in Russian dialect čoръ 'twig of the vine, vine shoot', Bulgarian čep 'branch', Serbo-Croatian čȅpur 'stalk', and similar terms; perhaps connected to the root kāp- 'piece of land' and kap-ut 'head' (see above p. 529 f.), as well as the following words for 'stick, staff':

Greek σκῆπτρον 'scepter', Doric σκᾶπτον (same as Ionic σκῆπτον) in σκηπτοῦχος 'scepter-bearer', σκᾶπος · κλάδος (as noted by Hesychius), σκηπάνη 'staff, scepter', Homeric σκηπάνιον (same as Doric σκᾱπάνιον, according to Hesychius); σκήπτω 'to support, to swing with force', intransitive and mediopassive 'to lean; to throw oneself forcefully onto something', σκηπτὸς 'sudden storm wind, bolt of weather, misfortune'; Latin scāpus 'shaft, stalk, stem, trunk', scōpa f. 'thin branch, twig', plural 'broom made of twigs', scōpiō, -ōnis m. 'the stalk on which grape berries hang; stem of asparagus', scōpus the same.

Old High German skaft 'shaft, spear', Old Saxon skaft 'spear', Dutch schacht 'quill, spear shaft', Anglo-Saxon sceaft m. 'shaft', Old Icelandic skapt n. 'shaft, pole, spear'.

Ref : WP. II 559 ff., WH. I 161 f., II 484 f., 489 f., Trautmann 117, 262, 265.

Pages : 930-933

PIET : 2488

1735. (s)ker-1

English : ‘to shrink, wrinkle; dry, thin’

German : als Basis von Worten für ‘einschrumpfen, runzeln; rauhe Haut, Schorf, Kruste; vertrocknet, mager, verkümmert’

Comments : wohl zu sker-3.

Material :

A. Unexpanded in Norwegian Swedish skare ‘hard-frozen crust on the snow’ Russian skorá, etc. ‘skin, animal skin’;

B. With Guttural expansion: Norwegian dialect skarka ‘frozen crust,’ skjerkna ‘to become hard from cold’; Norwegian dialect skrekling ‘weakling,’ skrakal ‘fragile, sickly,’ New Dutch schräkel ‘crippled being,’ Middle High German waltschrechel, -schreckel ‘goblin, faun’; Norwegian skråna (skrahnan) ‘to shrivel,’ skråen ‘dry.’

Middle Dutch schrā (skrēha-) ‘dry, lean,’ New High German schrāh (North Franconia) ‘the same,’ schrähelin (Upper Palatinate) ‘magical being, little creature,’ Old Icelandic skrælingj)ar (skrēhila-) Pl. ‘Eskimos,’ Norwegian skrælen ‘wretched,’ Icelandic skrælna ‘to shrivel,’ East Frisian verschrālen ‘the same;’ Old Icelandic skrā f. (skrahō) ‘piece of dry leather, etc.’

C. With dental expansion: Norwegian dialect skranta ‘to become lean’ (etc.); Middle High German schraz, with Germanic d: Old High German scrato ‘larvae, evil spirits, hairy,’ New High German Wald-schratt, with Germanic tt: Old Icelandic skratti ‘monster, wizard,’ Swedish skratte ‘goblin, ghost.’

Old High German scraz, screz, Middle High German schraz, schrez ‘goblin,’ New High German Bavarian schrätz ‘stunted person;’ Norwegian skrinn (skrenþa-) ‘dry,

lean, barren;' skreda 'weakling,' Middle Dutch schrāde 'thin, lean, puny;' Lithuanian skrentù, skręsti 'to crust over with a dry layer.'

D. A base existing only in Germanic u- base seems to be represented by Old Icelandic skrǫggr 'fox,' Norwegian skrogg 'wolf,' Icelandic skröggur 'old man,' Swedish dialect skragge 'devil,' Middle High German schröuwel 'the same' (Germanic skrawwa-), Old Icelandic skriūpr 'fragile, crumbly.'

Dental expansion: Old Icelandic hrūðr m. 'scab,' Old Saxon hrūtho m., Old High German rūda, riudī 'scab, mange,' Old Icelandic skrydda 'shriveled skin;' Old Lithuanian skraudùs 'brittle, rough,' skraudù, skraùsti 'to become rough;'

It is uncertain if Lithuanian krenkù, krèkti 'to curdle,' Latvian krecēt 'to become lumpy, clumpy,' and kręcumi 'remnant, frog spawn' can be associated with 'to shrink.'

Ref : WP. II 565 f.

Page : 933

PIET : 1581

1736. (s)ker-2, skerə- : skrē-

English : 'to spring, to turn'

German : 'springen, herumspringen', auch und eigentlich '(sich) drehend bewegen, schwingen'

Comments : nicht zu trennen von (s)ker- 'drehen'

Derivative: $sk_{e}ri$- 'Springerin'

Material: Sanskrit kiráti (kariṣyati, kīryátē, kīrṇa-) 'spreads out, pours, throws, hurls;' vi-kira, vi-ṣkira 'skimmer, a bird of the chicken family;' Ossetic kʿáliṇ 'to spill out.'

Greek σκαίρω (skr̥i̯ō) 'spring, jump, dance', σκάρος n., σκαρθμός 'jump', καρθμοί · κινήσεις Hesychius, σκάρος m. 'a sea fish', literally 'jumper';

Greek σκαρίς f. ‘spring worm’ Hesychius; ablaut σκιρτάω ‘to spring’; with the root ἀ- (bare suggestion) ἀσκαρίζω ‘to spring, to wriggle’, to which ἀσκαρίς, -ίδος ‘small intestinal worm, larva of a water mosquito’ is related;

Σκίρτος, Σκιρτός ‘Leaper, name of a Satyr, AP7.707 (Diosc.), Nonn. D. 14.111; Σκίρτοι, attendants of Dionysus, Corn.ND30.’

σκιρτών ‘ῶνος, ὁ, wanton, ἄνδρες Eun.Hist.p.259 D.’

The Scirtari or Scirtones were an Illyrian tribe. The Scirtari were part of the Pirustae. The Scirtari had 72 decuriae. By Andi Zeneli

Old High German scerōn ‘to be mischievous’, Middle High German scher(e)n ‘to hurry’, New High German sich scheren ‘to pack oneself’, Middle Dutch scheren ‘to mock, to jeer’ and ‘to run, to hurry’, Old New Dutch scern n. ‘illusion, derision’, Old High German scern m. ‘joke, mischief’ (scirno ‘actor’), Old Icelandic skāri m. ‘young seagull’, skirja f. ‘young cow’, Middle Dutch scherke ‘type of small seagull’ (from erratic flight);

skrē- perhaps in Middle High German schrājen, schræn ‘to splash, to spray’, schrā f. ‘hail, frost, snow’, schrāt m. ‘water droplet, splash’ and Old Icelandic skrā-ma-sk ‘to flee’, Swedish skrämma ‘to scare’ (to make jump);

Anglo-Saxon secge-scēre ‘cicada locusta’, compare Lithuanian skėrỹs, skėrẽlis ‘grasshopper’ (: Greek σκαρίς, ἀσκαρίς); bait. Finnish Skērijā : west Russian Ščara; Old Prussian Skarra (Skarā); Old Church Slavonic skorъ ‘quick’; very uncertain Old Church Slavonic ašterъ, Russian jáščerica ‘lizard’ (anlaut a- related to the Indo-European preposition ō).

An extension skreg- in Old High German screcchōn ‘to start, to jump, to spring’, hewi-screcko ‘grasshopper’, causative screcken ‘to make jump, to frighten’, New High German schrecken, etc.; Wissmann Nom. postverb. 190.

d-extension (s)kre-d- and (s)ker-d-:

Sanskrit kūrdati ‘jumps, hops’ is not certain; Greek κράδη f. ‘wing, peak’, κραδάω ‘to sway, to swing’, κραδαίνω the same; κόρδᾱξ ‘merry dance in comedy’, (σ)κορδίνημα ‘dizziness’, σκορδινᾶσθαι ‘to stretch while yawning, to be excited’ (possibly also κορδύλη ‘club, bulge, headgear’);

Albanian hardh-ëlë, -ëjë, -itsë ‘lizard’ (skord-); Latin cardō ‘hinge; turning point’ (‘pivot’; from the unwitnessed root also Anglo-Saxon heorr(a), Old Icelandic hjarri ‘hinge’ and related to Indo-European t: Old High German scerdo ‘hook’);

Middle Irish ceird ‘the act of walking’, Old Irish fo-cerdaim ‘I to throw oneself (on a bed etc.)’, Welsh cerddaf ‘I wander’ (with a different vowel position, Old Breton credam ‘I go’), alongside without d the causative cuirithir (kor-e̯i̯e-trai) ‘throws, lays, sets’; with Welsh go-gerdd f. ‘burlesque’ compared to New High German Scherz;

Old Icelandic hrata ‘to fall, to sway, to hurry’, Anglo-Saxon hratian the same (alongside also hraþian, hradian with Indo-European t; Old High German hardilla ‘white wagtail’ = ‘wiper’); Middle High German razzen ‘to frolic’ (and - likely secondarily - ‘to rattle’, like Middle Dutch ratelen ‘to clatter’, Anglo-Saxon hratele ‘rattle pod’); Middle High German scherzen ‘to jump joyfully, to amuse oneself’;

Middle High German schërz ‘enjoyment, play’, New High German scherzen, Scherz, Middle High German scharz, schurz m. ‘jump’; Old Icelandic skart n. ‘precious clothing’, Norwegian skertast ‘to jest’, skarta ‘frivolous woman’; possibly Old High German hros, Anglo-Saxon hors, etc. ‘horse’, see above p. 583 f.;

Lithuanian Žemaitian pakìrsti, Prät. pakìrdo ‘to startle awake from sleep’;

a b-extension in: Old Icelandic hrapa ‘to tumble down’, intransitive ‘to hurry’, Middle Dutch rapp ‘quick, fierce’, sik reppen ‘to hurry’; Middle Irish crip, crib (with bb) ‘quickly’;

A s-extension in: Latin scurra ‘jester, witty person; dandy’ (: Old High German scern, Gdf. sk$^{w}$r̥sā); presumably in Old Icelandic skjarr ‘shy, fearful’ (‘startling’ or ‘trembling’), skirra ‘to scare’; Tocharian B kärss- ‘to shoot’.

Ref : WP. II 566 ff., WH. I 167 f., Trautmann 263, Loth RC. 43, 416 f.

Pages : 933-935

PIET : 2496

1737. (s)ker-3

English : ‘to turn, bend’

German : ‘drehen, biegen’

Comments : (s. auch 1. (s)ker- ‘einschrumpfen’ und 2. (s)ker- ‘springen’)

Derivative: krispo- ‘kraus’, kroukā- ‘Haufe’

Material: Avestan skarəna- ‘round’, skārayaṯ̃-raϑa- proper noun., essentially ‘he who makes the chariot turn’;

Albanian perhaps kërrús, kurrús ‘to bend, to curve’;

Greek κυρτός ‘curved’ (old u-coloring, compare Russian kortočki, as well as Church Slavonic sъ-krъčiti ‘to contract’, etc.); κορωνός ‘curved’; κορώνη ‘various curved or bent things’ (Latin loanword corōna), perhaps as korō[u̯]-no-s related to the u-base (s)kereu-;

Latin curvus ‘curved, bent, vaulted’ (Formans -u̯o-); cortīna ‘round vessel, cauldron; the tripod of Apollo with the cauldron on it; sky vault’; derived from a participle kr̥-to- ‘twisted’;

Middle Irish cor, Accusative Pl. curu ‘circles’, Welsh cor-wynt, Breton cor-uent ‘spiral’;

Russian kórtočki Pl. f. ‘crouching, squatting position’, Little Russian kortáty śa ‘to manage, to toil’ (when ‘to bend’ compare Greek κυρτός).

α) Guttural extensions:

ker-k-, alongside kir-k- (from reduplicated ki-kro-) and (s)krek-:

Uncertain Sanskrit kŕ̥kāṭa- n. ‘cervical joint’, kr̥ka- m. (unattested) ‘larynx’;

Greek κίρκος m. ‘ring’ (κιρκόω ‘to fetter with a ring’), usually (since Homer) κρίκος (along with κιρσός, κρισσός, Doric κριξός m. Poll. Hesychius ‘varicose vein’ as ‘protruding vein rings’); Latin circus ‘circular line, circle in astronomy; especially the (round) racetrack’, prep. circum ‘around, surrounding’, circā (after suprā, extrā); the Umbrian month name kurçlasiu as ‘circular’;

(s)krek- in New Dutch schrēge, schräge, Middle High German schræge ‘slanted’, Middle Dutch schrage ‘crosswise standing wooden legs’; Little Russian kórkuš m. ‘nape’, korkoši Pl. ‘axles’, Czech krk ‘neck’, etc. (compare above Sanskrit kr̥ka-);

Church Slavonic sъ-krъčiti ‘to contract’, Russian kórču, -itь the same, ‘to make faces’, kórča, korč ‘cramp’, okorča ‘curved part of a sledge’, Czech dialect krkoška ‘knot in wood’, krkva ‘wrinkle, fold’, etc.; also West Russian korch ‘fist’, etc. from kъrk-so-;

Nasalized (s)krenk-: presumably Russian krjákatь ‘to take a different turn’, krjač ‘knot of wood’, krjáčitь ‘to bind tightly’; Church Slavonic kručina (krǫčina) ‘cholera, epilepsy’, Slovenian u-kroknem, -niti ‘to bend’, u-kročiti the same, Czech kručina ‘broom’, Polish kręcz (krǫčь) ‘head turning, dizziness; (old) spasm’;

With -g-: (s)ker-g-.

Norwegian hork (Old Icelandic hǫrk f.) ‘willow band’, dialect also ‘wrinkled woman’, herkja ‘to bind together’, hurkl ‘unevenness, knot’, harkal ‘gnarled’; Russian korgá ‘crippled tree’, koržávyj ‘shriveled, stunted, hard’, etc.;

Nasalized (s)kreng-: Old Icelandic hrøkkva (hrǫkk) ‘to curl, to bend, to shrink’ (hrenkwan), causative hrøkkva ‘to twist, to curl’ (krankwjan), Danish rynke ‘to wrinkle’;

Old Icelandic hrukka, Middle High German runke 'wrinkle'; m. Initial sk- Old Icelandic skrukka 'wrinkled woman', Norwegian skrukk 'wrinkle', Swedish skrynka 'to wrinkle', Anglo-Saxon scrincan 'to contract, to shrink, to wither', Middle Dutch schrinken 'to contract'; Gaelic sgreang 'wrinkle' is perhaps Anglo-Saxon loanword;

As 'crossed, crisscrossed slats': Middle Dutch Middle High German schrank(e) 'grid, fence, closure', New High German Schrank, Schranke, Middle Dutch, Middle High German schrenken 'to cross, to restrict, to hinder'; Old High German scranc 'fraud', screnchan 'to bring down', Anglo-Saxon screncan 'to trip, to deceive';

(s)kregh-, nasalized: (s)krengh-:

Umbrian cringatro, krenkatrum, krikatru ‘cinctum’; Proto Germanic hrengaz in Finnish rengas, Old Icelandic hringr, Anglo-Saxon, Old Saxon, Old High German hring ‘ring’, Old Icelandic hringja ‘small round vessel’ and ‘clasp’ = Old High German rinka, Anglo-Saxon hringe ‘clasp’.

Old High German Old Saxon hringon ‘to curl, to form a circle’; also likely as ‘round rod’, Gothic hrugga ‘rod’, Anglo-Saxon hrung f. ‘ladder rung, spoke’, English rung ‘ladder rung’, Middle Dutch Middle High German runge ‘wheel rim’; Old Church Slavonic krǫgъ ‘circle’, Church Slavonic kruglъ, okruglъ ‘round’ etc.

β) Dental expansion kert- ‘to turn’, see above p. 584 f.

γ) Labial expansions (s)kereb(h)-, (s)kremb- ‘to turn’, see under special keyword.

B. i-basis (s)krei-:

Latin scrinium ‘roll-shaped capsule, shrine’ (round container);

Lithuanian skriejù (for skrejù), skriẽti ‘to move in a circle, to fly in an arc’, Latvian skrìenu (skreju), skrìet ‘to run, to fly’, Old Lithuanian skrelis ‘wing’, Old Church Slavonic krilo (krī-dlo-) n. ‘wing’; Lithuanian kreĩvas ‘twisted, crooked’, East Lithuanian kraĩvas ‘crooked’, apý-kraivis ‘curved’, ablaut krìvis ‘crookedly grown person’.

Old Prussian grēiwa-kaulin Accusative ‘rib’ (‘crooked bone’; dissimilation from krēiwa-kaulin), Russian (etc.) крив (kriv) ‘crooked’, Old Church Slavonic razkriviti ‘to bend’; Latvian krails ‘bent, curved’; Latvian kreĩlis ‘left hand’, ḱeĩris (dissimilation from kreiris) the same, Lithuanian kairỹs the same (dissimilation from krairỹs); Old Church Slavonic krinica ‘vessel, jug’, okrinъ ‘bowl’, Russian криница (kriníca) ‘tub, well, source, water spring’.

Note by Andi Zeneli:

Albanian krua, kroni ‘water spring, source’

α) Mit Dentalen:

(s)krei-t-: Latin crīsō, -āre ‘mit den Schenkeln wackeln (beim Beischlaf; von der Frau)’, creitsō oder crītsō; Middle Irish crith ‘Zittern, Fieber’, Welsh cryd ‘Wiege, Fieber’, mit s-: ysgryd, Breton skrija ‘vor Furcht zittern’; Old Icelandic hrīð f. ‘Anfall, Sturm; Zwischenzeit, Zeitabschnitt’, Anglo-Saxon hrīþ f. ‘Sturm’, Old High German (h)rīdōn ‘zittern’, ablautend (h)rit(t)o ‘Fieber’,

α) With dentals:

(s)krei-t-: Latin crīsō, -āre ‘to shake with the thighs (during intercourse; by the woman)’, creitsō or crītsō; Middle Irish crith ‘trembling, fever’, Welsh cryd ‘cradle, fever’, with s-: ysgryd, Breton skrija ‘to tremble for fear’; Old Icelandic hrīð f. ‘attack, storm; interval, period of time’, Anglo-Saxon hrīþ f. ‘storm’, Old High German (h)rīdōn ‘to tremble’, ablaut (h)rit(t)o ‘fever’.

Anglo-Saxon hrið ‘fever’, Old Icelandic hreiðr n. ‘nest’ (‘woven structure’); from the concept of curved movement, Old Icelandic skrīða ‘to move slowly forward, to crawl’ (from worms) is understandable, Anglo-Saxon scrīþan, Old Saxon scrīthan and skrīdan, Old High German scrītan ‘to stride’, Old High German scrit ‘step’.

Old Icelandic skriðr ‘run, forward stepping’, Anglo-Saxon scriþe, scride m. ‘run’, skrid n. ‘wagon’; Latvian kraitât ‘to stagger’; Lithuanian skriečiù, skriẽsti ‘to turn, to rotate in a circle’, skrýtis ‘wheel rim’, Old Prussian scritayle the same, Lithuanian apskritùs ‘round’, skritulỹs ‘circle, kneecap’, Latvian skritulis ‘wheel’, Lithuanian skritinỹs ‘sphere, globe’.

(s)kreid-:

Lithuanian skrindù, skrìsti ‘to fly, to circle’, skridinéti ‘to circle (of birds)’, skrýdauti ‘to go in a circle’, skriedžiù, skriẽsti ‘to fly’, skraidaũ, -ýti ‘to fly back and forth in an arc’, skraidùs ‘fast’; Latvian skraidelêt ‘to run around’, skrìedinât ‘to drive on’.

β) With labials: (s)kreip-:

Old Icelandic hreife m. ‘wrist’, hreifa ‘to swing’; Lithuanian kreipiù, kreipti ‘to turn, to direct’, kraipaũ, -ýti, Iterative krypstù, krỹpti ‘to turn oneself’; Old Church Slavonic skrěnja ‘eutrapelia, scurrilitas’ (skroipn̥ā);

Slavic krě(p)sъ (kroip-so-) in Old Church Slavonic vъz-krěšǫ, -iti ‘to raise up (from the dead)’, Church Slavonic krěsъ m. ‘turning, changing of times’, Serbian krȉjes ‘Midsummer fire’; ablaut Old Church Slavonic vъs-krъsnǫti ‘to resurrect’.

(s)kreib-: Old Icelandic hrip n. ‘wooden vessel’, Middle English rip ‘fish basket’, Old High German href ‘carrying basket’ (originally ‘woven thing’); Latvian kribas Pl. ‘braid in a sled’.

s-expansion (s)krei-s-, especially from ‘vibrating movement, to shake oneself’.

Middle Irish cressaim ‘I shake, I swing’ (kristō);

Gothic af-, us-hrisjan ‘to shake off, to shake out’, Anglo-Saxon Old Saxon hrissan ‘to shake, to tremble’;

Old Icelandic hrīs n. ‘brush, twig’, Anglo-Saxon hrīs n. ‘branch, twig’, Old High German hrīs ‘twig, rod, brush, bush’; Norwegian risla ‘bush, twig, top of a tree; ear of grain’, Swedish ressna ‘(hops) vine’, ressn ‘dock of processed flax’ etc.;

Latin crīnis ‘hair, especially head hair’ (crisnis, cf.:) cris-ta ‘the comb at the head of animals’, Old Icelandic hrista ‘to shake’, Middle Dutch risten ‘to braid’; Old High German rīsta, New High German Reiste ‘twisted tuft, bundle in general’; with ĭ: New Dutch riste, risse the same, Dutch riste (and rijste) also ‘grape comb, bunch, row’; Old Prussian craysi ‘stalk’, crays ‘hay’.

Here as a p-derivation also: Latin crispus ‘curly, curling, vibrating’, crispō, -āre ‘to curl, to swing’, intransitive ‘to tremble’, Gaulish personal name. Crixos, Welsh crych ‘curly’, Breton crech the same; Middle High German rispen ‘to curl’, rispeln the same, rispe ‘branch, bush’, Old High German hrispahi ‘twigs’.

New High German Rispe ‘twigs, brushwood, bundle, bushy flowering head’, in weaving ‘a certain arrangement of threads’, English dialect risp ‘stems of climbing plants, vines’.

C. u-basis (s)kreu-:

Compare above p. 935 to Greek κορωνός; Old Welsh crunn, Middle Welsh crwnn, fem. cronn, Old Breton cron ‘round’, Middle Irish cruind ‘round’, related to the base form krundi, compare Greek κοκρυν-δακοί · κυλλοί;

Slovenian krúliti ‘to mutilate, to chop around’, Serbian krùljav ‘lame, crippled’, Polish królić (for krulić) ‘to wrinkle’;

also compare Sanskrit karū́-kara- m. ‘vertebra of the neck and spine’;

k-extension (s)kreu-k-:

Sanskrit kruñcati (Dhātup.) ‘bends itself’; Latin crux ‘cross’ (originally ‘round pole’); Irish crūach f. ‘heap, stack, hill’, Gaulish krouka ‘summit’, from which krōkka, krūk(k)a the same (v. Wartburg FEW. 2, 1367), Welsh crug m. ‘cippus, tumulus’, Cornish Old Breton cruc ‘hill’, New Breton crug, Old Breton-Latin Penno-crucium Placename.;

Old Icelandic hryggr ‘backbone’, Anglo-Saxon hrycg, Old Saxon hruggi, Old High German (h)rukki ‘back’; Old Icelandic hrūga f. ‘heap’, hraukr ‘heap’, Anglo-Saxon hrēac ‘corn heap’, Dutch rook the same, ablaut Anglo-Saxon cornhrycce f. ‘corn stack’, English rick the same;

Lithuanian kriáuklė ‘sea snail’, kriáuklas ‘rib’; Latvian kruknêt ‘to sit curled up’;

t-extension appears krŭ̄t- ‘body curvature’ above p. 624.”

Ref : WP. II 568 ff., WH. I 220 f., 233 f., 279 f., 317 f., 293, 296 f., Trautmann 140 f., 267 f., Loth RC. 43, 416 f.

Pages : 935-938

PIET : 611

1738. (s)ker-4, (s)kerə-, (s)krē-

English : ‘to cut’

German : ‘schneiden’

Derivative: (s)ker-bo- ‘cutting’, kor-tu- n., skorā- ‘section’, kori- ‘biting animal’, skor-do- ‘steep’, skor-do- ‘cut off’, (s)kr̥-tā- ‘cleft, cave’, kr̥-t-tó- ‘cut’, kr̥̄-nó- ‘cut off’.

Material: I. A. Sanskrit ava-, apa-skara- ‘excrement (discharge)’; kr̥ṇāti, kr̥ṇōti ‘wounds, kills’ (lex.), utkīrṇa- ‘cut out, etched’, samutkīrṇa- ‘pierced’; Sanskrit cárman-, Avestan čarəman- ‘hide, skin’; presumably Sanskrit kr̥vi- (unattested) ‘a weaving tool’ (: Russian dialect červь ‘sickle’, Lithuanian kiřvis ‘axe’);

Armenian kʿorem ‘I scratch’, kʿerem ‘I scratch, I scrape’.

Greek κείρω (κερῶ, ἐκάρην, κέκαρμαι, καρτός) ‘to cut; to shear; to graze’, κέρμα n. ‘slice, small coin’, κορμός m. ‘(cut-off) log, trunk’, κορμάζω ‘to piece together’; κόρις m. ‘bug’ (= Russian korь f. ‘moth’: ‘cutting, biting, gnawing’); Gen. καρός ‘nothing’ in τίω δέ μιν ἐν καρὸς αἴσῃ, cf. also καριμοίρους · τοὺς ἐν μηδεμιᾷ μοίρᾳ... Hesychius; further ἀκαρί n. ‘mite’, ἀκαρής, ἀκαριαῖος ‘tiny’, Hesychius; ‘cutting’ seems to be the basic meaning of κάρνος and κάρ ‘louse’, Hesychius;

perhaps related is κάρον, κάρος ‘caraway’ (due to the similarity of the caraway seed to a louse).

With Greek κώρυκος ‘leather bag’ compare Irish curach ‘skin boat’, Welsh corwg, cwrwg derived from kŏrukos; further compare Old Icelandic hǫrr ‘linen garment’, Old High German harra ‘bag’; with a meaning of ‘cutting scorn,’ related here is κέρτομος ‘scoffing’, κερτομέω ‘to scoff, to slander’ (κερ-στομος ‘having a biting mouth’ with the first element possibly derived from the nominal root [s]ker-, or a -[e]s-stem ker-s-); σκέραφος, κέραφος ‘rebuke’ Hesychius, σκέρ-βολος · λοίδορος, σκερβολεῖ · ἀπατᾷ Hesychius, σκερβόλλω ‘to revile’.

Albanian hirrë f. ‘whey’ (sker-nā; the h comes from harr); Lidén KZ. 61, 9 f.;

Albanian sh-kjer ‘rip apart’, harr (skor-n-) ‘cut out, prune’, tsharɛ ‘to spoil, devastate, separate’, tshartës ‘executioner’, elongated form korr, kuarr (kēr-n-ō) ‘cut off, harvest’.

Latin corium ‘thick skin, hide, leather’; carō, carnis f. ‘flesh’, originally ‘piece of flesh’ as seen in Pl. carnēs; Umbrian karu ‘part’, Dat. karne, Abl. Pl. karnus ‘from the meats’; Oscan carneis ‘of parts’; Umbrian kartu ‘distributed’; Latin curtus ‘shortened, mutilated’ (kr̥-tó-).

Old Irish scar(a)im (skerā-mi) ‘I separate’, Welsh ysgar ‘to separate’, gwa-sgar ‘to disperse’; Causative-Iterative in Old Irish scu(i)rim ‘to unyoke the horses’, scor ‘enclosure for unyoked draft animals’; based on a to-participle, Middle Irish aurscartad (air-uss-scart-) ‘to sweep, clean’, diuscart(a)im (dī-uss-scart-) ‘I remove’.

Welsh ysgarthu, dyscarthu ‘to clean’, ysgarth ‘refuse, waste’, carthen ‘purgatorial’ and similar terms; Middle Irish scairt ‘net around the intestines, diaphragm’; Irish cert ‘small’; the Middle Irish coire ‘sword’ is not securely attested (see below Gothic haírus); Irish curach, Welsh corwg, cwrwg ‘skin boat’ are related to Greek κώρυκος mentioned earlier.

Old Icelandic skera ‘to cut, stab, remove’, Old High German sceran ‘to shear, cut off’, Anglo-Saxon scieran with the same meaning, and Old Saxon sker-sahs ‘shearing knife’; Old High German scero ‘mole’, New High German Schermaus, and Norwegian vatn-skjer ‘water shrew’ all relate (cf. further Anglo-Saxon scierfe-mūs ‘water shrew’). The Causative-Iterative forms in Old High German scerian, Old Saxon skerjan, and Anglo-Saxon scierian ‘to distribute, determine’.

Old Icelandic skǫr f. 'hair; edge; end', Anglo-Saxon scearu f. 'the cutting of hair; share', Old High German scara 'military division, group, etc.', Middle Dutch schare f. 'the same' (from which Old Icelandic skǫr f., skari m. 'group, quantity').

With unclear semantic development: Old High German haram-skara, Old Saxon harm-skara, Anglo-Saxon hearm-scearu 'punishment, plague'.

Old High German scar, scaro m., scara f. 'plowshare', Anglo-Saxon scear m. n. 'the same', Norwegian skere (skarjan-) 'the same'; Old Icelandic sker n. (skarja-) 'cliff' (from which Middle Dutch schere f. 'rocky promontory, cliff', New High German Schäre); ablautend Anglo-Saxon score 'rocky shore, coast', scorian 'to project, to jut out from cliffs, etc.', Middle Dutch schore, schare 'coast, shore', alongside -rr-: Old High German scorra 'rough rock', scorrēn 'to protrude, to stand out from rocks or bones'.

Old Icelandic skarðr 'damaged, mutilated, reduced', Old Saxon skard 'to cut, to wound', Old High German scart, Middle High German schart 'to cut, jagged', Anglo-Saxon sceard 'the same', Old Icelandic skarð n. 'notch, hole, deficiency, damage', Middle High German and New High German scharte, Anglo-Saxon sceard n. 'fragment', with ablautend Old Icelandic skorða f. 'split stick', 'support split at the upper end' (compare with a similar meaning in Middle Dutch schore, schare 'bracing post, support' = English shore);

Old Icelandic skor f. ‘cut, notch, tear’, Middle Dutch schore m. the same, New Dutch schör, schär ‘fragile, brittle’;

Old Icelandic skyr n. (skurja-) 'curdled milk' (: skera-sk 'to separate = to curdle'); skurðr m. 'the cutting'; Old High German skerm, skirm 'shield (made from hides), protection, covering', Middle High German scherm, schirm, Old High German skirmen (skirmjan), Old Saxon biskirmian 'to shield'.

Possibly s-less: Old Icelandic hǫrund n. 'flesh'; Middle High German häre, härwer 'bitter' ('cutting in taste'; Proto-Germanic har-wa in Finnish karvas 'bitter'); Gothic haírus, Old Icelandic hjǫrr, Anglo-Saxon heoru, Old Saxon heru m. 'sword' (see above Middle Irish coire).

Lengthened form: Old High German scār, scāra, Pl. scāri 'scissors', Old Saxon skāra f. 'the same', Anglo-Saxon scēar 'plowshare', Pl. scerero, Old Icelandic skǣri n. Pl. 'scissors', hrǣ-skǣrr 'hack at corpses (eagle)'; Middle High German schuor f. 'shearing', Old Icelandic skǿra 'battle'.

Lithuanian skiriù, skìrti, Latvian šḱiřt 'to separate, to divide', Lithuanian karnà f. 'lime bast', Latvian àizkaȓt 'to touch upon'; Lithuanian kę̃ra, kẽro, kérti 'to loosen'; skarà 'rag, cloth'; Old Prussian kērmens 'body' (see below); Lithuanian kiřvis, Latvian cirvis 'axe'; presumably from the concept of detached skin flakes: Lithuanian karaĩ Pl. 'stone pockmarks' (Slavic loanword), prakarùs 'mashed, from wood'.

Russian korъ f. 'measles' and 'moth' ('schererin'); Old Russian kora 'bark', Russian etc. korá 'bark, crust'; from which, among other things, Church Slavonic koricę Pl. 'cinnamon', Russian koríca d.s., kórka 'shell, bark, crust', korětь 'to become hard', Bulgarian koráv 'stiff, hard', Serbian o-kòreti se 'to become stiff, hard', etc. (Old Church Slavonic korьcъ 'a measure', Russian koréc 'mill box; ladle, etc.', Slovene korec 'little basket, etc.'; perhaps related to Sanskrit carú- 'cauldron', etc., see $k^{w}$er-).

Russian dialectal červь 'sickle' (= Lithuanian kiřvis, Sanskrit kr̥̊vi-, see above); Balto-Slavic kermen- and keru̯a- n. 'belly, abdomen' in Old Prussian kērmens m. 'abdomen'; Slavic červo n. in Old Church Slavonic črěvo 'lower abdomen, belly', Russian čerëvo d.s., etc. (originally 'gutted animal entrails'); questionable Old Church Slavonic črěvьjь 'sandal', Russian archaic čerevьji Pl. 'shoes', etc. ('skin, leather').

Church Slavonic krъnъ 'mutilated', okrъniti 'to amputate', Russian dialectal kórnyj 'of small stature, short', kornátь 'to shorten', (etc. = Sanskrit -kīrṇa-); presumably (as 'cut-off rod') Old Church Slavonic krъma 'steering oar, rear end of a ship', r. kormá 'stern of a ship', etc.; perhaps Russian - Church Slavonic črěnъ 'handle', Russian čéren 'handle, stem, handle of a knife; plug'.

Note by Andi Zeneli

Σκάρδον (ὄρος) : similar formation in Accusative to Albanian mëmë-dhe, (ὄρος) oros Albanon in Krujë, (ὄρος) oros Albanon in Alba Longa rome, (ὄρος) oros Albanon in Pontic Sea.

B. Dental Extensions:

α) (s)ker-d-:

Illyrian Scordus (mountain), Σκάρδον (ὄρος): Lithuanian skardùs ‘vertical’ s. below (Jokl, Eberts Reallex. 6, 37); Old Irish scerdid ‘scrapes off’;

based on the split root tubers: Greek σκόρ(ο)δον n. ‘garlic’, Albanian hurdhë, hudhrë corresponds (skord-);

Albanian hurith, urith, burith, yr ‘mole’ Albanian, Greek psilosis the loss of initial h- sound.

-D- : DH- Helenisht shqip by Andi Zeneli

Old High German scherze, scherzel ‘cut piece’; Old High German scurz ‘short’ (Middle High German schürzen ‘to shorten’, schurz ‘shortened piece of clothing’, New High German Schurz, Schürze), Anglo-Saxon scort ‘short’, scortian ‘to become shorter, to lack, to be deficient’ (scyrte f. ‘apron, shirt’; English short ‘short’, shirt ‘shirt’), Old Icelandic skorta ‘to lack, to be deficient’, skort n., skortr m. ‘deficiency’;

with another vowel position (influence from Germanic skraut-, skrut-) Middle Dutch schratelen ‘to cut up’;

Lithuanian skerdžiù, skeřsti ‘to slaughter (pigs)’, Latvian šķ̄ržu, šķe’rst ‘to split, to cut open’, Lithuanian skérdžiu, skérdėti ‘to develop cracks’, ablauting skardýti ‘to shred’; skardùs ‘steep’, skařdis m. ‘steep bank’ (see above Illyrian Scordus), skurdùs ‘painful’, nu-skuřdes ‘ragged’, East Lithuanian skurstù, skuřsti ‘to suffer from lack’;

Latvian skārdīt ‘to cut up’, Lithuanian suskiřdusios kójos ‘burst feet’, Old Prussian scurdis ‘shear, mill iron’, Old Church Slavonic o-skrъdъ m. ‘tool for hewing stones’, Russian oskórd ‘large axe’, skorodá ‘hare’, Czech oskrd ‘mill iron, pick hammer’; nasalization Lithuanian skrándas ‘old fur’, skrañdis ‘rumen’, Latvian skrandas Pl. ‘rags, scraps’, Old Prussian scrundos Pl. ‘scissors’.

About sker-dh- see also keywords.

β) (s)ker-t-, (s)kre-t-:

Sanskrit kr̥ntáti younger kartati ‘cuts’ = Avestan kərəntaiti (besides kərənaoiti = Sanskrit kr̥ṇōti, see above p. 938) ‘cuts; carves’; Participle Perf. Pass. kr̥ttá- (Avestan -kərəsta-); Sanskrit kartanam ‘the act of cutting’, kr̥tí- m. or f. ‘knife’,

Avestan karəti- ‘knife’, New Persian kārd; Sanskrit karta- m. ‘separation, distinction’, kartá- m. ‘pit, hole’ (kāṭá ‘depth, bottom’ derived from at least this).

perhaps Avestan -kaša- ‘bay’; there may be participial forms derived from the shorter stem sker-; Sanskrit kŕ̥tti- f. ‘hide’, ni-kr̥tti- ‘slaughter’; Sanskrit kŕ̥tvaḥ ‘...male’, -kŕ̥t e.g., sa-kŕ̥t, Avestan ha-kərəθ̃ ‘once’, originally ‘with one blow’, as in Sanskrit sakr̥d-āchinná- ‘severed at once’, Avestan hakərəθ̃-jan- ‘killing at once’ (compared to Old Church Slavonic kratъ ‘time’, Lithuanian kar̃tas etc.);

Sanskrit kaṭu- (with a middle form from kart-u-) ‘sharp, biting (cutting)’ (: Lithuanian kartùs ‘bitter’);

Armenian kʿertʿem ‘remove the skin, peel off’;

Albanian kjëth ‘scissors’ (kertō);

Note by Andi Zeneli:

Albanian -rt- : rth phonetic mutation

Maybe Albanian kërthizë ‘umbilical cord to be cut’, kërthi ‘child whose umbilical cord has been cut’

Latin cortex ‘bark, rind’, scortum ‘hide, animal skin, fleece’, cēna ‘meal’ = Oscan kersnu ‘cēna’, kerssnaís ‘cēnis’ (kert-snā ‘portion’); Umbrian śesna ‘cēnam’, çersnatur ‘cēnāti’;

Old High German herdo ‘fleece’, Anglo-Saxon heorda m. ‘hide’, New High German Swiss herde, härde ‘sheep or goat hide’; Anglo-Saxon herðan Pl. ‘testicles’ (‘pouch of skin’; from haruþjan) with a different vowel position Old Icelandic hreðjar Pl. ‘scrotum’;

Note by Andi Zeneli:

herdhe ‘testicles to be cut’ : Anglo-Saxon herðan Pl. ‘testicles’ (‘pouch of skin’)

Perhaps related is Gothic hairþra, Old High German herdār n., Anglo-Saxon hreðer m. ‘entrails’; lengthening of the second syllable in Middle Dutch schrāt (-d-) ‘a piece cut in length’, schrāden ‘to cut off’, schrāt (-d-) ‘slanting (cutting across another line)’; possibly a to-participle from the base skrē-;

Nasalized (Germanic skrenþ-, compare Sanskrit kr̥ntati): Old High German skrindan, -tan ‘to burst, to develop cracks’, Norwegian skrinda ‘notch’; weak grade Old High German scrunda, -ta ‘split, crack’, New High German Schrund(e), Norwegian skrunda ‘box’;

With attenuation, Middle High German schranz(e) ‘crack, slit, slashed garment’ (Old High German scrantussa, compare scruntussa ‘crack’); West Frisian schrander ‘sharp’ (of understanding), etc.;

without s-: Middle Dutch uprinden ‘to burst open’ (from wounds);

Lithuanian kertù kir̃sti ‘cut sharply, strike violently’, kir̃stas ‘struck’, Latvian cę̃rtu, cìrst ‘to cut, to chop’; Lithuanian kir̃tis ‘strike’, Old Prussian kirtis etc., Lithuanian ker̃slas ‘bloodletting tool’ (kert-s-lo-), alongside ker̃stas ‘lance’; Old Prussian kersle ‘sickle, axe’ (= Russian čéresló etc.); Lithuanian karsa ‘cave’ (kartsā), Lithuanian kartùs, Old Prussian Nom. Pl. kārtai ‘bitter’;

Old Prussian scordo (preserved as stordo) ‘skin’, i.e. ‘human scalp’ (Baltic skartā); Lithuanian kertùkas ‘shrew’ (: Little Russian čertéć ‘large hazel mouse’, compare with the simple sker- Old High German scero ‘mole’, etc.).

Lithuanian kar̃tas ‘grind, time (occasion)’, víens kart víens ‘one times one’, Latvian viênkàršs ‘simple’ (see above concerning Sanskrit kŕ̥tvas, -kr̥t), Lithuanian kartà ‘situation, layer’, Latvian kàrta ‘order, layer, situation’; Lithuanian kirtas ‘animal bed’.

As ‘cut piece of wood,’ Lithuanian kártis ‘pole,’ Latvian kãrts same, Old Prussian kartano f. same; Baltic karta- ‘trough’ (from which Finnish kartta same) in Old Prussian pra-cartis m. same, Lithuanian prã-kartas same; alongside Proto-Slavic karūta- n. ‘hollow, trough’ in Church Slavonic koryto ‘channel,’ Russian korýto ‘trough, hollow,’ etc.; with a different vowel position conditioned by nasal presence Lithuanian krintù, kritaũ, krìsti ‘to fall off, from leaves, fruits’ (compare Sanskrit kr̥ntátram ‘cleft, gap, rift’).

Old Church Slavonic na-črьtati ‘to underline,’ Russian-Church Slavonic črьtu, črěsti ‘to cut,’ old Russian o-čeresti ‘to determine a boundary’ (etc.); Little Russian čertéć ‘great hazel mouse’ (compare above with Lithuanian kertùkas).

Little Russian čeresló, Polish trzosło ‘plow knife, sickle’, Slovene čŕéslo, Czech tříslo ‘tanner’s bark’; perhaps old Russian čerešča, Middle Bulgarian (ablaut) o-

črьšta, o-črьšta ‘tent’ (when ‘made from hides or bark’, k(e)rst-i̯-ā, compare Sanskrit kr̥t-ti-).

Perhaps Russian (etc.) čerët ‘reed’ (from the cutting leaves); Church Slavonic kratъ-kъ (= Sanskrit kaṭu-, Lithuanian kartùs), Russian korótkij ‘short’ (etc.); Old Church Slavonic sъ-kraštǫ, -kratiti ‘to shorten; to be brief, to end’; Old Church Slavonic kratъ in tri kraty ‘three times’ etc., Polish trzy-kroć same (etc., see above regarding Lithuanian kar̃tas ‘time’).

Hittite kartāi- ‘to cut off, to eliminate.’

For possibly related words for ‘crosswise,’ see under skert-s- ‘cross.’

C. Guttural expansion:

krok-no- in Welsh croen ‘skin’, plural crwyn, Old Cornish croin same; croinoc ‘little rube’ : Cornish cronek ‘toad’ alongside krok-inā in Gaulish-Latin crocina ‘little fish’, Old Church Slavonic kruzno, Russian korzno same.

From this is derived Old High German krusina, kursinna (which leads to New High German Kürschner), Old Frisian kersna, Late Anglo-Saxon crus(e)ne ‘fur coat’, Middle Latin crusina; krokkeno- in Middle Irish crocann, New Irish croiceann ‘skin’, Breton kroc’hen, Middle Cornish crōghen same.

D. Labial expansions:

α) (s)kerb/h-, (s)kreb(h)-:

Middle Irish cerb ‘sharp, cutting’, cer(b)aim ‘I cut’.

Anglo-Saxon sceorpan ‘to scratch, to nibble’ (likely also ‘to cut,’ cf. sceorp ‘clothing’); Old Icelandic skarpr ‘shrunken, lean, strong, sharp,’ Anglo-Saxon scearp, Old Saxon skarp ‘sharp, rough, bitter,’ Old High German scarf, scarph, Middle High German scharf, -pf ‘rough, cutting’; Old High German skurfen, scurphen, Middle High German schür(p)fen ‘to cut open, to gut, to strike (fire),’ New High German schürfen.

Balto-Slavic skirbā f. ‘crevice’ (skerbhā) in Latvian šķir̃ba f. ‘crevice, gap’, ablaut šķerbala and skarba f. ‘splinter’ and skar̂bs (= New High German scharf ‘sharp’) ‘sharp, rough’; alongside Lithuanian skirbti ‘to become sour’, Latvian šķerbs ‘herb,

sour’; Slavic ščьrbъ m., ščьrba f. in Polish szczerb m. ‘notch, groove’, Slovene ščŕb ‘notched’, ščŕba ‘notch’, etc.; Russian ščerbá f. ‘tear, notch, scar’.

Balto-Slavic skurbā (skorbhā) in Lithuanian Žemaitian skuřbti ‘to be in misery’, skuřbė f. ‘gram’; Latvian skùrbstu, skùrbt ‘to become powerless’; Slavic skъrba f. in Slovene škŕba ‘notch, gap between teeth’, also Slavic skъrbь f. in Old Church Slavonic skrъbь, Russian-Church Slavonic skъrbь, Serbian skŕb, Russian skorbь ‘gram, sorrow’, skórbnutь ‘to wither, to grieve’, Slovene skrbẹ́ti ‘to care’.

Latin scrobis m. f. ‘pit’; Anglo-Saxon screpan ‘to scratch’, Middle High German schreffen st. v. ‘to tear, to cut, to scratch’; Old Icelandic skrapa (skrapōn) ‘to scrape, to scratch’, Middle Dutch schrapen same, Middle High German schraffen ‘to cut the skin, to cup’, schrapfe (skrappṓ) ‘tool for scraping’, from which schrapfen ‘to rake’, Middle Dutch schrappen ‘to scrape, to scratch’; Middle High German schrepfen (skrapjan), New High German schröpfen ‘to cup’.

Lithuanian skrebéti ‘to rustle, to roar’, Latvian skrabt ‘to hollow out, to scratch, to scrape’, skrabinât ‘to gnaw’, skribinât same (neologism derived from skrebinat); Lithuanian átskrabai m. pl. ‘waste’; Russian-Church Slavonic o-skrebъ ‘having scraped off’, Russian skrebú, skrestí (skrestь, also skrebátь) ‘to scrape, to scratch’, iterative Czech škrabati ‘to scratch’.

With reduction level: Welsh crafu ‘to scratch, to rub, to exploit’; Latvian kribinât ‘to gnaw off’.

With extension level: skrēbh-, skrōbh-, with r-suffix the name of the hornbeam (referring to the cut leaf): Albanian shko-zë (skrēbh-r-), Old Prussian scober-wis (skrōbher-), Lithuanian skrúoblas (skrōbh-ro-), younger skroblùs, but Latvian (with secondary ā) skābardis, skābarde (skrōbhar) ‘European beech’, see Jokl WuS. 12, 71 ff., and compare with Lithuanian skiřpstas below p. 945.

Reduced grade Greek σκαρφᾶσθαι; σκεδάννυσθαι (Hesychius);

also compare with gerbh-, above p. 386, and Welsh cramen p. 945.

β) (s)kerp-, (s)krep-:

Sanskrit kr̥pāṇa- m. ‘sword’, kr̥pāṇī f. ‘scissors, dagger’; karpara- n. ‘fragment’ or m. ‘bowl, skullcap’ (: Old Prussian kerpetis ‘skull’, Old Church Slavonic črěpъ ‘fragment’, Old High German scirbi ‘fragment’).

Albanian karpë, karmë (korp-n-) ‘rock, cliff’ (compare Latin saxum : secō; uncertain krep, shkrep ‘rock, slope’); also Thracian Καρπάτης ὄρος ‘Carpathians’.

Greek καρπός ‘fruit’ (‘cut, harvested’), καρπίζομαι, καρπόομαι ‘to harvest’; κρώπιον ‘sickle’ (Indo-European krōp-); with s- probably σκορπίος ‘scorpion, a spiny fish’.

Latin carpō, -ere ‘pluck, harvest’, originally ‘to separate’, gloss scarpo i.e. excarpo ‘choose’, scarpinat ‘scratching’ (Old English ‘the hen scratches’); carpinus ‘hornbeam’ etc. (after the serrated leaf); compare Hittite karpina- ‘a tree’.

Middle Irish corrán ‘sickle’, cirrim ‘to strike off, to mutilate’ (-rr- from -rp-), perhaps Irish corr, Welsh cor ‘point’ (:: σκορπίος).

Old High German herbist, Anglo-Saxon hærfest ‘autumn’ (‘time of plucking, harvesting’; likely a superlative karpistos ‘most suitable for picking’); Old Icelandic harfr m. herfi n. ‘scythe’.

with s-: Anglo-Saxon sceorfan st. V. ‘to bite, to gnaw’, gesceorfan ‘to tear, to scrape’; scyrft ‘the cutting’, Old High German scirbi, Middle High German schirbe, later scherbe ‘fragment (sharp-edged cutting); head, testa’ (see above regarding Sanskrit karpara-), Middle Dutch scherve ‘shell’; Old High German scerf, Middle Dutch scherf ‘half penny, smallest coin’.

New High German Scherflein; Anglo-Saxon scearfian (skarƀōn) ‘to scrape, to tear’ = Middle Dutch scharven (alongside scherven from skarƀjan) ‘to cut into small pieces’, Old High German scarbōn the same, Middle Dutch scharf ‘fragment’, Old Icelandic skarfr ‘slanting end piece’, Norwegian skarv ‘cliff’.

with a different vowel sequence: Old High German screvōn ‘to cut’, Middle Dutch schreve m. ‘line (‘gash’), stroke’, Swedish skreva ‘rock fissure’, Old Icelandic skref n. ‘step’ (‘cleft’); Anglo-Saxon scræf ‘cave’, Middle High German schraf, schrave ‘craggy rock cliff’, Middle Dutch schravel ‘pointed, rough’; Middle High German scrove, schroffe m. ‘sharp (cutting) stone, cliff’, back-formed New High German adj. schroff.

as ‘cracked, rough skin’ related are the post-verbal forms Old Icelandic skurfa f. ‘scab’, Swedish skorf, Anglo-Saxon skurf, scēorf m. ‘scab, crust’ (related to scēorfan, see above), Old High German scorf the same (alongside Norwegian skorpa ‘crust’, Middle High German besides schorf also schorpf from geminated skorp[p]-), compare Lithuanian kárpa ‘wart’, Latvian kãrpa, kārpis the same.

Lithuanian kerpù, kir̃pti ‘to cut with scissors’, iterative karpýti, atkarpaĩ, ãtkarpos ‘cutlet’; krapštýti ‘to scratch, to poke’ (echoic word); Latvian cę̃rpu, cìrpt ‘to shear’, cir̃pe f. ‘sickle’; iterative kȁrpît ‘to scratch, to turn up the earth’ (compare Old Norse harfr, herfi); Old Prussian kerpetis ‘skull’ (compare Sanskrit karpara-).

with s-: Latvian šḱērpêt ‘to cut grass’, šḱērpis ‘plow knife’, šḱērpele ‘wood splinter’, šḱirpta ‘notch’; with reduction grade i: Lithuanian skir̃pstas ‘hornbeam’, Old Prussian skerptus the same (after the sawn leaves), Lithuanian skir̃pstus ‘red beech’.

Old Church Slavonic črěpъ ‘fragment’ (in newer Slavic languages sometimes also ‘skull’); presumably also Proto-Slavic čъrpǫ, čer(p)ti in Old Church Slavonic črъpǫ, črěti ‘to scoop’ (‘to scoop water with a shard’); Russian dialect čerp ‘sickle’ likely contaminated from červ and serp m. the same;

compare also kerəp- ‘rag’ above p. 581.

E. (s)krē-m-, (s)krə-m-:

Welsh cramen f. ‘scab’ (with -mm-), Breton crammen, cremmen the same (the -mm- is expressive or derived from -b-m-); Middle Irish screm f. ‘surface, skin’ (also with -mm-).

Old Franconian scramasaks in ‘strong knives which are commonly called scramasaxes’ (Gregory of Tours), compare also scramis (alongside scutis, spatis, lanceis, sagittis) in the Lex Visigothorum; Middle High German schram f. ‘scrape, sword wound’, m. ‘rock cleft, hole’, schramen ‘to tear’; alongside with mm: Middle Dutch schram (-mm-) m. ‘gash, notch’, schramme f. ‘gash, scrape’ (from which New High German Schramme); ablaut-related Old Icelandic skrāma ‘wound, scrape; axe’.

Lithuanian krãmas, Latvian krama ‘grind’; Lithuanian kriḿsti ‘to gnaw, to scrape’, Latvian krìmst ‘to gnaw, to nibble’.

Church Slavonic pokromь ‘marginal piece’, Russian kromá ‘slice, edge’, Church Slavonic ukromь adv. ‘individually’ (‘separated’), Old Church Slavonic kromě adv. ‘outside, out’; ablaut-related Russian dialect kremь f. ‘section of the forest’;

presumably Old Church Slavonic kremy, kremenь ‘flint’; Latvian krems the same, ablaut-related krams.

F. (s)ker-s-:

Homeric ἀκερσεκόμης ‘with unshorn hair’; Attic κουρᾱ́ ‘the cutting of hair’; κουρίς, -ίδος f. ‘razor’, κούριμος ‘shorn’, κουρεύς ‘barber’, etc., κουρίξ ‘grasping the hair’, κορσόν· κορμόν Hesychius, κορσόω ‘to shear’, κορσωτός ‘shorn’, etc.;

Attic inscriptions κουρον ‘cut wood’; αἱμακουρίαι ‘blood offerings’, κούρειον ‘a sacrificial animal’.

Middle Irish corr ‘stunted, dwarfish’ (korso-);

Tocharian A kärṣt-, B kärst- ‘to cut off, to destroy’; Hittite karš-, karšii̯a- ‘to cut off, to mutilate’, etc.

II. i-Basis skerĭ̄-, skrĕi-, skrĭ̄- ‘to cut, to separate’ also specifically ‘to sift coarse from fine’; see above Greek κείρω, καρῆναι, Lithuanian skiriù.

α) Greek κρῑ́νω (κρῐ́ν-ι̯ω, cf. Fut. κρῐ́νῶ, and Lesbian κρίννω) ‘to separate, to distinguish, to decide’, participle κριτός; κρίμνον ‘coarse flour’ (‘the sifted’), κρῖμα, κρίμα n. ‘decision, judgment’, κριτής m. ‘judge’, κρίσις f. ‘decision’, διακριδόν ‘separated’; κρησέρα ‘fine sieve’ (derived from κρῆσις, krē[i]-tis ‘sifting, sifting action’).

Latin cernō, -ere ‘to sift, to separate; to perceive clearly (distinguish), to recognize’ (crĭ-nō); certus (= κριτός) ‘distinguished, decided, certain, sure’, perf. crē-vī- (from which later crētum), ex-crē-mentum ‘excretion’, screa (skrēi̯ā) ‘throw away’, screāre ‘to clear one’s throat’; discrīmen ‘dividing distance, interval; distinction; decisive, critical moment’, crībrum ‘sieve, strainer’ (krĕi-dhrom).

Old Irish criathar (krĕi-tro-) ‘sieve’, Old Welsh cruitr the same (New Welsh crwydr ‘to go back and forth, wandering’), Cornish croider, Middle Breton croezr, New Breton krouer ‘sieve’; Welsh go-grynu ‘to sift’ (upo-kri-nō), Breton gourner ‘sieve’, Welsh gwa-gr, gogr the same; Gaulish-Roman crinare ‘to split’, Upper Italian crena ‘split’, etc.; via Irish crīch ‘boundary, area’, Welsh crip, crib, Cornish, and Breton krib ‘comb’, see above p. 619.

Anglo-Saxon hrīdder, hrīddel ‘sieve’, Old High German rītera, New High German Reiter ‘coarse sieve’ (krĕi- or krī-dhrom); Gothic hrains (kroini-), Old Icelandic hreinn, Old Saxon hrēn(i), Old High German hreini ‘pure’, New High German rein, dialect ‘finely ground, sifted’.

Balto-Slavic kreiō ‘to cut, to separate’ in Latvian krijât ‘to peel’, krija f. ‘bark of a tree’, Lithuanian krìjas m. ‘sieve ring’, Pl. krìjos ‘bast, bark’, skrìjos ‘sieve rings’.

Proto Slavic krojǫ, krojiti (Old Causative) in Church Slavonic krojiti ‘to trim, to cut, to dissect’, Russian krojú, krojítь ‘to cut, to slice; to sift grain’.

Proto-Slavic krajь (Balto-Slavic krōia- m.) in Old Church Slavonic krajь ‘edge, bank’, Russian kraj ‘edge, area; end’, krájnij ‘outermost’; with ablaut Old Church Slavonic iskrъ ‘near’; Proto-Slavic krida in Old Sorbian křida, New Sorbian kśida f. ‘sieve’.

β) (d-Present) (s)kreid- in:

Middle Irish scrissid ‘cuts’ (skrid-t-);

Gothic dis-skreitan ‘tear apart transitive’, dis-skritnan ‘tear apart intransitive’, New High German Swiss dialect schrīssen, schreißen, Bavarian schritzen ‘tear, slit’, schritz ‘tear’; Old Saxon hrītan or hrītian ‘tear, scratch, write’, Old Swedish run. hrita ‘scratch, inscribe’.

γ) (s)krei-t-: Anglo-Saxon mid-hriðre n. ‘diaphragm’; Old Frisian mid-hrith(ere) the same

δ) Labial expansions:

(s)kerībh- in Greek σκαρῑφάομαι and σκαρῑφεύω ‘scratch, carve, outline’, σκάρῑφος m. ‘stylus, outline, sketch’;

Latin scrībō, -ere ‘to carve, outline, write with a stylus’, Oscan scriftas Nom. Pl. ‘scriptae’, Umbrian screihtor ‘written’; Latin Lwe. are Old High German scrīban, Old Saxon skrīban, Old Frisian skrīfa ‘to write’ and the original ecclesiastical terms Anglo-Saxon scrīfan ‘to impose a penalty, especially a church penance’, Old Icelandic skript ‘confession, punishment’; the p (= bb) in Middle Irish scrīp(a)id ‘scratches’ is unclear.

with Indo-European -p-: Old Icelandic hrīfa ‘to scratch, to rake’; hrīfa f. ‘rake’, Old Frisian hrīvia, Dutch rijven ‘to rake’, Anglo-Saxon gehrīfnian ‘to tear off’; Lettish skrīpât ‘to scratch, to scrawl; to inscribe’, skrīpsts ‘curved carving knife’, skrīpa ‘incised strip’.

III. u-Basis (s)keru-, (s)kreu-, cf. for example Lithuanian kir̃vis ‘axe’, Russian červъ ‘sickle’, etc.; Anglo-Saxon scréawa m. ‘shrew’, scierfe-mūs the same:

(s)kreut-: Greek κρουτεῖται ‘is hollowed out’ Hesychius;

Latin scrūtillus ‘belly filled with entrails’, dialectal scrōtum ‘scrotum, (sack of testicles)’, hyperurbanized scrautum ‘quiver’ (scrūta ‘junk’ from Greek γρῦτη ‘junk’, just as scrōfa from γρομφάς); scrūtor, -ārī ‘to examine, to rummage’;

Middle Welsh ysgrud ‘skeleton’ (skrou-to-), Loth RC. 43, 166 f.;

Old High German scrōtan ‘to cut, to chop, to shred’; also ‘to tailor clothes’ (hence Schröder, Schröter), scrōt ‘cut’ (Middle High German schrolle ‘clod of earth’ from skruð-lá-),

Anglo-Saxon scrēadian ‘to peel, to cut off’, scrēad(e) f. ‘piece of cloth’, skrūd n. ‘garment = Old Icelandic skrūð n. ‘precious fabric, garment’; (without s-: Old Icelandic hrjōða ‘to empty, to drive away, to devastate’, hrjōðr ‘destroyer’);

Old High German scrutōn, scrodōn, scrutilōn ‘to explore, to investigate’, scrod ‘scrutatio’, and Gothic and-hruskan ‘to inquire’ (krŭt-skō); likely related with nasalization and foreign origin, Old Prussian scrundos f. Pl. ‘scissors’.

(s)keru-p-, (s)kreu-p-:

Latin scrūpus ‘sharp, pointed stone’, scrūpulus ‘little sharp stone’ (scrīpulus derived from scrīptus) and (like scrūpulum) ‘smallest part of a weight or measure; anxious precision (as if ‘walking on sharp stones’), scruple’, scrūpeus ‘stony’;

maybe as ‘scratching’ = Swedish skroflig ‘uneven, rough, hoarse’, etc.;

Polish skorupa, etc. ‘shard’.

Note:

कृन्तति

Sanskrit

Alternative scripts

Alternative scripts

Etymology

From Proto-Indo-European (s)ker- (“to cut off”).

Pronunciation

(Vedic) IPA(key): /kṛn.tə́.ti/

(Classical Sanskrit) IPA(key): /ˈkṛn̪.t̪ɐ.t̪i/

Verb

कृन्तति • (kṛntáti) third-singular indicative (class 6, type P, root कृत्)

to cut, tear, shred, sever, divide

Conjugation

Forms of Sanskrit verbs are numerous and complicated. The following conjugation shows only a subset of all forms and should be treated as a guide.

Nonfinite Forms: कर्त्तुम् (kárttum)

Present: कृन्तति (kṛntáti), कृन्तते (kṛntáte)

Imperfect: अकृन्तत् (ákṛntat), अकृन्तत (ákṛntata)

Future: कर्तिष्यति (kartiṣyati), कर्तिष्यते (kartiṣyate)

Conditional: अकर्तिष्यत् (ákartiṣyat), अकर्तिष्यत (ákartiṣyata)

Aorist: अकर्तीत् (ákartīt), अकर्तिष्ट (ákartiṣṭa)

Benedictive/Precative: कृत्यात् (kṛtyā́t) or कृत्याः (kṛtyā́ḥ), कर्तिषीष्ट (kartiṣīṣṭá)

Perfect: चकर्त (cakárta), चकृते (cakṛté)

Derived terms

कण्ट (kaṇṭa), कण्टक (kaṇṭaka, “thorn, prickle, fishbone”)

Descendants

Pali: kantati

कण्टक

m or n (kaṇṭaka)

Sanskrit

Etymology

Traditionally derived from कृन्तति (kṛntati, “to cut, tear.

By surface analysis, कण्ट (kaṇṭa) + -क (-ka).

(Vedic) IPA(key): /kɛ́ɳ.ʈɐ.kɐ/

(Classical Sanskrit) IPA(key): /ˈkɐɳ.ʈɐ.kɐ/

Noun

कण्टक • (káṇṭaka) stem, m or n

a thorn

anything pointed, the point of a pin or needle, a prickle, sting

a fishbone

a fingernail

goose pimples resulting from thrilling emotions (compare कण्टकित (kaṇṭakita))

unevenness, roughness (as on the surface of the tongue)

any troublesome, seditious person (who is, as it were, a thorn to the state and an enemy of order and good government), a paltry foe, enemy in general (compare क्षुद्र-शत्रु (kṣudra-śatru))

a sharp stinging pain, symptom of disease

a vexing or injurious speech

any annoyance or source of vexation; obstacle, impediment

the first, fourth, seventh, and tenth lunar mansions

a term in the न्याय (nyāya) philosophy implying refutation of argument, detection of error

a bamboo

workshop, manufactory

boundary of a village

fault, defect

name of मकर (makara) (or the marine monster, the symbol of काम-देव (kāma-deva))

name of the horse of शाक्य-मुनि (śākya-muni)

name of an अग्रहार (agrahāra)

name of a barber

Declension

Masculine a-stem declension of कण्टक (káṇṭaka)

Neuter a-stem declension of कण्टक (káṇṭaka)

Descendants

Assamese: কাঁইট (kãit), কঁটা (kõta), কাঁটা (kãta)

Bengali: কাঁটা (kãṭa)

Chakma: (kādā)

Hindustani

Hindi: काँटा (kã̃ṭā)

Urdu: کانٹا (kã̃ṭā)

kāṭa kata (p. 154)

3017 kāṭa² 'stick, penis'. [Cf. kaṇṭa-³]

Pa. kāṭa-kōṭacikā- 'penis and vulva (as term of abuse)'; Gy. eur. kar m. 'penis', karoró m. 'small do.', S. kāṛu m., H. kāṛh m., G. kāṛ m.; M. kāḍ n. f. 'straw', kāḍī f. 'little stick, blade of grass', kāḍūk n. 'little stick'.

कण्ट

Sanskrit

Etymology

See कण्टक (kaṇṭaka).

(Vedic) IPA(key): /kɐɳ.ʈɐ/

(Classical Sanskrit) IPA(key): /ˈkɐɳ.ʈɐ/

Hyphenation: कण्·ट

Noun

कण्ट • (kaṇṭa) stem, m

thorn, prickle, sting, fishbone

Declension

Masculine a-stem declension of कण्ट

Nom. sg. कण्टः (kaṇṭaḥ)

Gen. sg. कण्टस्य (kaṇṭasya)

Derived terms

कण्टक (kaṇṭaka)

कण्टफल (kaṇṭaphala)

Descendants

Dardic:

Dameli: kãṭa

Kashmiri: کونٛڈُ (kōnḍu)

Phalura: کَانْڈُ (kāṇḍu), کَانڑو (kã̄ṛo)

Shina: کوڻُ (kóṇŭ)

Pali: kaṇṭaka

Prakrit: (kaṁṭaya)

Central:

Sauraseni Prakrit:

Awadhi: काँटा (kã̄ṭā)

Gujarati: કાઁટો (kām̐ṭo)

Hindustani: kã̄ṭā

Hindi: काँटा

Urdu: کانٹا (kã̄ṭā)

Romani: kanro, kaịo

Eastern:

Magadhi Prakrit:

Assamese: কাঁইট (kãit)

Bengali: কাঁটা (kã̄ṭa)

Chakma: (kādā)

Odia: କଣ୍ଟା (kaṇṭā)

Northern:

Khasa Prakrit:

Central Pahari:

Kumaoni: कानो (kāno)

Garhwali: काँडा (kã̄ḍā)

Eastern Pahari:

Nepali: काँणो (kã̄ṇo)

Western Pahari:

Bhadrawahi: कण्टा (kaṇṭā), कण्टो (kaṇṭo), काँडा (kã̄ḍā)

Southern:

Helu Prakrit:

Dhivehi: ކަހި (kaṣi)

Sinhalese: කටුව (kaṭuwa)

Maharastri Prakrit:

Konkani:

Devanagari script: कांटो (kāṇṭo)

Latin script: kãttô

Kannada script: ಕಾಂಟೊ

Marathi: काँट (kŏṇṭa)

Western:

Takka Apabhramsa:

Punjabi: kaṇḍā

Gurmukhi script: ਕੰਡਾ

Shahmukhi script: ڪنڈا

Lahnda: ڪنڈا (kaṇḍā)

Vracada Apabhramsa:

Sindhi: kaṇḍo

Arabic script: ڪنڈو

Devanagari script: कंडु

Kachchi: કંધો (kandho)

Romani

Etymology

Inherited from Sanskrit काट (kāṭa). Cognate with Hindi काढ़ (kāṛh), Gujarati કાડ (kāḍ), Sindhi (kāṛu), Marathi (kāḍ).

Noun

kar m

penis

Descendants

Angloromani: kor, kori, korri, kuri

English: corey, cory

Albanian: kar

کیر

Persian

Dari کیر

Iranian Persian

Tajik кер

Etymology

From Middle Persian [Book Pahlavi needed] (kyl /□kēr□/, “penis”). Cognate with Khotanese [script needed] (kūra, “membrum virile”), Northern Kurdish kîr (/□kīr□/), Central Kurdish کێر (kêr /□kēr□/), Zazaki kîr (kīr) and Northern Luri کێل (kıl). Note also Middle Armenian կլիր (klir).

Pronunciation

(Classical Persian) IPA(key): [keːɾ]

(Dari, formal) IPA(key): [kʰeːɾ]

(Iran, formal) IPA(key): [kʰʲiːɹ]

(Tajik, formal) IPA(key): [kʰeɾ]

ExpandReadings

Rhymes: -iːr

Noun

کیر • (kêr) (plural کیرها (kêr-hâ))

(anatomy, vulgar) penis, cock, prick

Synonyms: آلت (âlat), دول (dul), نری (nari), ذکر (zakar), چل (čol), قضیب (qazib)

دوستان کار کیر بازی نیست / هیچ کاری بدین درازی نیست

dōstān kār i kēr bāzī nēst / hēč kārē badēn dirāzī nēst. (Ubayd e Zakani)

Derived terms

کیری (kiri)

کیرِ خَر (kir-e xar)

کیر مکیدن (kir makidan)

کیر خوردن (kir xordan)

کیر شدن (kir šodan)

کیر کردن (kir kardan)

کله‌کیری (kalle-kiri)

كيرم دهنت! (kiram dahanet)

Descendants

Gujarati: કેર (ker)

Ottoman Turkish: كير (kir)

References

Ref : WP. I 422, II 573 ff., WH. I 170 f., 172 f., 198, 205 f., 274, 316 f., II 498 ff., Trautmann 117, 119, 128 ff., 141, 265 ff.;

See also : vgl. auch kreup- oben S. 623.

Pages : 938-947

PIET : 268

1739. (s)ker-5

German : Schallwort

See also : s. oben S. 567 ff. (ker-).

Page : 947

PIET : 0

1740. (s)k$^{w}$er-

German : ‘machen’

See also : s. oben S. 641 f. (k$^{w}$er-).

Page : 947

PIET : 0

1741. sker-(d)-

English : ‘to defecate’

German : ‘cacāre; Mist, Kot des Leibes’

Material: Avestan sairya- ‘manure, dung’, Middle Persian sargōn, New Persian sargīn.

Note by Andi Zeneli

Scheria gate of Ilion : Dardein ‘defecate’

Greek σκῶρ, σκατός ‘excrement’, from which σκωρία ‘slag’;

Latin mūscerda ‘mouse droppings’; sūcerda ‘pig manure’, and bū-, ovi-cerda have cerda for scerda through a false division of mū[s]scerda; Old Church Slavonic skarędъ ‘disgusting’ does not support this, but compare Sanskrit chṛ̊nátti, chardayati ‘vomits, spits out’, Middle Irish sceirdim ‘spew out’, as a d-extension of our sk̂er-.

Old Icelandic skarn, Anglo-Saxon scearn, Afrikaans skern, New Dutch scharn ‘manure’;

Latvian sãrņi Pl. ‘slags, menstrual discharges, excrement’, Lithuanian šarwai ‘menstrual discharges’; Proto Slavic serǫ (serį̆ō), sьrati ‘to defecate’ (for example, Serbian sȅrem, srȁti), Russian sór ‘manure’, etc.

Hittite šakkar n., Gen. šaknaš ‘excrement’, šaknu-u̯ant ‘unclean’.

Ref : WP. II 587 f., WH. II 133 f., Trautmann 303, Frisk Indogerm. 25 f.

Pages : 947-948

PIET : 1035

1742. (s)kerb(h)-, (s)kreb(h)-, nasalized (s)kremb-

English : ‘to turn, curve’

German : ‘drehen, krümmen; auch bes. sich zusammenkrümmen, schrumpfen (auch vor Hitze, Trockenheit), runzeln’

Comments: Extension to (s)ker- ‘to turn’ (see also sker- ‘to shrink’).

Material: Greek κάρφος n. ‘dry twigs, chaff’ (kr̥bh-), κάρφη f. ‘dried wood, hay’, κάρφω ‘to make shrivel, to dry up’, καρφαλέος ‘dry, hoarse’, καρφῦνεσθαι ‘to become dry’; φθείρεσθαι (and similar) Hesychius; κράμβος ‘shriveled, dry’, κράμβη f. ‘cabbage’, κραμβαλέος ‘dry, roasted’, κρομβόω ‘to parch, roast’ (assimilated from κραμβόω).

Note by Andi Zeneli:

Albanian shkarpa ‘dry twigs, chaff’

Latin perhaps corbis ‘basket’ (‘woven’); Middle Irish corb ‘cart’, likely originally ‘cart basket’.

Old Icelandic skorpinn ‘shriveled’, skorpna ‘to shrivel’ (related to skarpr ‘shriveled, thin’, Anglo-Saxon scearp, Old High German scarpf ‘sharp’; see also p. 943 under sker- ‘to cut’); nasalization in Middle High German schrimpf ‘scratch’.

Middle High German schrimpfen ‘to crumple, to shrink’ = Old Icelandic skreppa ‘to contract, to glide away’, Danish skrumpe = New High German schrumpfen, Norwegian skramp ‘thin creature’, skrumpa ‘thin cow’, English shrimp ‘small one’ (in addition to the Germanic -mm- form: Anglo-Saxon scrimman ‘to contract, to shrink’).

(Regarding New High German Schärpe, Bavarian schärpfen ‘belt’, Dutch sjerp, English scarf, late Old High German scherbe ‘bag’, New Dutch schrap ‘bag’, Old Icelandic skreppa ‘backpack’; see Meyer-Lübke 3 7723, Kluge-Goetze16 653, Holthausen Awn. Wb. 257: all derived from Latin scirpea ‘basket bag’).

New Icelandic herpa-st ‘to contract’, harpa ‘to pinch’, Old Icelandic munn-herpa ‘witch’, Swedish dialect harpa i hop ‘to draw together’, Norwegian hurpe ‘old woman’; New High German Swiss harpf ‘thin cow, wicked woman’; related are Old Icelandic harpa, Anglo-Saxon hearpe, and Old High German har(p)fa ‘harp’ (from the hooked curvature).

Old High German (h)rimfan, rimpfan ‘to wrinkle, to contract’, New High German rümpfen, Middle Dutch rimpen ‘to wrinkle, to curl’, Anglo-Saxon hrimpan, ge-hrumpen ‘wrinkled’, hrympel ‘wrinkle’, Middle Dutch ramp ‘cramp’, Middle High German rampf ‘cramp’, Old Icelandic hreppr ‘district’, Norwegian ramp ‘thin

person’, English dialect rump ‘thin cow’; (but Norwegian rump also means ‘blunt mountain peak; buttocks’).

Middle Dutch rump m. ‘trunk, bulging vessel’, New High German Rumpf more as ‘cut-off piece’ related to Old Church Slavonic rǫbъ ‘rag’, without p. 864 f.); alongside with Germanic -m(m)-: Middle Dutch ram, ramme ‘cramp’, Anglo-Saxon hramma m. ‘cramp’, Old Icelandic hrammr ‘paw’ (literally ‘shriveled’); Gothic hramjan ‘to crucify’, Anglo-Saxon hremman ‘to hinder, to disturb’, Dutch remmen ‘to restrain, to brake’.

with the vowel position kreb-: Old Icelandic hrapi, Norwegian Danish rape 'dwarf birch' ('deformed').

to Middle Irish cruibhe 'a tree name' (krobi̯o-); then (with the concept of curved fingers) Norwegian rapse 'to gather together', New Dutch rapsen 'to grasp hastily'.

Anglo-Saxon ge-hrespan 'to tear', Old High German raspōn 'to gather together', hrespan 'to pluck, gather' (sp from ps);

without -s: Norwegian rapa 'to gather together', Middle Dutch rapen, Middle High German and New High German raffen 'to gather', Norwegian Swedish rappa 'to seize, snap' = New Dutch rappen.

Old Icelandic hreppa 'to obtain', Anglo-Saxon hreppen 'to touch', Middle Dutch reppen 'to seize'.

Lithuanian skur̃bti 'to wither, to mourn', Latvian skurbinât 'to spin around until dizzy', skùrbt 'to become dizzy', skur̃btiês 'to turn'; nasalized Lithuanian skramblỹs 'little stout person, dwarf', Old Prussian (with p) sen-skrempūsnan f. accusative 'wrinkle'.

with the vowel position skreb-: Lithuanian skrembù, skrèbti 'to be or become dry', skrebéti 'to rustle (of dry straw)', old skreblỹs 'felt', Latvian skreblis 'simple-minded person, hardened (felted) fur'.

without s-: Lithuanian kremblỹs 'a type of mushroom' (likely 'wrinkled' or 'folded'); with p-: Latvian krum̃pa 'fold', krum̃pêt 'to shrink', Lithuanian krumplỹs 'finger joint' (also krumslỹs, Latvian krum̃slis, skrum̃slis, etc., also 'cartilage, knot'), Old Prussian krumslus 'knuckle on the finger'."

Russian skórblyj 'shriveled', skorbnutь 'to bend'; koróbitь 'to curve', refl. 'to bend, contract, shrivel up', nasalization Old Church Slavonic krǫpъ 'small (contracted)', krǫpě-jǫ, -ti 'to contract'.

about Lithuanian kar̃bas 'basket', Russian kórob, West Russian koróba, Old Prussian carbio f. 'mill box', Lithuanian kar̃bija 'basket', Old Church Slavonic krabьji 'tub' (according to Trautmann 117 f.).

Ref : WP. II 588 ff.

Pages : 948-949

PIET : 1055

1743. (s)ker-dh-, (s)$k_o$r-dh-

English : ‘small, miserable’

German : ‘kümmerlich, klein; verkümmern’

Material: Sanskrit kr̥dhú- 'shortened, mutilated, small, defective' (comparative kradhīyaṁs-, superlative kradhiṣṭha-), á-skr̥dhōyu- 'not shortened, not meager'.

Greek σκυρθάλιος · νεανίσκος Hesychius, σκύρθαξ · μεῖραξ, ἔφηβος Hesychius, Laconian (with σ = θ) κυρσάνιος 'young man', cf. κυρσίον · μειράκιον Hesychius; Lithuanian skurstù, skurdaũ, skur̃sti 'to wither, to fall behind in growth', nus-kur̃dęs 'stunted in growth'.

Ref : WP. II 590;

See also : zu (s)ker- ‘schneiden’ als ‘gestutzt’.

Page : 949

PIET : 2523

1744. (s)kert-s-

English : ‘across’

German : in Worten für ‘quer, quer durch’

Comments: ('in cross-section'; related to [s]ker-t- 'to cut')

Material: Armenian -xeŕ 'rebellious, unruly' (would also require Indo-European -rs-);

Greek ἐγ-κάρσιος, ἐπι-κάρσιος 'crooked, oblique', κάρσιον · πλάγιον Hesychius;

Balto-Slavic (s)kersa- in Old Prussian kirscha, kirschan (deeply rooted), kerscha, kērschan 'over'; Lithuanian skeřsas Adj. 'cross, transverse', Latvian šḱèrs, Adv., šḱȅ̀rsu 'across', Russian-Church Slavonic črěsъ (and according to other prepositions on zъ: črězъ), Russian čerez 'through, across'; also Old Church Slavonic črěsla Nom. Pl. 'loins' as 'diaphragm, transverse of the body'.

Ref : WP. II 590, Trautmann 129 f.

Pages : 949-950

PIET : 3197

1745. skēt- : skət-

English : ‘to spring’

German : ‘springen, hüpfen, hervorquellen’

Material: Latin scateō, -ēre, arch. scatō, -ĕre 'to bubble forth', scatebra f. 'spring', scaturriō 'to bubble up'; cf. Greek ἐσκατάμιζεν · ἐσκάριζεν Hesychius;"

Westphalian schǭt 'spawning', Northern Franconian schaiden (ai- = West Germanic ā-) 'to spawn', perhaps Westphalian schåden 'to yield, from wheat';

Anglo-Saxon sceadd m. 'May fish', New High German Schad(e) etc., Norwegian dialect skadd 'small gudgeon', to which (loanword) Welsh ysgadan 'herring', Middle Irish scatán, New Irish scadán etc.;"

Old Lithuanian skastu, skatau, skasti 'to jump, to leap', su-skantù, -skačiaũ, -skàsti 'to jump up';

an Indo-European variant form ending in -d perhaps in: Norwegian skat 'top of a tree', skata 'to taper to a point', Old Icelandic skata f. 'magpie, smooth ray'.

Ref : WP. II 538 f., WH. II 491.

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PIET : 2460

1746. skēth-, skəth-

English : ‘to harm’

German : ‘beschädigen’

Material: Greek ἀσκηθής (Pre-Greek η) 'unharmed, safe' (from σκῆθος n.); questionable Armenian xatʿarem 'destroy, annihilate'."

Middle Irish scīth 'tired,' escid 'unwearied' (Welsh esgud 'agile, lively,' etc., with still unclear vowel), alongside which is the st-suffix Middle Irish scīs 'fatigue';

st. V. Gothic skaþjan, skōþ, Anglo-Saxon sceððan 'to harm,' denominative Old Icelandic skaða, Anglo-Saxon skaðian.

Old High German scadōn, scadēn 'to harm'; Gothic skaþis n. 'harm,' Old Icelandic skaði 'harm, loss, death,' Anglo-Saxon scaða, Old High German scado 'harm,' agent noun Anglo-Saxon sceaða 'harming, devil,' Old Saxon scatho, Old High German scado 'harming, enemy'; with attenuation ō as in the past tense Old Icelandic skōð 'harmful thing, weapon,' skǭðr 'harmful.'

Ref : WP. II 557 f., Wissmann Nom. postverb. 73 f.

Page : 950

PIET : 2484

1747. (s)keu-1

English : ‘to perform, commit’

German : ‘herrichten, ausführen’

Material: Greek σκεῦος n. (mostly plural) 'device, armor', σκευή 'armor, clothing, attire', σκευάζω 'prepare, set up; clean out; arm; incite';

Old Icelandic heyja, Anglo-Saxon híegan 'to carry out';

Old Church Slavonic prě-kutiti 'to adorn, to embellish', Russian kutitь 'to revel, to gossip, to frolic', Church Slavonic kutiti 'to concoct', Czech kutiti, kutati 'to drive, to tease', also (reflexive) 'to rummage, to dig, to stoke'; the Slavic words are based on a kou-tā meaning 'face'.

Ref : WP. II 546, Vasmer 1, 706 (‚unklar’).

Pages : 950-951

PIET : 2468

1748. (s)keu-2, (s)keu̯ə : (s)kū-

English : ‘to cover, wrap’

German : ‘bedecken, umhüllen’

Derivative: also with numerous extensions: (s)kū-lo- 'hideout, rear', skū-ro- 'protection, covering', (s)kŭ-ti- 'skin', ku-z-dho- 'hideout, cavity'.

Material: Sanskrit skunāti, skunṓti, skāuti 'covered'; uncertain ku-kūla- 'husk, armor', pāṃsu-kūla- 'ragged garment of Buddhist monks'.

Armenian çiw 'roof, ceiling' (skēu̯o-); with the initial kh-: Armenian xuç 'room' (khŭ-sk̂ho-, possibly related to the s-extension), questionable xavar 'dark' (khou̯o-, Formants Armenian -ar), xu-pʿ 'lid', xul, xlik 'hut', xlay (khŭlati-) 'female head covering, veil; garment'.

Greek σκῦνια plural 'eyebrows', ἐπισκύνιον 'skin above the eyebrows' (cf. Sanskrit skunáti); σκύλος n. 'animal skin, shell', σκύλον 'stripped animal skin', σκῦλον likewise 'armor taken from the enemy'; uncertain κῶας, plural κώεα 'flow'.

Latin obscūrus 'covered' = 'dark'; cūlus 'the rear';

Old Irish cūl m. 'back, rear', Welsh cil 'back'; Old Irish cūl (kū-lā-) f. 'corner, hideout' = Welsh etc. cil, ysgil 'hideout'; Irish cuarān, Welsh curan 'shoe'; possibly Celtic-Latin cucullus 'hood' (cf. Sanskrit ku-kūla- above).

Old Icelandic skjā f. 'shelter' (skeu̯ā), likely also Old Icelandic hā f. 'skin' in hross-hā and similar terms (skou̯ā), skāli 'hut, room' (Germanic skawalan-); skȳ n. (skeui̯o-) 'cloud, obscuration', Anglo-Saxon scīo, Old Saxon scio 'cloud'; Anglo-Saxon scu(w)a m. 'shadow, darkness, protection'.

Old High German scuwo, scū m. 'shadow', scū-c(h)ar n. 'mirror', literally 'shadow vessel'; Old Icelandic skuggi m. 'shadow, reflection, ghost', skugg-sjā f. 'mirror'; Gothic skuggwa m. 'mirror'; Old High German skugin(a), Middle High German schiune, New High German Scheune ('shelter'), Norwegian dialect skyggne m. 'hut, hiding place'.

Old Icelandic skaun f. (or skaunn m.) 'shield'; Norwegian skūme 'dark', Old Icelandic skūmi m. 'twilight', Middle Dutch schummer 'twilight' (: Latvian skumt); Old Icelandic hūm n. 'twilight', personal name. Hymir 'darkener'; possibly Old High German scūm 'foam' (if meaning 'covering').

Note by Andi Zeneli:

Albanian shkumë ‘foam’ a Germanic loanword.

Old Icelandic skjōl n. 'hideout, refuge, protection, barn', skjōla 'tub, bucket' ('storage space'), ablauting Old Icelandic skȳli, Middle Dutch schūle n. 'hideout', Old Frisian skule 'hut'; Old Icelandic skȳla 'to protect', Middle High German schūlen 'to bend, lurk, spy'.

Old High German scūr m. 'weather roof, protection' (: Latin obscūrus), Middle High German schūr 'shelter, cover', Old Icelandic skūr f. 'skin of the almond', Old High German skūra, sciura, (skūrja) 'shelter, barn'; with the formative -ko- and lengthened vowel ū[u], likely Gothic skōhs, Old Icelandic skōr, plural skūar, Old High German scuoh 'shoe' (literally 'covering upper leather of the shoe', cf. Irish cūarān 'shoe' and Middle Dutch schoene 'sword sheath, casing').

Lithuanian kẽvalas 'eggshell', Latvian čàula 'shell, husk'; Latvian kūja 'female genitalia'; Latvian skaût 'to embrace', skumstu, skùmt 'to become sad' ('obscurāri'); however, Lithuanian skūrà 'leather, tree bark', Latvian skura 'husk' derived from White Russian skyra.

A. Dental Extensions (or Formations with Dental Elements):

(s)keu-t-:

Greek σκῦτος n. 'skin, leather', ἐγκυτί, ἐγκυτίς 'down to the skin', κύτος n. 'covering, skin' and 'vessel, urn, cavity', κυτίς 'small box, tin', κυσός· ἡ πυγή; ἢ γυναικεῖον αἰδοῖον (Hesychius); (κυτ-i̯ος or κυθ-i̯ός), κύτ(τ)αρος 'cavity, bulge, honeycomb cell, acorn cup', κύσσαρος 'anus' (κυτϝαρος); related to Latin cuturnium 'vessel in which wine was poured in sacrifices' (see WH. I 320).

Latin cutis 'skin'; cunnus 'female genitalia' (kut-nos);

Welsh cwd 'scrotum'; Middle Welsh eskit, esgit, New Welsh esgid, Cornish eskit, esgis 'shoe' (ped-skūti-);

Old Icelandic hūð, Anglo-Saxon hȳd, Old High German hūt (hūdi-) 'skin' (Swiss hut 'sheath, fruit shell').

Old High German hodo, Old Frisian hotha 'hood'; Anglo-Saxon hoðma m. 'darkness'; Old High German hutta 'hut' (kuti̯ā́ or kudhi̯ā: from which Old Saxon hutta, huttia derive).

Old Lithuanian kutỹs 'pouch, money bag'; Baltic keutā 'skin'; Old Prussian keuto, Lithuanian kiáutas 'shell, husk', dialectal kẽvetas m. also; kiãvalas m. 'eggshell' (keu̯olo-), Latvian čàula f. 'shell', čàumala f. 'hard shell' (Trautmann 132).

Nasaled kunti̯ō 'to preserve' possibly reflected in Old Church Slavonic sъkǫtati 'to calm, still', Russian kútatь 'to cover', etc. Old Prussian -kūnti 'to care for', infinitive pokūnst, pakūnst 'to preserve', and with tonal variation Slavic kǫta f. in Old Church Slavonic kǫšta 'tent', Little Russian kúča 'pigsty (swine stall, sty)' (Trautmann 145).

(s)keudh-:

Sanskrit kuhara- n. 'cave', kuhaka- m. 'rascal, jester, deceiver', kuhayate 'to deceive', kuhū́- f. 'new moon' ('the hidden moon'); Pamir dialect skīð 'tall hat made of sheepskin'.

Greek κεῦθω 'to hide', κεῦθος n., κευθμών 'hidden depth', κευθμός 'hidden place, cavity, lair';

Middle Irish codal 'skin'.

Anglo-Saxon hȳdan 'to hide'; related or from skeut- Gothic skauda-(raip) Accusative Sg. 'shoe (strap),' Old Icelandic skauð f. 'sheath,' Pl. 'foreskin; wretched, monster,' skjōða f. 'pouch, bag,' Middle Dutch schōde n. 'sheath' (for a horse), f. 'pod, pea,' Middle High German schōte 'pod, seed case.'

Unclear is Latin cūdō, -ōnis 'helmet made of hide' (loanword); closely related in meaning are Avestan xaōδa- m., Old Persian xaudā- 'hat, cap; helmet.'

B. Guttural extension (s)keu-k̂-:

Sanskrit kṓśa- m. 'container, treasury, etc.' (also late kóṣa-, which may be an Indo-Iranian development from kṓśa-); uncertain kōśaka- m. n. 'egg, testicle, shell,' kuśapa- m. (unattested) 'drinking vessel,' kuśayá- m. (unattested) 'cistern'; kukṣí- m. 'belly, womb, cavity'; New Persian kus 'female genitalia'; Avestan kusra- 'arching, hollow,' vīkusra-, hankusra- 'arching apart, together.'

Lithuanian kūšỹs (Plural kūšỹs), Latvian kũsis, kũsa 'female pubic hair' (from kūki- or kūksi-); Lithuanian kiáušė 'brain case, skull,' kiaũšis 'egg, testicle,' Prussian-Latvian káušis 'egg'; Lithuanian káušas 'large scoop,' Latvian kaûss 'bowl, cooking spoon.'

C. s-expansion (s)keu-s-:

Perhaps Sanskrit koṣṭha- m. n. 'container, lower abdomen, pantry,' and similar, kuṣṭha- m. 'cavity of the loins,' kúṣṭhikā 'contents of the intestines,' New Persian kušt 'softening' (Armenian loanword kušt 'belly, soft parts, body');

Greek κύστις, -εως, -ιδος 'bladder, pouch,' κύσθος 'female genitalia';

uncertain Latin custōs 'guard,' compare WH. I 319;

Welsh cwthr 'anus, rectum' (kuzdhro-);

Old Icelandic hauss m. 'skullcap'; ablauting Norwegian dialect hūse m. 'fish head,' Old High German hūso 'sturgeon,' named after the head armored with shield plates;

New High German dialect hosen 'shell, pod,' Anglo-Saxon hosa m. 'sock, sleeve,' Old Icelandic, Old High German hosa 'pants.'

Presumably related are Gothic, Old Icelandic, Anglo-Saxon, Old Saxon, and Old High German hūs 'house,' compare New Dutch hūske 'core casing, sheath, bag,' and similar.

Gothic huzd, Old Icelandic hodd f., Anglo-Saxon and Old Saxon hord, Old High German hort 'treasure, hoard' (kuz-dho- = Greek κύσθος); Swedish hydda 'hut', dialectal hodda, hudda 'shed, prison space', Old Swedish hydda 'to hide'.

Ref : WP. II 546 ff., WH. I 298 f., 301, 309, 319, 320, II 196, 503, Trautmann 132, 145.

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PIET : 605

1749. skĕ̆u-3, ksĕ̆u-

English : ‘to sneeze’

German : ‘niesen’ (Schallwort)

Material: Sanskrit kṣāuti 'sneeze', kṣuta- 'the sneeze'; Old Lithuanian skiaudžiu, skiaudėti 'to sneeze' (similar to čiáudžiu, -dėti), Latvian šḱauju, šḱāvu, šḱaut, Iterative šḱaũdêt 'to sneeze' (much more divergent Slavic kъchnǫti, kychati and čъchati, compare Sanskrit chikkā 'sneeze').

through crossbreeding with pneu- (above pp. 838 f.): ksneu-s- (kneus-, sneus-) in New Persian išnōša, ašnōša 'sneeze'; Old Icelandic hnjōsa, Middle English nēsen, Old High German niosan (participle ginoran); Old Icelandic hnøri (masculine), Anglo-Saxon hnora 'sneeze', Old Saxon hnioxwrt 'sneeze root'; alongside Middle English snēsen, English sneeze; compare New Dutch snūsen, Danish snuse 'to sniff, to scent', and the like; similarly also Lithuanian šniaũkti 'to sniffle'.

Ref : WP. II 85, 551, Trautmann 266.

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PIET : 1599

1750. (s)keu-4

German : ‘worauf achten’

See also : s. oben S. 587 f. ((s)keu-4).

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PIET : 0

1751. skĕ̆u-5

See also: alongside sk̂eu- (see below) 'to throw, to shoot, to rush'; see the expansions skeub-, skeubh-, skeud-, skeug-, skeuk-.

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PIET : 0

1752. skēu-6(t-)

English : ‘to cut, separate, scratch’

German : ‘schneiden, trennen, kratzen, scharren, stochern, stöbern’

Comments: expansion of sek- 'to cut'.

Material: Sanskrit skāu-ti, skunāti, skunōti 'disturbs, rummages, pokes', with ā- 'broken down by poking; makes incisions (in the ears of animals)', ava-skavá- (masculine) 'a worm', ni-ṣkávam 'tearing apart', cō-ṣkū-yā́tē 'scrapes together'.

with r-formant: Greek σκῦρος (σκύρος) (masculine) 'stone chip, waste when shaping stones', σκῡρωτὰ ὁδός 'paved road';

Lithuanian skiaurẽ̃ 'perforated boat used as a fish container';

without initial sound. s-: Lithuanian kiáuras 'perforated, split', originally 'hollow' (kēuro-); kiauraĩ preposition 'through', Latvian caũrs 'having a hole, hollow', caũr preposition 'through'; Lithuanian kiùrstu 'to become holey', pra-kiùręs 'perforated'.

Old Swedish skōr (from skōyrr) 'fragile', Swedish Norwegian skȳr (dialectal); Gothic skaúrō 'shovel' (in winþi-skaúrō 'throwing shovel'), Old High German scora, Middle High German schor 'shovel, hoe', schorn 'to gather together, to sweep, to push away', schürn 'to give a push, to provoke, to stoke the fire, to kindle'; Old Icelandic skora 'to cut, to count'.

Anglo-Saxon scorian 'to strike off' (properly 'to push away'); with rj: rg: Old High German skurgan, Middle High German schürgen 'to push, to drive, to shove'; compare Middle High German Middle Dutch schiuren, schūren 'to scrub, to clean, to sweep' = Danish skure, Swedish skura (dialectal).

with formant -lo-: Middle High German schiel (skĕulo-) 'splinter, broken off or torn piece';

Latvian skurinât 'to scratch, to tousle', reflexive 'to scratch oneself, to claw'.

with t-expansion: Middle Irish scothaid 'cuts off' (skutãti), scoth (feminine) 'cutting edge, tip', also 'lock of hair'; Middle High German hudele 'rags'; Lithuanian skutù, skusti 'to scrape, to peel', skùtas 'piece, rag', skùtenos 'scrapings', Old Lithuanian skutnà 'bald head, shaved area'; Latvian skuotitiês 'to shed (skin)', šḱaute 'sharp edge'; Lithuanian skiáutis 'piece of cloth', skiauterẽ 'comb of a rooster'.

perhaps Latin scutilus 'thin' and Greek σκυτάλη 'club, stick', σκύταλον (dialectal), σκυταλίς 'staff, cudgel, roller' ('split piece of branch' or similar); related to σκύτη · κεφαλή (Hesychius), σκύτα · τὸν τράχηλον. Σικελοί (Hesychius).

regarding East Lithuanian skvẽtas 'rag', compare Specht Indo-European Declension 56; thereafter likely skverr̂nas (dialectal) from skernas.

Ref : WP. II 552 f.

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PIET : 1052

1753. sk̂ĕu-

English : ‘to throw, shoot, push’

German : ‘werfen, schießen, stoßen’; intransitive ‘dahinschießen’

Comments : nur balto-Slavic

Material: Lithuanian šáuju, šáuti 'to shoot (with a firearm)', šũvis 'shot'; šáudyti 'to shoot multiple times, to shoot around, to fly around'.

Latvian šaũt (sk̂jauti) 'to shoot, to rush towards', šaudrs 'hasty, heated'; Old Church Slavonic sujǫ, sovati 'to push, to shove'; Old Church Slavonic sulica, Czech sudlice 'throwing spear'.

Ref : WP. II 553, Trautmann 300;

See also : s. auch unter skeu-5.

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PIET : 0

1754. skeub-, skeubh-, skeug-

English : ‘to move; throw, shoot’

German : ‘dahinschießen (flink); schießen, werfen, schieben’

Material: Gothic af-skiuban 'to shove away, to push aside', Anglo-Saxon scēofan and scūfan 'to shove', Old High German scioban 'to shove' (which also holds the meaning in New High German 'to go in haste'), Old Icelandic skūfa and skȳfa 'to shove, to push away', intensive with geminated tenuis forms Middle High German and New High German schupfen, Norwegian skuppa (dialectal), Old High German scupha, scopha 'seesaw'.

with geminated media: Norwegian skubba 'to rub, to scrub', Middle High German schoppen 'to stuff', and with a long spirant English scoff 'mockery'; Old High German scūf(a)la 'shovel', scūbla (dialectal), Anglo-Saxon scofl (dialectal), Middle

Dutch schuppe, Dutch schop (feminine, dialectal, -pp-); Middle High German schūft 'gallop'.

traced back to skeub-, Old Icelandic skopa 'to run, to jump', Old Icelandic skaup and skop (neuter) 'mockery', Anglo-Saxon scop 'poet' (influenced by Latin mimus), Old High German scof, scoph (masculine) 'poet', neuter 'poem, mockery'.

Lithuanian skùbti 'to hurry', skùbinti 'to hasten', skubùs, skubrùs 'quick, urgent'; Old Church Slavonic skubǫ, skubati 'to snatch, to tear'.

"skeug- in Middle English Middle Dutch schokken 'to push', Middle Dutch schocken 'to tremble', New Dutch schocken, sckucken 'to shake, to swing', Middle High German schocken 'to swing, to dance';"

"perhaps from skeu-k- here as 'hunted': Germ. skeuhwa- 'shy' in Anglo-Saxon scēoh, English shy, Middle High German schiech; from this Anglo-Saxon scyhhan, Old High German sciuhen, New High German scheuchen; with ablaut and grammatical change Germ. skugwa- 'fearful' in Middle Dutch schū̄(we), Swedish skugg; Old Church Slavonic ščuti 'to urge' (skou-);"

Ref : WP. I 377, II 556, Trautmann 263, Wissmann Nom. postverb. 128, 177 f. und Skop BSB. 1954, 2.

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PIET : 2480

1755. skeud-1

English : ‘to protest, grumble’

German : ‘unwillig, mürrisch sein’, im Balt. auch von körperlichem Schmerze

"Material: Greek σκυδμαίνω, σκύζομαι 'to be angry, to sulk', σκυθρός (diss. from σκυδ-θρός) 'gloomy, unwilling, sad', σκυθρωπός likewise, σκυθράζω 'I am unwilling';"

"Lithuanian pra-skundù, -skudaũ, -skùsti 'to begin to hurt, to tire', skundà 'accusation', praskundà 'pain', núoskunda 'compassion', skùndžiu, skų́sti 'to complain';"

"Latvian skund-u, -êt 'to be envious, to be angry'; Lithuanian skaudùs 'painful, displeased, intense', skaũsta (skaudė́ti) 'it hurts', Latvian skàužu, skàust 'to be envious, to harm', skaudêt similarly; Lithuanian skaudulỹs 'sore'."

Ref : WP. II 554;

See also : vgl. auch keu̯ə̯d- oben S. 595 f.

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PIET : 2477

1756. (s)keud-2

English : ‘to throw, shoot’

German : ‘werfen, schießen, hetzen’; intransitive ‘dahinschießen, eilen, hervorschließen’

Material: Sanskrit cṓdati, cōdáyati ‘urges on, pressures’, New Persian čust ‘quick, active, suitable’, Sanskrit skundatē ‘hurries’ (Dhātup.).

Greek κυδίας 'tooth bud,' Hesychius; Albanian heth 'to throw, toss' (from hedh derived from skoudei̯ō)."

Old Icelandic skjōta, Anglo-Saxon scēotan ‘to throw, to push, to shoot’, Old High German sciozan ‘to shoot, to throw, to move quickly’; Old High German scoz ‘projectile, young shoot’, scuz ‘shot, throw, swiftness’, Old Icelandic skjōtr, Anglo-Saxon scēot ‘quick’, Gothic skaut ‘shoot, hem’.

Old Icelandic skaut n. ‘tip, corner, fold, projection’, Old High German scōz ‘tip, garment fold, skirt fold’, Middle Dutch schott (-tt-) ‘(projecting) bolt, closure’, from which schutten ‘to dam, to hinder, to protect’, Middle High German to New High German schützen;

without initial s-: Middle High German hossen, hotzen ‘to run quickly’, New High German dialect. hutzen ‘to drive on, to hasten’ (like Sanskrit cṓdati), also ‘to push’.

Lithuanian skudrùs, skaudrùs ‘nimble’; Latvian skaudrs ‘the same’, skudra ‘ant’; Old Church Slavonic is-kydati ‘to throw out’, Russian kidátь ‘to throw’, kídkij ‘quick, ready, eager’.

Ref : WP. II 554 f.;

See also : s. auch unter skeu-5 und skeub-.

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PIET : 2479

1757. (s)keup-, skeub(h)-

English : ‘bundle, flock’, etc.

German : ‘Büschel, Schopf, Quaste’; nur germ. und Slavic

"Material: Old Icelandic skauf 'bunch, tassel', Anglo-Saxon scēaf, Old High German scoub 'bundle, straw bundle, sheaf', New High German dialectal Schaub 'bundle, straw bundle, straw broom', Old Icelandic skūfr 'tassel, tuft, bunch'; Old High German scubil 'bunch of hair or straw or similar, heap, quantity';"

"Anglo-Saxon scyfel(e) f. 'woman's bonnet' (with p: Old Icelandic skypill, skupla similarly); Old High German scobar 'haystack, heap, especially of grain or hay', Middle High German schober hār 'bunch, hair';"

"Gothic skufta (Dat. Sg.) 'hair', Old Icelandic skopt likewise; Middle High German schopf m. 'tuft', schopfen and (New Dutch) schoppen 'to stuff (originally with bunches of hay, hair, etc.), to be swollen'; with a similarly formed Germanic pp: Norwegian hupp 'tassel', Old High German hopfo 'hops';"

"Perhaps as 'roof covered with straw bundles' related to New Dutch schupp 'weather shed' (New High German Schuppen), Old High German scopf m. 'building without a front wall, barn', New High German Bavarian Swiss schopf m.

likewise, Anglo-Saxon scypen f. 'stable', English shippen, Anglo-Saxon scoppa m. 'shed, booth' (English shop 'store');"

"Serbian čùpa 'bunch of hair', Russian čupъ, čubъ, Czech čup, čub 'tuft';"

Note by Andi Zeneli:

Albanian çupa ‘girl (with special haircut)’

"Perhaps Slavic kyta (kūp-tā) in Russian kíta 'stems and leaves of long-stemmed plants', kítka 'catkins on trees', etc., and Russian kistь (kūp-sti-) 'tassel, brush, bunch, hand', Bulgarian kíska (derived from kystъka) 'bouquet', Serbo-Croatian kȍščica 'type of brush', also old kist, Polish kiść 'tassel, broom, bush, bunch'."

Ref : WP. II 555 f.

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PIET : 610

1758. (s)keut-, (s)keudh-

English : ‘to shrink’

German : ‘einschrumpfen’

Comments : nur germ. und baltisch

"Material: Germanic partly -tt-, partly -dd-: Swedish dialect hott, hodd m. 'little, shriveled person', Dutch hotten 'to curdle', Low German hotten 'to shrivel', Dutch hot, Middle Dutch hotte 'curdled milk', New High German dialect hutzeln, verhutzeln 'to shrivel', verhutzelt 'shriveled, dried up';"

"Lithuanian ap-kiaũsti 'to wither'; kūstù, kūdaũ, kũsti 'to lose weight', sukũdęs 'shriveled up'."

Ref : WP. II 553.

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PIET : 0

1759. sk̂lēk-, sk̂lək-

English : ‘wet; to sprinkle’

German : ‘naß, spritzen, sprengen’

"Material: Old Icelandic slag n. 'moisture (from rain)', sleginn 'moistened', Norwegian slagen 'damp', Swedish slaga 'swamp'; Middle Dutch slagge 'sluggish, rainy weather', Swedish slagga-väder likewise;"

"New High German dialect slack 'slushy snow'; New Dutch slack 'large and heavy drops', slackern 'to spill, to slop', besleckern 'to stain'; ablaut related Anglo-Saxon sloh 'mire', Middle Dutch slōch likewise;"

"Lithuanian šlãkas 'drop, spot, blot' (in the meaning 'slag' in German agricultural context), šlakstaũ, -ýti 'to spray multiple times, to splatter', šlakù, -éti 'to drip', šlekiù, šlẽkti 'to spray', Latvian slaka 'moistening', slacît 'to wet, to splash, to drizzle'."

Ref : WP. II 602 f., 705;

See also : vgl. auch sresk- ‘tropfen’

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PIET : 2539

1760. skordho-, -ā-

English : ‘vessel; potsherd’

German : ‘Pfanne, Scherbe’

"Material: Old High German scart-īsarn, Middle High German schart m. n., scharte f. 'iron pan'; Old Church Slavonic skrada 'crucible, pan, stove' (also skvrada,

skovrada, Polish skowroda, Russian skovorodá; may be derived from Slavic skver- 'to melt', with Old Church Slavonic raskvьrǫ, etc.);”

"Latvian skārds, skārde 'sheet metal, tinplate' may have developed its meaning from 'fragment (sharp and thin)' if it is related."

Ref : WP. II 601.

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PIET : 0

1761. skot-

English : ‘shadow, darkness’

German : ‘Schatten, Dunkel’

"Material: Greek σκότος 'darkness' (originally masculine, later neuter); Old Irish (lengthened) scāth n. 'shadow, protection, mirror'; Middle Welsh isgaud, cy-sgawd, Welsh cy-sgod, Old Cornish scod, New Cornish skēz, Breton skeud 'shadow'; Gothic skadus m., Anglo-Saxon sceadu f., scead n., Old High German scato, -awes 'shadow', Norwegian skodda, skadda 'fog'."

Ref : WP. II 600.

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PIET : 1036

1762. (s)kŭ̆t-

English : ‘to shake’

German : ‘rütteln’

Material: Lithuanian kutù, kutéti 'to shake up,' kustù and kuntù, kutaũ, kùsti 'to shake up, to recuperate,' kutrùs 'quick,' kutà 'tassel, fringe';

Alongside with the initial sound s-:

Old Saxon scuddian 'to pour out with a swing,' Old High German scutten, Old Frisian skedda 'to shake, to jolt,'

New High German schütten, Middle Dutch, Middle English schuderen, English shudder 'to tremble, to shiver' ('to shake'), New High German schaudern (a Rhine Franconian term with New Dutch d), Old High German scutilōn, New High German schütteln;

Anglo-Saxon scūdan, sćyndan, Old Icelandic skynda 'to drive' and skunda 'to accelerate; to hurry,' Old Saxon farskundian 'to incite, to urge,' Old High German scunten 'to drive on, to incite'; Old Church Slavonic skytati sę 'to wander.'

Ref : WP. II 601 f.;

See also : s. auch oben S. 632 unter kṷēt-.

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PIET : 0

1763. (s)k$^{w}$alo-s

English : ‘a large fish’

German : ‘eine größere Fischart’

Comments: or rather k$^{w}$alo-s

Material: Latin squalus 'a larger sea fish'; however, the s- might be derived secondarily from squatus of the same meaning, squāma 'scale';

Old Icelandic hvalr m. (alongside -hveli n.) 'whale' (i-stem), Anglo-Saxon hwæl, English whale, Old Saxon, Old High German hwal of the same meaning, alongside Old High German hwelira (Germanic hvali-s-ōn-), New High German Waller, Weller and Middle High German 'Wels' (Germanic hvali-s), to which Old Prussian kalis 'Wels' also belongs;

The mythical fish Avestan kora- is the Iranian rendition of a Proto-Uralic kola 'fish,' later kal, related to tscherem. kol, Lappish guole, Finnish kala, etc.; the entire family likely has a Finno-Ugric origin.

Ref : WP. II 541, WH. II 581 f., Hoops, Engl. Stud. 28, 1 ff., Jacobsohn, Arier und Ugrofinnen 241 f.

Page : 958

PIET : 1050

1764. sku̯erb(h)-

English : ‘to stick, pierce (thorns)’

German : ‘stechen, etwa wie Dornen’

Comments: Only Celtic and Baltic

Material: Cornish Breton spern 'spines' (-rn- from -rbn-);

Lithuanian skverbiù, skveřbti 'to bore with a pointed tool,' Iterative skvarbaũ, skvarbýti of the same meaning, skvìrbinu, -inti 'to stab, to bore, to prick.'

Ref : WP. II 602.

Page : 958

PIET : 0

1765. sk(h)u̯oi̯-, sk(h)u̯i(i̯)-

English : ‘needle, thorn’

German : ‘Nadel oder Dorn von Pflanzen’

Material: Old Irish scē, Gen. Pl. sciad 'bramble' (sku̯ii̯-at-s); Welsh ysbyddad of the same meaning, Cornish spethes 'blackberry bush, thorny underbrush', Breton

spezad 'gooseberries'; Lithuanian skujà 'fir needle and cone', Latvian skujas 'fir branches'; Russian chvojá f., chvoj m. 'needles and branches of coniferous trees' (etc.; Berneker 408 considers the possibility of a connection to Russian chuj 'penis' as (s)khou̯os).

Ref : WP. II 602, Trautmann 268.

Page : 958

PIET : 641

1766. (s)lăg$^{w}$-

English : ‘to grab’

German : ‘fassen, ergreifen’

Material: Greek (epic Ionic) λάζομαι (present and imperfect) 'I take, grasp, seize (λαγ(ʷ)ι̯ω); according to αἴνυμαι, Ionic Attic λάζυμαι, Boeotian λαδδουσθη is formed; Aorist ἔλλαβε (Homeric), ἔλαβον, Aegina λhαβών, Attic inscriptions Λhαβετος or -ητος, Perfect Attic εἴληφα (σεσλᾱφα), Future λήψομαι, Ionic λάψομαι, Present Ionic Attic λμβάνω (newly formed from λαβεῖν); λάβρος 'fierce, wild; greedy, ravenous,' λάβρᾱξ m. 'wolf fish' (a type of fish), Homeric λαβρεύομαι 'to talk boldly, impertinently,' λαβρ-αγόρης 'speaking boldly,' λαβροῦσθαι 'to rush upon.'

Anglo-Saxon læccan 'to grasp, seize' (= λάζομαι from slag$^{w}$i̯ō), English latch.

(κοινόν) ΛABIATAN by Andi Zeneli

Labeatae, Labeatai or Labeates, Ancient Greek: Λαβεᾶται; Latin: Labeatae

Greek: λαβίς, σκεῦος χρυσοχοϊκόν (Exod. 38,17 ..) Hes.

English: labis, a golden utensil (Exod. 38,17 ..)

The word "λαβίς" is a Greek noun that refers to a type of utensil or tool. The word "σκεῦος" means "utensil" or "vessel," and the word "χρυσοχοϊκόν" means "golden." So, the phrase "σκεῦος χρυσοχοϊκόν" means "golden utensil."

Ref : WP. II 707, Schwyzer Gr. Gr. 1, 649, 698, 699.

Page : 958

PIET : 0

1767. slak-

English : ‘to hit, hammer’

German : ‘schlagen, hämmern’

Comments: Only Irish and Germanic

Material: Middle Irish slacc 'sword,' New Irish slacaire 'striker' (with expressive -kk-); Middle Irish slachta 'beaten,' New Irish slacht m. 'good appearance, of good strike,' Gaelic slachdaim 'I strike with the hammer,' slachdan 'club.'

Gothic slahan, Old Icelandic slā, Anglo-Saxon slēan, Old Saxon and Old High German slahan (sluoc, sluogen, geslagen) ‘strike’; Old High German slagon, Old Frisian slagia d.s.; Old Icelandic slā f. ‘bar, bolt’, Anglo-Saxon slahe, slēa ‘weaver's comb’.

Middle High German sla, slage ‘striking tool’, Middle Dutch slawe ‘hoof shoe’, Middle High German slouwe ‘track, trace’ (slagwō); long grade Old Icelandic slōgr ‘sly’ (‘slyly’); Gothic slauhts f. ‘slaughter’ (sḷ̊k-ti-).

Old Icelandic slāttr f. ‘mowing’, slātr f. ‘slaughter meat’, Old High German slahta ‘killing, slaughter’; with a meaning like New High German jemandem nachschlagen, Schlag ‘kind, sort, type’: Old High German gislaht ‘noble kind’, gislahti n. ‘tribe, property’, New High German Geschlecht.

Note by Andi Zeneli:

szlachta pl (plural only)

(historical) A legally privileged noble class in the Kingdom of Poland, the Grand Duchy of Lithuania, and the Polish–Lithuanian Commonwealth.

Inherited from Old Polish ślachta, ślechta, from Middle High German slahte, from Old High German slahta, from Proto-Germanic slahtō. Compare German Geschlecht, Italian schiatta.

Ref : WP. II 706 f., Wissmann Nomina postverb. 74.

Page : 959

PIET : 2661

1768. (s)leb-, (s)lob-, (s)lep-, (s)lop-

See also : s. above p. 655 ff., to which perhaps Middle Irish lelap, lenap (p = b), lenab (b = w) ‘little child’.

Page : 959

PIET : 0

1769. (s)lēg- : (s)ləg- und (s)leg-

English : ‘weak, feeble’

German : ‘schlaff, matt sein’ (aus ‘loslassen’), aus ‘schlaff’ über ‘weichlich’ auch ‘wollüstig’

Comments: nasalization (s)leng- (= leng- ‘to swing, to sway’)

Derivative: sləg-on- ‘that which hangs down’

Material : Sanskrit laṅga- ‘lame’; Greek λήγω ‘cease, stop (weary); transitive ‘make soft’ (slēgō), ἄλληκτος (σλ-)
‘unceasing’, λαγάσσαι· ἀφεῖναι Hesychius, λαγαρός ‘flaccid, weak, thin’,

Homeric λαγωός, Ionic λαγός, Attic λαγώς, -ώ ‘hare’ ((s)ləg-ōusos ‘with floppy ears’), λαγών, -ονος usually Pl. ‘the soft, thin ones’ (formally = Old Icelandic laki ‘folded stomach’), λάγανον ‘thin broad cake’ (formally = Old Saxon lakan etc. ‘cloth’).

Attic λωγάνιον 'slack' (compares to Swedish slōka 'to hang down slackly'), presumably nasalized here λαγγάζω 'to
hesitate', λαγγών 'hesitation', λαγγεύαι· φεύγαι Hesychius (‘to be weary, slack and indecisive’); with the meaning 'voluptuous': Greek λάγνος 'lustful,
horny', λαγνεύειν 'to be voluptuous', λαγνεία 'lust, sex, sexual intercourse, lasciviousness lust', λωγάς · πόρνη Hesychius (besides with ĕ-
Vok. λέγαι δὲ γυναῖκες = ἀκόλαστοι Archil., ἐλεγαίνειν ‘ἀσελγαίνειν’ EM.;

Latin laxus 'slack, wide, spacious', nasalization langueō, -ēre 'tired, slack, worn out'.

Old Irish lacc (with expressive gg) 'slack, weak'; Middle Welsh llacc, New Welsh llac 'slack' comes from English slack due to its cc instead of ch;

Middle Dutch lak 'slack, loose', Dutch lak, New High German dialectal lack likewise, Middle Dutch lak also 'lascivious', Old Icelandic lakr and (full grade) lākr 'bad, low'; with attenuation ō Swedish dialect lōka 'to hang down slackly', Old Icelandic lōkr 'fool, lazy person'.

Germanic lakana- 'dangling rag, tip' in Old Saxon lakan 'cloth', Old High German lahhan likewise (New High German Laken from New Dutch, formally comparable to Greek λαγάνουν), Old Icelandic laki m. 'burbot'; the third stomach of ruminants, fold stomach' (= λαγών), deficiency, flaw’;

With s-: Old Icelandic slakr 'slack' (poetic), slakna 'to become slack', Old Saxon Middle Dutch slac 'slack, weak', participle Old Saxon gislekit 'dull made', Middle Dutch slak-sīde 'belly side' (like λαγών and New High German Weichen), Anglo-Saxon slæc 'slack, sluggish, slow', Old High German slah- 'slack, sluggish', Anglo-Saxon sleccan (slekjan) 'to weaken'.

With attenuation ō: Old Icelandic slōkr 'a slack fellow', Norwegian slōken 'slack', Swedish slōka 'to let hang down slackly', dialectally 'to be sluggish', slōk and (with ē) slåk 'careless woman', Old Swedish slökifriþ, -frilla 'concubine'.

Nasalized probably Swedish slinka 'not sit firmly, wobble, limp', Old High German slinc ‘crawl, slink’, Dutch slink 'left', Middle High German link 'left', New High

German link 'left'; Old High German lenka 'the left', Swedish linka and lanka 'to limp a bit', lunka 'to walk slowly', Danish slunken 'flaccid, slack' ('to walk slackly'); perhaps Swedish dialect slank, Southern German schlank 'rag'.

Latvian leǵę̄ns 'flaccid, soft'; uncertain Russian pere-slěga 'error in the fabric' ('omission of the thread'), Slovenian preslę̂gast 'threadbare, bald'; also whether Tocharian A slākkär 'sad'.

Ref : WP. II 712 ff., WH. I 758 f.

Pages : 959-960

PIET : 2670

1770. slēg$^{w}$-

English : ‘to press, oppress, mishandle’

German : ‘drücken, bedrücken, mißhandeln’

Derivative: slōg$^{w}$ā 'plague'

Material: Greek λώβη f. 'dishonorable treatment, disgrace, mistreatment, damage, ruin', λωβάομαι 'to treat dishonorably, mistreat, mutilate, commit an outrage, harm'.

Lithuanian slogà 'plague, land plague', with secondary ablaut: Latvian slāga 'damage, complaint'; Lithuanian slogùs 'burdensome', slogìnti 'to plague', sluogaĩ 'wood used to weigh down soaked flax'.

With uo-: Lithuanian slúogas, Latvian sluogs 'block, stone, burden', sluodzît 'to burden, press down, beat', sluogât, sluoguôt , etc.;

with ē-: Lithuanian slḗg-iu, -ti 'to oppress, press', Latvian slēgt 'to close' ('to shut tight'), Lithuanian slėgtis, slėgtẽ̃ 'press, wine press', Latvian at-slēga 'lock', slēgs 'burden'.

Ref : WP. II 714.

Page : 960

PIET : 2672

1771. (s)leib-

See also : 'slippery, to glide' see above p. 663; possibly relevant (according to Morris-Jones WGr. 125) Welsh llithr m. 'the gliding' (slib-tro-).

Page : 960

PIET : 0

1772. (s)leidh-

English : ‘slippery, to slide’

German: 'slippery, glide'

Comments: Extension of lei-3, slei- see above p. 662 f.

Material: Sanskrit srédhati 'slides off, goes wrong, errs'; Greek ὀλισθάνω, Aor. ὤλισθον 'to glide', ὀλισθηρός 'slippery', ὄλισθος m. 'slipperiness, slickness' (lidh-to-s) based on a -dhō- or -tō- present; initial sound as in ὀλιβρός from the related root (s)leib-, see above p. 663;

Middle Irish slōet 'floss', New Irish slaod 'sliding mass', with unclear dd;

Anglo-Saxon slīdan, Middle High German slīten 'to glide, to slip', Anglo-Saxon slide m. 'sliding, fall', Old High German slito, Old Icelandic sleði 'sled' (compare Latvian slidas 'skates'), Anglo-Saxon slidor 'slippery, smooth', slidrian 'to glide out', New Dutch slidderen, New High German schlittern.

Lithuanian slýstu, slýdau, slýsti 'to glide', Latvian slist, slīst, etc., slîdēt 'to slip, to glide', Lithuanian slidùs 'smooth, slippery', Latvian slids, slidas Pl. 'skates', slaids 'inclined, smooth', sliẽde 'track, rail (of a cart)'; Old Prussian slidenikis 'lead dog';

Old Church Slavonic slědъ 'track', Russian slěd 'track', sležý, sledítь 'to trace, to follow', etc.

To this likely n-present of sli-n-dhō in Lithuanian lendù, lindaú, līsti, Latvian lìenu, lìdu, lìst 'to crawl, to slip in', and through ablaut variation Germanic slind-, sland-, slund- in Gothic fra-slindan 'to swallow' (literally 'to let glide'), Old High German slintan, Middle High German slint, slunt 'throat', Old Dutch slinderen 'to glide, to crawl', Middle High German lendern 'to stroll', Dutch lunderen 'to hesitate'.

Compare with another extension sli-n-dō, Germanic slint- in Old Icelandic sletta slatt 'to sink, to glide, to hang' (slintan), sletta 'to strike, to throw, to splash' (slantjan), Swedish slinta 'to fall, to glide', Swedish dialect släntra = New Dutch slentern, Dutch slenteren, New High German schlenzen 'to stroll', ablaut variant Norwegian Danish sluntre 'to be disorderly', New Dutch sluntern, New High German schlunzen 'to walk carelessly'.

If Latin lumbrīcus m. 'worm' were to derive from londhr-īko-, the aforementioned n-forms could also be traced back to a root (s)lend(h)- 'to glide'.

Ref : WP. II 707 f., 715, Trautmann 269, Vasmer 2, 658 f., Johannesson 922 f., 931 f.

Pages : 960-961

PIET : 2664

1773. (s)leig-

English : ‘to hit, hack’

German : ‘schlagen, hacken’

Material: Latin ligō, -ōnis m. 'hoe'; Old Irish sliucht m. 'track, section, descent'; Anglo-Saxon slicc n. (slikja-) 'striker, hammer'; Old Frisian, Old Saxon slēc (slaiki-) 'strike'.

Ref : WP. II 707, WH. I 800.

Page : 961

PIET : 2663

1774. slenk-, sleng-

English : ‘to wind, turn; to creep’

German : ‘winden, drehen; sich schlingen, kriechen’

Material :

1. on -k: Welsh llyngyr Pl. 'worms', Middle Breton lencquernenn, New Breton lenkernenn 'entrails worm' (slinkurī-), Middle Breton lencr 'creeping';

Old High German slingan, Anglo-Saxon slingan, strong verb 'to swing, twist, braid', reflexive 'to coil, crawl', Old Icelandic slyngva (slǫng) 'to throw, hurl, twist' (present-forming verb), causative sløngva 'to throw, hurl', Old High German slango 'snake', Old Icelandic sløngva 'sling, slingshot', Old High German slinga 'sling', slengira 'sling, slingshot';

Lithuanian slenkù, sliñkti 'to sneak' (from the snake), slìnka, slankà 'loafer', slañkius m. 'landslide';

Latvian slìkt 'to sink, to go under in water', slìece f. 'sled runner' (slenkē-); additionally (due to the gait) Balto-Slavic slă̆nkā f. 'snipe', in Lithuanian slankà, Latvian slùoka (secondary ē-stem Old Prussian slanke, Lithuanian slañkė), Proto-Slavic slǫka in Russian slúka 'snipe'."

2. on -g: Anglo-Saxon slincan, strong verb 'to crawl', Old Swedish slinka 'to crawl, to nestle', Middle Dutch slinken 'to shrink'; Middle High German slanc 'slender, lean' (originally 'flexible'), Middle Dutch slank 'flexible', Norwegian dialect slakk 'thin, slender'.

Ref : WP. II 714 f., WH. I 831 f., Trautmann 268, 269, Vasmer 2, 666.

Pages : 961-962

PIET : 2673

1775. sler-

See also : s. unten S. 965 f. (slr̥g-).

Page : 962

PIET : 0

1776. (s)leu-

English : ‘loosely hanging, loose, feeble’

German : ‘schlaff herabhängend, schlaff’

Comments: especially with extensions; only sparsely attested outside of Germanic, but very richly developed within it.

Material: perhaps unextended in: Gothic slawan 'to be silent' (slawēn 'to be dull' from an adjective slawa-);

With m-suffix: Norwegian slum 'limp, thin (of grass blades)', sluma 'to walk limp and sluggishly', older Danish slum 'slumber', Anglo-Saxon slūma m. 'slumber', late Middle High German (Middle Dutch) slumen, slummern, schlummern'; Norwegian sløyma 'to grow long and soft quickly from straw';

mit n-Suffix: Alemannic schlūne ‘schlummern’, Middle High German slūn ‘Faulenzer’;

With n-suffix: Alemannic schlūne 'to slumber', Middle High German slūn 'loafer';

With r-suffix: Norwegian slūre 'sluggish person', slūren 'dull, sleepy', slora, slura 'to hang loosely, to drag', Middle High German slūr m. 'to loiter; lazy person', Middle Dutch sluren 'to wobble, to be sluggish'; Dutch (abl.) sleuren 'to drag', sloor 'lazy person';

Middle High German slier (sleura-) m. n. 'sludge, clay' (New High German dialect Schlier the same, Schliere 'slimy mass', Tyrolean schlieren 'to glide, to slip'), English slear, sleer 'to smear', slur 'sludge', verb 'to smear, to glide'.

(s)leug-:

New Dutch slūk 'limp', Dutch sluik 'thin, lean, smooth', English slouch 'to hang the head, to walk lazily and negligently'; Old Icelandic slokinn 'extinguished', slokna 'to go out, to die'; sløkkva 'to extinguish, to kill'; Norwegian sloka 'to be lazy',."

New Dutch slokeren 'to be limp, to wobble', with kk: slukkern (New High German Schlucker), slukk 'sad', slokk 'limp, weak', Norwegian slauk 'limp person', slauka 'to drag oneself', Anglo-Saxon slēac 'limp';

Without s-: Old Icelandic loka 'to let hang down limply', Norwegian lukr, lugr 'loose, slack'; alongside with expressive media geminata Norwegian Swedish slugga 'to walk clumsily' (English slug, slug-gish 'sleepy, sluggish' is Scandinavian loanword), Middle Dutch luggich; possibly Lithuanian slúgstu, slúgau, slúgti 'to decrease, to become smaller'."

(s)leut-:

Middle Irish lott (lōt) 'prostitute' seems to be a Germanic loanword; compare below Old Icelandic lodda, along with lydda 'slut'."

Anglo-Saxon līedre 'useless, bad, wretched', Middle High German liederlich 'light and delicate, trivial, frivolous', New High German liederlich (liuþri-); Old High German lotar, Middle High German loter, lotter 'loose, frivolous' (New High German Lotterbube), also 'lazy' (New High German Lotterbank), Anglo-Saxon loddere 'beggar'.

Old Swedish lyddare f. 'useless person', Old Icelandic lodda f. 'woman'; perhaps related here with the meaning 'loosely hanging cloth, rag' is Old High German lūthara, lūdara 'diaper, cradle'.

Old Saxon lūthara 'baby’s diaper, diaper '; with ŭ Old High German lodera 'diaper', Old Saxon lodara 'rag' and Old High German ludo, lodo 'coarse woolen cloth, mantle made from it', New High German Loden, Old Saxon lotho, Anglo-Saxon loþa m. 'mantle', Old Icelandic loði 'Loden mantle' (in the meaning of loðenn, influenced by the above, p. 685);

Serbian lûtȁm, lútati 'to stroll', ablauting Russian lytátь 'to loaf around, to dangle about'; perhaps also Czech lútový 'frail, feeble; vain', Latvian lutêt, lutinât 'to pamper'.

With s-: Gothic af-slauþjan 'to put into confusion' (meaning 'to make limp, powerless', from an adjective slauþa-), af-slauþnan 'to become confused'; Old Icelandic sloðra 'to drag oneself forward', slyðra 'fiber', Middle High German slot(t)ern, sloten 'to wobble, to tremble', New High German schlottern, Dutch slodderen 'to slop', slodder 'slovenly person';

Middle High German slūdern 'to swing, to fling', slūder 'sling', slūderer 'one who works hastily and carelessly', slū(de)r-affe 'lazy person' (Schlaraffe), Bavarian schlaudern also 'to move loosely back and forth';

Icelandic slydda 'snow and rain mixed together', sludda 'lump of saliva or nasal mucus', English dialect slud 'sludge', Southern German schludern 'to snow and rain at the same time', Middle High German slate 'sludge, thaw', New High German dialect schlott, schlutt 'sludge'; ablauting Middle High German slōte 'sludge, mud';

With Germanic t-: Old Frisian slāt, Middle Dutch slōt m. 'water ditch, puddle, swamp', English sleet (Anglo-Saxon slīete), 'to freeze, to hail', New Dutch slöten 'hail', Middle High German slōz, slōze, New High German Schloße, Norwegian slutr 'rain and snow mixed together'.

Old Icelandic slota 'to hang down', Swedish dialect 'to be lazy', with lengthened low grade Old Icelandic slūta 'to hang down, to be loose, to be negligent', New High German dialect schlossen, geschlossen 'to become limp, to thaw' (schlotzen 'to deal with dirt, to be negligent' with -tt-).

Ref : WP. II 708 ff., Wissmann Nomina postverb. 84, Vasmer 2, 76.

Pages : 962-963

PIET : 156

1777. sleub(h)-

English : ‘to slide, slip’

German : ‘gleiten, schlüpfen’

Comments: only Latin and German; see also sleuĝ-.

Material: Latin lūbricus 'slippery, smooth';

Gothic sliupan 'to creep', Old High German sliofan, New High German schliefen, Anglo-Saxon slūpan 'to glide, to slip', Middle Dutch slūpen 'to slip, to creep',

Gothic afslaupjan 'to strip off', Anglo-Saxon slīepan 'to put on or take off', Old High German and Middle High German sloufen 'to let slip, to put on or take off', Middle High German sluft (essentially 'slip').

New High German Schlucht, Middle High German slupfer(ic), New High German schlüpfrig (related form like in lūbricus), Anglo-Saxon slyppe 'dough, slime', Old High German and Middle High German slouf 'the slipping, tube', Middle High German sloufe 'tube, diaper, pea pod', New High German Schleife, older Schläufe, dialectal Schlaufe, etc.;

In Germanic also sluƀ- (Indo-European sleup- or sleubh-): Anglo-Saxon slīefan 'to put on (clothes)', slīefe f. 'sleeve' (English sleeve), Dutch sloof 'apron', New High German dialectal Schlaube (the same).

Ref : WP. II 710 f.; WH. I 822 f.

Pages : 963-964

PIET : 2667

1778. (s)leug-, (s)leuk-

English : ‘to swallow’

German : ‘schlucken’

Grammar : z. T. Nasalpräsens (s)lu-n-gō, (s)lu-n-kō

Material: Greek λύγξ, -γγος f., λυγμός (possibly λυγγμός) m. 'the act of choking', λύζω 'I have choked', (λύγγι̯ω), λυγγάνομαι Hesychius 'to sob';

(s)leuk- in λυγκαίνω (the same), λαυκανίη (variant of λευκανίη) 'throat, gullet'; λύγδην 'sobing'.

Old Irish slucim, New Irish sloigim 'to swallow' (slunk-ō), Welsh llyncu, Breton lonka 'to swallow', Old Breton roluncas 'has swallowed'; (s)lung- in Old Irish -lungu 'I eat, drink', Welsh llewa 'to eat, drink' (lugamā).

Norwegian slūka st. V. 'to engulf', Middle Dutch slūken st. V. 'to swallow down', Middle High German schlūchen sch. V. 'to wrap, to swallow', late Old High German slūch m. 'gullet', Middle High German slūch 'gullet, abyss';

with ū: Old Icelandic slok n. 'trough, water channel', Middle Dutch sloke 'throat, gulp'.

With kk: Middle High German slücke 'opening', slucken 'to wrap, to swallow, to choke', Middle Dutch slucken, Dutch slokken 'to engulf'; with au- Norwegian sløykja 'trough-like depression';

Lithuanian pa-laũkis 'dewlap of cattle'; Little Russian łýkaty, West Russian łkać 'to swallow'.

Ref : WP. II 717 f., Berneker 749.

Page : 964

PIET : 2669

1779. (s)leuĝ-, (s)leuk̂-

English : ‘to slide, slip’

German : ‘gleiten, schlüpfen’

Comments: only Germanic and Balto-Slavic; see also sleub-.

Material: Dutch sluiken 'to creep, to smuggle', Swiss German slūche 'to walk slowly', slūchi 'a slow, stealthy, treacherous person';

Middle High German slūch 'snake skin, tube' (literally 'into which one slips'), New High German Schlauch, Old New Dutch slūk 'squama'; alongside Germanic sluh-, slug- (Indo-European sleuk-) in Swedish dialect slu(v) (slūhwō) 'the sheath around the most sensitive part in horn or hoof'.

Norwegian slo 'the fleshy core in horn or hoof', Middle Dutch slū 'fruit pod, fruit casing, shell', also slūwe, northern dialect Schlaube, Middle English slughe, slouh (English slough) 'stripped snake skin'; New Dutch slū, New High German schlau,

Southern German dialect schlauch of the same meaning (slūha-, literally 'creeping').

Lithuanian šliūžės Pl. 'skates', šliaũžti 'to crawl' (šl- derived from sl-), Latvian šl'užât 'to slip'; Russian lýža 'snowshoe; sled runner',

Little Russian łýžva 'skier', Russian dialect lyzgátь 'to glide on ice, to slip', lyznútь, lyzgonútь 'to run away', Bulgarian lъ́zgav 'slippery', lъ́zgam se 'to skate, to glide'.

Note by Andi Zeneli:

Luznia Albania Slavic name

Ref : WP. II 711, Vasmer 2, 74 f.

Page : 964

PIET : 2668

1780. (s)leup-, (s)leub(h)-

English : 'to hang loose'

German : 'schlaff herabhängen(d)'

Comments: only Germanic and Baltic.

Material: Old English lyft 'weak' = Middle Dutch luft, lucht 'loose', East Frisian luf 'slack, tired', Old Icelandic lūfa 'dense hair' (likely meaning 'thick and long hanging down').

Middle Dutch lobbe 'hanging lip, cuff', Dutch lobbig 'sloppy, loose', Icelandic lubba f. 'large cod'; New Dutch sluf, Dutch slof 'dull, limp', sluffen 'to walk slowly', English sloven 'careless, unkempt person'; Dutch slobbe 'sludge'.

English slobber, slubber 'to drool, to sully', New Dutch slubberen 'to slurp', New Icelandic slupra 'to slurp' (conjuring the image of letting food hang down, along with drooling and muckiness).

Lithuanian lū́pa f. 'lip' (: Middle Low German lobbe) and slùbnas 'slack, limp'.

Ref : WP. II 710.

Pages : 964-965

PIET : 0

1781. (s)lī- (: sləi- oder slōi-), slī-u̯o-

English : ‘blueish’

German : ‘bläulich’

Material: Latin līveō, -ēre ‘to be lead-colored, to be bluish’, līvor ‘bluish color’, līvidus ‘bluish’ (based on an adjective slī-u̯os or lī-u̯o-s);

Old Irish lī ‘Farbe, Glanz’, Welsh lliw, Old Cornish liu, New Cornish lyw the same, Old Breton New Breton liou ‘Farbe’ (‘Farbe’ aus ‘blau’ verallgemeinert), Old Breton liou ‘naevum’, da-liu (lies du-liu) ‘fuscus’; Gaulish personal name Līvō; aber Latin Līvius vielleicht Etruscan

Old Irish lī ‘color, sheen’, Welsh lliw, Old Cornish liu, New Cornish lyw related, Old Breton and New Breton liou ‘color’ (with ‘color’ generalized from ‘blue’), Old Breton liou ‘naevus’, da-liu (lies du-liu) ‘dark’; Gaulish personal name Līvō; but Latin Līvius possibly Etruscan.

Russian-Church Slavonic slíva ‘plum’, from which Lithuanian slyvà and Old Prussian sliwaytos are derived; Slovene slîv ‘bluish’ is a back-formation from the name for plum.

With the formative -ko-: Old High German slēha, slēwa (sloi-k$^{w}$o-), Anglo-Saxon slāh (English sloe), New High German ‘Schlehe’, Swedish slå(n) the same; cf. Martinet Word 12, 4.

Ref : WP. II 715 f., WH. I 816, Trautmann 269 f., Vasmer 2, 660.

Page : 965

PIET : 1105

1782. slougo-, -ā- f.

English : ‘help, service’

German : ‘das Helfen, Dienen’

Comments: only Celtic and Balto-Slavic

Material: Old Irish slōg, slūag m. ‘army, crowd’, teg-lach (tego-slougo-) ‘household, family’, Welsh llu ‘army’, Old Welsh telu, Middle Welsh teilu, younger teulu ‘retinue’.

New Welsh ‘household, family’, Old Cornish luu, Middle Cornish lu ‘quantity, group, army’; Gaulish a folk name Catu-slugi (unless to be read -slōgi) ‘fighting forces’;

Lithuanian Žemaitian slaugaũ, slaugýti ‘to support, to help’, slaugà ‘service’, pã-slauga ‘help, assistance’; additionally, Old Church Slavonic sluga m. ‘servant’; as well as Old Church Slavonic služǫ, služiti ‘to serve’, etc.

Ref : WP. II 716, Trautmann 268 f., Vasmer 2, 664 f.

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PIET : 1106

1783. (s)lr̥g- und sler-

English : expr. root

German : Schallwurzel

Material: Greek λάρυγξ, -υγγος m. ‘throat’ (possibly reformed from φάρυγξ).

Latin lurco(r), -āre, -ārī ‘to feast, to eat gluttonously’, if based on lurgicos; lurcō, -ōnis m. ‘glutton’.

Middle High German slurc ‘throat’, slurken ‘to gulp’, Norwegian Swedish slurk ‘gulp, mouthful’, Norwegian Swedish slurka ‘to slurp in large sips’; New High German schlürchen ‘to walk carelessly’.

An onomatopoeic root sler- with various extensions in Latvian slarpata ‘old rag’, slarpatât ‘to walk in a ragged manner’; Swedish slarfva ‘rag, scrap’; Latvian slarkšêt (besides slarpšêt) ‘to walk draggingly’; New High German schlarken ‘to walk dragging’ (also schlarfen).

Ref : WP. II 716, WH. I 837.

Pages : 965-966

PIET : 0

1784. sme, smā

English : ‘really’, particle of emphasis

German : u. dgl., etwa ‘wahrlich, allerdings’

Material : Sanskrit smă̆ hervorhebende Partikel, Greek μά in Schwüren Beteuerungspartikel, thess. μά ‘aber, δέ’; μᾶ (= Sanskrit smā) erweitert zu μᾱ́ν, Ionic-Attic μήν ‘allerdings, doch’, Ionic (infolge Funktionsschwächung) gekürzt zu μέν, hervorhebende Partikel; Latin nam ‘denn’, ursprüngl. Versicherungspartikel, vielleicht aus mān umgestaltet; Hittite -ma ‘aber’, s. Schwyzer Gr. Gr. 2, 569, A. Hahn Lg. 29, 242 f.

Material: Sanskrit smă̆, an emphasizing particle; Greek μά in oaths as an asserting particle, Thessalonian μά ‘but, δε’; μᾶ (= Sanskrit smā) extended to mᾱ́ν, Ionic-Attic μήν ‘indeed, yet’, shortened in Ionic (due to functional weakening) to μέν, an emphasizing particle; Latin nam ‘for’, originally an assurance particle, possibly restructured from mān; Hittite -ma ‘but’; see Schwyzer Gr. Gr. 2, 569, A. Hahn Lg. 29, 242 f.

Ref : WP. II 685, Schwyzer Gr. Gr. 2, 569, M. Leurnann Mus. Helv. 6, 85 ff.

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PIET : 0

1785. smē-, smeī-, sm-ei-

English : ‘to smear, rub’

German : ‘schmieren, darüberwischen, -streichen; darüber hinreiben’

Material: Greek Infinitive σμῆν, Aorist σμῆσαι ‘to smear, to wipe off, to rub off’, 3rd person singular passive σμῆται, σμᾶται; σμήχω, σμῆξαι, etc., σμώχειν ‘to grind’, σμῆμα f. ‘ointment’, σμῶδιξ, -ιγγος f. ‘bruise, stripe’, σμώνη (grammar) ‘gust of wind’; Latin macula ‘spot, stain; stitch in embroidery’ likely derived from smə-tlā.

smēi- (with reference to 2. mai-, above 697), smei- extended (or d-presence) in:

smeid-: Armenian mic ‘dirt’ (smid̯o-); Gothic bi-smeitan ‘to smear, to spread’, ga-smeitan ‘to smear, to stroke’,

Old High German smīzan ‘to stroke, to smear, to strike’, New High German schmeißen, Old High German bismīzan ‘to smear’, Anglo-Saxon besmītan etc.; Norwegian dialect smita, abl. smīta ‘to spread thinly’.

Anglo-Saxon smittian ‘to stain, to infect’, Middle High German schmitzen ‘to paint, to whip, to strike’, New High German verschmitzt; Anglo-Saxon smitte f. ‘spot’, Middle High German smitze f. ‘stain, dirt’.

Old Church Slavonic smědъ ‘dark, brownish’, also found in Russian dialects, possibly related as ‘greasy’ in this context (‘uncertain’, Vasmer 2, 670 f.).

smē[i]k-: smīk- ‘crumbled, tiny morsel’:

Greek σμῑκρός, (σ)μικρός ‘small, petty, short’, Doric Ionic μικκός ‘small’ (short formation like lippus, γύννις); Latin mīca ‘a crumb, a little bit’, mīcidus ‘tiny’; Old High German smāhi ‘small, insignificant, low’, Old Icelandic smār (smāha-) ‘small’.

Anglo-Saxon smēalīc ‘fine, careful’, Old High German smāhen ‘to make small, to lessen’, New High German schmähen, Schmach; Old High German gismāhteōn ‘to

dwindle’, New High German schmachten, ver-schmachten; Old Frisian forsmāia ‘to disdain’, Middle Dutch smāginge ‘disgrace’.

In a similar expression referring to ‘the small, delicate’:

smē[i]g- : smĭ̄g-; Polish smagły ‘slim, slender’; śmigły similarly, śmiga ‘thin rod’ (an borrowing from German schmiegen is certainly not to be considered); Lithuanian smaĩgas ‘pole’; Latvian smidzis ‘mite, water flea’;

with ĝ: Lithuanian susmìžęs ‘small, stunted’.

New Icelandic smeikr ‘smooth, timid’; Anglo-Saxon smicre ‘beautiful, delicate’; Old High German smechar, smehhar; Middle High German smecker ‘slender, delicate’; Norwegian smikr n. ‘fine carving’ (alongside without the s- and with a different guttural stage, migr n. ‘overly fine work’, migren ‘slender’).

A clearer meaning of ‘to smear, to spread’ in Norwegian smika ‘to spread, to smooth’, smeikja ‘to stroke, to flatter’; New High German schmeicheln; Anglo-Saxon smācian likewise; Middle High German smicke ‘the front part of a whip; cut, wound’; Middle High German smicke, sminke ‘cosmetics’.

A u-variant (s)mēu- : (s)məu- : (s)mu- seems to exist in Old Icelandic mā (mawēn) ‘to wear away, to scrape off’, Norwegian mugg m. n. (muwwa-) ‘saw dust’; Old Icelandic mōa-sk (mōwōn) ‘to be digested’; New High German Bavarian schmaudeln ‘to flatter’.

Ref : WP. II 685 f., WH. II 5 f., 85.

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PIET : 1092

1786. smeg(h)-

English : ‘to taste’

German : ‘schmecken’

Comments: only Germanic and Baltic

Material: Middle High German smach ‘taste, smell’, Middle Dutch smak(e) ‘the tasting, flavor, scent’, smaken; Old Frisian smakia, Middle English smakin ‘to taste’; with -kk- Old High German smac (-ckes) ‘taste’, smecken, both transitive and intransitive ‘to taste’, Anglo-Saxon smæcc m. ‘taste, smell’, Icelandic smekkr similarly.

With -g- (Indo-European variant smegh-): Old High German gismagmo ‘taste’, gismag, gismah ‘tasty’.

Lithuanian smaguriaĩ ‘delicacy’, smaguriaúti ‘to snack’, smagùris ‘index finger’ (literally ‘snack finger’); it is possible that smeg(h)- as an s-form is identical to Lithuanian mégti ‘to like’ and similar terms.

Ref : WP. II 689.

See also : s. mĕ̆gh- ‘wohlgesinnt’ oben S. 707.

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PIET : 2632

1787. (s)mei-1, smeu-

English : ‘to laugh, surprise’

German : ‘lächeln, erstaunen’

Derivative: smei-ro- ‘astonishing’

Material: Sanskrit smáyatē, -ati ‘smiles’, Causative smāpayati; smita- ‘smiling’, vi-smita- ‘astounded’, smaya- n. ‘wonder’, smēra- ‘smiling’ (= Latin mīrus).

Greek (with d-extension) μεῖδος · γέλως (Hesychius), φιλομμειδής ‘fond of smiling’, μείδησα, μειδιάω ‘to laugh’.

Latin mīrus ‘wonderful’ (formation similar to clārus, = Sanskrit smēra-); Latin cōmis, old form cosmis ‘gracious, friendly’, meaning ‘with a smile’, derived from the root noun smi-;

Old Irish mīad n. ‘glory, pride’, with ablaut moīdid ‘boasts’.

Alemannic šmīə ‘to wonder’; Middle English smīlin, English smile, Danish smile, Norwegian smila ‘to smile’; Anglo-Saxon gāl-smære ‘inclined to laughter’;

Latvian smeju, smiêt ‘to mock’, smaĩda ‘the smile’ (the -d- likely comparable to the Greek); smaidît ‘to smile, to flatter, to scorn’.

Old Church Slavonic směję (smei-i̯ō), smijati sę 'laugh', směchъ 'the laughter'; Tocharian A smi- 'smile'.

Beside smeu- in:

Middle High German smieren, smielen, older Dutch smuylen 'to laugh', probably also Middle High German smollen 'to be silent in displeasure, to sulk; to smile'; Russian uchmyĺátьsá 'to smile, to chuckle', dialectal chmylítь 'to smile', probably also Polish dialect chmlić się 'to darken, to make a displeased face'.

Ref : WP. II 686 f., WH. II 94 f., Trautrnann 270 f., Pedersen ZcP. 17, 31.

Pages : 967-968

PIET : 2627

1788. smēi-2 : smәi- : smĭ̄-

English : ‘to carve; to work with a sharp instrument’

German : ‘schnitzen, mit einem scharfen Werkzeug arbeiten’

Material: Greek σμῖλη 'carving knife', σμῑ̃νῦ̃η, σμῑ̃νύς 'hoe'.

Gothic aiza-smiþa 'smith', Old Icelandic smiðr 'worker in wood (historically older) and metal', Anglo-Saxon smíð 'smith, wheelwright', Old High German smid 'smith'; Old High German smīda 'metal, metal ornament', gismīdi 'metal ornament, jewelry'.

Old Icelandic smíð f. 'artful work'; Old High German smeidar 'metal artist'; a form without 's' is probably mai- (məi-) 'to hew, to cut off', see there.

Uncertain Latvian smicens 'black shrew' ('rodent' or to smidzis, see above p. 966), Lithuanian smailùs 'pointed, greedy', smìlius 'picker, index finger'.

Ref : WP. II 686.

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PIET : 2625

1789. smēi-3, smeid-, smēig-, smēik-

See also : s. oben S. 966 f. (smē-).

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PIET : 0

1790. smeit-, smit-

English : ‘to throw’

German : ‘werfen’

Material: Avestan hamista- 'thrown down, suppressed, overthrown, oppressed ' (ham-[h]mista-, with initial change in the simplex from sm- to [h]m-); hamaēstar- 'he who throws down, suppresses'; maēϑ- 'to throw', with ablative, ēmittere ex' = 'to deprive, rob ' (mōiϑaṯ̃), with ā- 'to let (something) come to oneself' (āmiϑnāiti), with paiti- 'to send back' = 'to give someone the runaround, to cancel, give the boot, refuse ', with ham- 'to deprive' (həmiϑyāṯ̃); with ham + aibī 'allow, permit access'.

Latin mittō, -ere, mīsi, missum 'to let go, to allow to run; to send', with expressive intensification from smītō (smeitō), compare cosmittere Paul. Fest.

Ref : WP. II 687 f., WH II 97 ff.

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PIET : 2629

1791. smek-

English : ‘chin, beard’

German : ‘Kinn, Mundpartie, Bart’

Comments: in Sanskrit with k̂

Material: Sanskrit śmaśru- n. 'beard, mustache' (assimilated from smaśru-); Armenian mauruk‘, moruk‘ 'beard'; Albanian mjekrë 'chin, beard' (smekrā); perhaps Latin māla 'jaw, jawbone', diminutive maxilla (smek-slā, whose vowel could be comparable to the Armenian a);

Irish smech 'chin' (smekā), presumably Anglo-Saxon smāras m. pl. 'lips' (smahria-), alongside as 'lip flowers' New Icelandic smāra f., smāri m., Norwegian Danish smāre m., Swedish dialect smäre m. 'clover', according to others related to smei- 'to smile'; Lithuanian smãkras m., smakrà f. 'chin', Latvian smakrs 'chin, palate'; Hittite zama(n)kur 'beard' (smokur or smokru-).

Ref : WP. II 689, WH. II 15, Trautmann 270.

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PIET : 1093

1792. smel-1

English : ‘to burn for a long time, smoulder’

German : ‘langsam und rauchend verbrennen, schwelen’

Material: Middle Irish smāl, smōl, smūal f. 'fire, ember, ash'; Middle Dutch smölen, Dutch smeulen 'to glow, to smolder', New Dutch smelen, smölen the same, ō- stem Flemish smoel 'sultry'; Middle English smolder 'smoke', New English smoulder; also (compare rauchen : riechen), Middle English smel, smul (-ll-) 'smell', English smell.

Old Sorbian smalić 'to scorch', New Sorbian smališ 'to scorch, to blacken', Little Russian prysmałýty 'to scorch'.

With k-expansion: Lithuanian smilkstù, smiĨkti 'to emit a faint mist or smoke', smilkýti 'to smoke', smelkiù, smeĨkti 'to suffocate'.

Beside this in Germanic with r-: Anglo-Saxon smorian 'to suffocate (transitive)', Middle Dutch smoren 'to smother, to suffocate (transitive and intransitive), to stew', Flemish smoren 'to smoke, to be hazy', Middle Dutch smurten 'to suffocate', Middle English smorther, English smother 'steam'.

Ref : WP. II 691 f.; Vasmer 3, 670, 675.

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PIET : 2637

1793. smel-2

English : ‘gray’

German : ‘grau, staubfarben’

Material: Greek μελίη 'ash tree; spear made of ash wood' (ἐϋμμελίης 'armed with a good ash spear'), μέλινος, μείλινος 'ash' ([σ]μελϝ-ιᾱ, -ινος), perhaps referring to the gray color of the wood and to Old Lithuanian smėlùs 'ash gray, pale', Lithuanian pasmẽlti 'to become turbid, to become dark'.

Ref : WP. II 692;

See also : vgl. mel-6 oben S. 720 f.

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PIET : 0

1794. (s)mer-

English : ‘to remember; to care for’

German : ‘gedenken, sich erinnern, sorgen’

Derivative: mi-moro- 'mindful'

Material: 1. Sanskrit smárati 'remembers, thinks of', smaraṇa- n., smŕ̥ti- 'remembrance, memory', Avestan maraiti, hišmaraiti '(be)holds', mimara- 'mindful'; Armenian mormokʿ 'regret, displeasure, sorrow, pain' (with the formative -okʿ from a mor-m[or]o- with broken redaction).

Greek μέρμερος ‘was viel Sinnen, Sorgen erfordert’; μερμαίρω, μερμηρίζω ‘sorge, sinne, zaudere’; μέρμηρᾰ f. ‘Sorge, Sinnen’, μεριμνάω ‘sorge, bin bedacht, grüble’, Postverbale μέριμνα f. ‘Sorge, Besorgnis’; auch μάρτυς, -ρος, Homeric μάρτυρος, Cretan μαιτυρ- ‘Zeuge’ anders oben S. 735;

"Greek μέρμερος 'requires much thought, care'; μερμαίρω, μερμηρίζω 'to worry, to ponder, to hesitate'; μέρμηρᾰ f. 'worry, concern', μεριμνάω 'to worry, to be mindful, to ponder', post-verbal μέριμνα f. 'worry, concern'; also μάρτυς, -ρος, Homeric μάρτυρος, Cretan μαιτυρ- 'witness', compare above p. 735.

Latin memor 'mindful' (compare Avestan mimara- the same, Anglo-Saxon ge-mimor the same), memoria 'memory'; Morta 'a fate'.

Old Irish airm(m)ert f. 'prohibition', Welsh armerth 'preparation' (smert-), Middle Irish mertaid 'establishes', Breton merzout 'to become aware', Vannes armerhein 'to arrange'; Gaulish personal name Smerius, Smertullus, genitive Smertrios; Ro-smerta 'the foreseeing one'; Old Breton a folk name Σμέρται.

Old Icelandic Mīmir 'a giant'; Anglo-Saxon mimorian 'to remember', ge-mimor 'known', māmrian 'to ponder about something', Dutch mijmeren 'to reflect deeply'; Gothic maúrnan, Anglo-Saxon murnan, Old High German mornēn 'to care, to be anxiously concerned'.

Old Lithuanian meréti 'to worry', lengthened Serbian máriti 'to take care of', etc. (mōr-);

2. as 'to ponder, to stand thoughtfully' = 'to hesitate', possibly the group Latin mora f. 'delay, postponement', Old Irish mar(a)im 'I remain'; Cornish Breton mar 'doubt';

3. likewise as 'to consider someone with something, to provide; what is set aside,' also Greek μέιρομαι (σμερι̯ομαι) 'to receive a share', μοῖρα 'share, fate' (sm-,

compare Homeric κατὰ μμοῖραν), perfect Homeric ἔμμορε 'has a share', εἵμαρται (σέ-σμαρται) 'it is assigned by lot', εἱμαρμένη 'fate',

μέρος n., μερίς f. 'part, portion', μερίζω 'to divide', μόρος m. 'lot, fate', κάσμορος · δυστηνος Hesychius (κατσμορος; κάμμορος in the Odyssey is a younger formation), Homeric ἄμμορος 'undivided', ἠμορίς · ἐστερημένη Hesychius, Laconian μόρᾱ 'division of the Spartan army', μόριον 'part'; probably also ἁμαρτάνω 'to err' based on ἄ-ημαρτος 'undivided';

Latin mereō, -ēre and mereor, -ērī 'to deserve, to acquire' (that is, 'to receive a share', 'to acquire my share'), merenda 'evening meal, animal feed' ('with which man and animal are to be considered').

Ref : WP. II 689 f., WH. II 67 f., 110, W. Oehl IF. 57, 2 ff.; Vendryes Ét. Celt. 2, 133 f., Duval Ét. Celt. 6, 219 ff.

Pages : 969-970

PIET : 2633

1795. smerd-, smord-

English : ‘to stink’

German : ‘stinken’

Material: Greek σμόρδωνες (smórdones) Pl. 'stinkers' Hesychius; σμορδοῦν smordûn · συνουσιάζειν ‘to associate.’

Lithuanian smìrdžiu, smirdéti 'to stink', Latvian smi̯rdêt 'to stink' as well, Lithuanian smirdėlẽ 'a stinker', smardìnti 'to make stink', Latvian smerdelis 'stinker', smards 'stench'.

Lithuanian smár[d]vé, Old Lithuanian smarstas 'stench' (also smarstė, smarstvas, smársas 'inferior fat', literally 'foul-smelling fat'), Old Prussian smorde 'buckthorn'.

Old Church Slavonic smrъděti, Russian smerdétь 'to stink', Russian smórod 'stench', smoródina 'currant', Polish smród, Czech smrad 'stench'; likely related to Latin merda 'dung, bodily refuse'.

smerd- 'to stink' is likely an already Indo-European independent application of (s)merd- in New High German Schmerzen, Latin mordēre, see mer-, merd- 'to grind' (above p. 736 f), originally meaning 'biting odor'.

Ref : WP. II 691, WH. II 74 f., Trautmann 271, Vasmer 2, 676, Specht KZ 62, 215.

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PIET : 2636

1796. smeru-

English : ‘grease, fat’

German : und Ähnliches: ‘Schmer, Fett’

Material: Greek possibly σμύρις 'smaragd for rubbing and polishing', (σ)μυρίζω 'to polish by rubbing, to anoint', μύρον n. 'fragrant ointment, plant juice', perhaps also (σ)μῦρος 'a type of eel, moray' as 'feeling greasy'.

Latin possibly in medullae Pl. 'pith of bones and plants', reshaped under the influence of medius from merulla; Old Irish smi(u)r m., Gen. smera 'mark', Welsh mer 'mark'; Old Icelandic smiǫr n., Anglo-Saxon smeoru, Old High German smero (Gen. smerwes) 'fat, grease', from which Old Icelandic smyria, smyrva 'to smear, to anoint'.

Anglo-Saxon smierwan 'to anoint', Old High German smirwen 'to anoint, to smear', New High German Schmer, schmieren, Schmirgel; with a different stem formation Gothic smaírþr n. 'fat', smarnōs 'dung, manure' (meaning similar to New High German schmierig, Dutch smerig 'dirty, filthy').

Ref : WP. II 690 f., WH. II 58 f.

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PIET : 1094

1797. smeu-

See also : s. unter smei-1.

Page : 971

PIET : 0

1798. (s)meukh-, (s)meug-, (s)meugh-

English : ‘to smoke, smoke n.’

German : ‘rauchen, Rauch’

Derivative: mukhu- ‘Rauch’

Material: Armenian mux, Gen. mxoy 'smoke'; Greek σμύχω (χ = kh or gh; ἐσμύγην from the g-form) 'to let smolder; to consume in slow fire'; Irish mūch 'smoke', Welsh mwg (with alternation ū : u), Cornish mok, Breton moug, mog 'fire', moged 'smoke' (-kh- or -k-);

with -g: Greek σμυγῆναι; Armenian murk, Gen. mrkoy 'to smoke' (smŭ̄gro-);

Anglo-Saxon smēocan 'to smoke', Middle Dutch smieken and smuiken 'to smoke'; Causative Anglo-Saxon smīecan 'to smoke, to fumigate', Middle Dutch smōken 'to wheeze, to smoke, to stifle with smoke'; Anglo-Saxon smīec m. 'smoke', Middle High German smouch 'smoke, vapor'; Anglo-Saxon smoca m. 'smoke', smocian 'to smoke, to fumigate'.

Lithuanian smáugiu, smáugti ‘to suffocate (originally from smoke), to strangle’; it may be related to the Russian smúglyj, Little Russian smuhłyj ‘dark brown’ (‘smoky-colored’);

The Balto-Slavic words might connect with gh, which could also relate to the Armenian moyg ‘brown, dark’ resembling smougho-;

The relationship to Russian-Church Slavonic smaglъ ‘dark, brown’ and Russian smága meaning ‘flame; soot’ as well as Czech smahnouti meaning ‘to dry, to fade away’ remains unclear.

Ref : WP. II 688 f., Vasmer 2, 669 f., 677.

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PIET : 2630

1799. smog-

English : ‘to weigh heavily’

German : ‘schwer lastend, sich mit einer schweren Last abmühen’

Material: Greek μόγος 'effort, exertion', μογερός (σμογερόν Hesychius) 'toilsome', μογέω 'I exert myself', μόγις Adv. 'hardly' (originally Nom. Sg. 'struggling' = 'only with difficulty');

μόχθος (μόξτος) m. 'effort, toil', μοχθεῖν 'to struggle', μοχθηρός 'toilsome'; μοχλός (μοξλός) 'lever, fulcrum', μοχλ-έω, -εύω 'to move'; Lithuanian (Žemaitian) (dialect) smagùs 'heavy to carry or pull', Latvian smags, smagrs 'heavy in weight, burdensome'.

Ref : WP. II 692.

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PIET : 1095

1800. snā-, snə-(t-), snāu-, sn-eu-, sn-et-

English : ‘to flow, swim; damp’

German : ‘fließen, Feuchtigkeit’

Material: 1. Sanskrit snā́ti, snāyatē 'bathes (oneself)', participle snātá-, Avestan snayeitē 'washes, cleans by rinsing', participle snāta-; d(h)-present -snāδayən; Sanskrit snāpáyati 'floats', snápana- 'serving to bathe (from water)'; also Latin Neptunus above p. 316.

Greek νήχω, -ομαι 'swim' (formation similar to σμήχω, ψήχω, etc.; Indo-European gh or kh); νῆσος, Doric νᾶσος 'island' as 'swimmer'.

Latin nō, nāre (snā-iō) 'to swim', Umbrian snata, snatu accusative plural neuter 'ūmecta'; Old Irish snām 'the act of swimming', Welsh nawf (noun), Breton neuñvi 'to swim'; Middle Irish snāid 'swims, crawls, flows'.

2. Based on snə-t-, Latin natō, -āre 'to swim, to flow'; Venetic Nati-sō(n), Natusis New High German Netze; Welsh naid f. 'jump' (snatiā), Breton n(e)ijal 'to fly', Cornish nyge 'to fly, to swim', Middle Welsh dienad (dī-ro-natā) 'the tossing of the sea', and Armenian nay 'wet, liquid'.

3. Based on sn-et-, sn-ot-, Greek νότος 'south wind' ('rain wind'), νότιος, νοτερός 'wet', νοτίς f. 'moisture'; Thracian Νέστος, p. 759.

4. Alongside snā- are snāu- and sneu-:

Sanskrit snāuti, participle snuta- 'to drip, to discharge a bodily fluid, especially breast milk' (present Indo-European snāu-ti or lengthened snēu-ti); Greek νάω, imperfect ναῖον, Aeolic ναύω 'to flow' (σναϝι̯ω);

Ζεὺς νᾱ́ϝιος "Zeus Nāvios (Dodona)" is conceived as flowing, from which νᾱϊάς, Ionic νηϊάς, -άδος, also νᾱΐς, Ionic νηΐς, -ΐδος 'stream-, spring nymph', Νηρεύς, Νηρηΐδες (σνᾱϝ-ερο-, presumably substantivized in νηρόν · τὸ ταπεινόν Hesychius, which will be understood as 'depth of the sea'; but νηρίδας · τὰς κοίλας πέτρας Hesychius perhaps related to ner- 'to penetrate').

Reduction grade νᾱρός (νᾰερός) 'flowing', ναέτωρ · ῥέων, πολύρροος Hesychius, Attic vocative νᾶτορ m. 'stream', νᾶμα (νᾰϝεμα) 'liquid, spring', νᾱσμός (νᾰϝεσμός) 'watercourse, spring, brook'; Middle Irish snāu, snō 'stream' (snāuā);

5. From sneu- comes: νέω (future νεύσομαι) 'to swim', Laconian νόα · πηγή, ἔ-ννυθεν · ἐκέχυντο Hesychius; Latin nūtriō, -īre 'to nourish, to feed', derived from sneu-trī female 'allowing milk to flow'.

As a d-extension of sneu-, one considers Middle Irish snūad (also in the context of rivers) 'river'; 'caesaries' ('flowing down'), Middle High German snuz 'sniffles', Norwegian snott, Anglo-Saxon gesnott n. 'catarrh', Old Icelandic snȳta, Old High German snūzen, New High German schneuzen, Norwegian snūt m. 'snout', New High German Schnauze.

With p: Middle High German snupfe, Old Icelandic snoppe 'sniffles', Middle High German snūfen 'to wheeze', snūben 'to snort', and similar forms; according to Wissmann, Nom. postverb. 178 f., the Germanic snub-, snup-, snud-, snut-, snug-, snuk- are onomatopoeic (as are snab-, snap-, snad-, snat-, snak-, ibid. 187 f.); according to Johannesson 223 f., they belong to snu- 'to snort, to blow', thus relating to the aforementioned sneu-.

With Indo-European t: Middle High German snudel, snuder, snūde 'sniffles', Old High German snūden 'to snort, to snore', Old Icelandic snyðja 'to sniff, to scent (as a dog)', snuðra, snoðra likewise;

whether this relates to Thracian νῦσᾱ 'nymph'.

Note by Andi Zeneli:

Albanian nuse ‘water nymph, bride, title of the Greek goddess Kore (maiden)’ by Andi Zeneli see 1816. snusós: English : ‘daughter-in-law’
Sanskrit snuṣā́ (likewise related to the feminine forms based on ā-); Armenian nu, genitive nuoy; Greek νυός; Latin nurus, -ūs (derived from socrus); Old High German snur, snora, Anglo-Saxon snoru, Old Icelandic snor, snør, New High German Schnur 'daughter-in-law' (based on the ā-stem), Crimean Gothic schnos (Hs. schuos); Slavic snъcha; Albanian nuse ‘bride’ (snusiē).
Ζεὺς νάϝιος "Zeus Nāvios (Dodona)" was contracted to Διόνῡσος • (Diónūsos) m (genitive Διονῡ́σου); second declension, (Greek mythology) Dionysus, Attested in Mycenaean Greek (13th to 12th century B.C.E.) as (di-wo-nu-so). Dialectal variants include Διένῡσος (Diénūsos), Δεύνῡσος (Deúnūsos), Δίννῡσος (Dínnūsos) and others.

Ref : WP. I 397, II 692 ff., WH. II 146 f., 172, 190 f., Loth RC. 46, 154 f.

Pages : 971-972

PIET : 2639

1801. (s)nadh-

English : ‘to cut, slice’

German : ‘einschneiden, schnitzen’

Comments: only Celtic and West Germanic.

Material: Irish snad- 'to carve, to cut', snass m. 'cut, strike', Welsh naddu 'to chip, to cut', Old Welsh nedim, New Welsh neddyf 'curved', Middle Breton ezeff 'curved', New Breton eze, neze.

Old High German snatta, Middle High German snatte 'stripe, wound mark', Alemannic schnattwa, schnättwe 'incision' (snadwō), Swiss German schnätzen 'to carve', New Dutch snåt 'boundary', New High German Schnate 'wound mark, boundary'; without s: Old Icelandic naddr m. 'thorn, arrow'.

Ref : WP. II 694, Kluge-Goetze 685.

Pages : 972-973

PIET : 2641

1802. (s)nē- und (s)nēi-

English : ‘to sew together, to web, spin’

German : ‘Fäden zusammendrehen, mit dem Faden hantieren’, daher ‘weben, spinnen’ und ‘nähen’

Comments: (perhaps derived from the present snē-i̯ō; or conversely, snē- from snēi-); compare the related roots snep-, snēu-, sneu-, (s)ner-, also nētr- 'snake'; see also 1. ned- p. 758 f.

Derivative: snē-mn̥ 'spun material', snē-ti-s 'the spinning'; snō-to- 'thread'.

Material: Sanskrit (unbel.) snāyati 'winds around, clothes', snā́yu, snāyu- f., n. 'band, sinew, string' (related to perhaps nīví-, nīvī- 'wrapped cloth, loincloth').

Greek νῆ 'spins' (σνήι̯ει; ἔννη 'has spun', ἐύννητος 'well spun' indicates initial sn-), Fut. νήσω; νήθω 'I spin', νῆμα 'spun material, thread' (= Latin nēmen), νῆσις 'the act of spinning' (: Old High German nāt 'seam'), νῆτρον 'distaff'; νώμενος, νῶντα grammatically likely from νη-όμενος, νήοντα.

Latin neō, nēre (snē-i̯ō) 'to spin', nēmen 'spun material, fabric', nētus likewise;

Middle Irish snīid 'turns; binds, toils, struggles'; Welsh nyddu 'nēre', Cornish nethe, Middle Breton nezaff likewise (sn(i)i̯ō); Middle Irish snīm m. 'the act of spinning, turning; grief'.

Gradation snō- in Old Irish snāth(e) 'thread', Breton neud likewise; (but Welsh ysnoden 'lace, ribbon, band', Cornish snod 'band' derived from English snood 'hairband'); Old Irish snāthat 'needle', Welsh nodwydd 'needle, pin', Old Cornish notuid, Middle Breton nadoez 'needle'.

Old High German nāu 'nearness' (= Latin neō, Greek νῆ, Sanskrit snāyati, but without s-), nāt 'seam'; Gothic nēþla, Old Icelandic nāl, Old High German nādala, Anglo-Saxon nǣdl f. 'needle' (Old Icelandic snælda 'hand spindle', likely derived from snæð[i]la); snō- in Old Danish snōþ, New Swedish snod(d) 'cord', Anglo-Saxon snōd f. 'headband' (: Old Irish snáth, Latvian snāte).

Latvian snāju, snāt 'to twist loosely, to spin', snāte, snāne, snãt(e)ne f. 'linen cover'; s-los: nâtns 'to make linen, to twist', nât(e)ne = snãt(e)ne; nī- as a reduction form of nēi- (see above Sanskrit nīví-) in Lithuanian nýtis 'heddle or weaving comb', Latvian nīts 'part of the loom', Old Church Slavonic nitъ 'thread, cord', Russian nítъ 'thread', Serbo-Croatian nȉti 'weaving tool'.

Ref : WP. II 694 f., WH. II 159 f., Trautmann 199, 272, Vasmer 2, 221.

Page : 973

PIET : 2642

1803. (s)nēbh-ri-, (s)nōbh-ri-

English : ‘narrow’

German : ‘eng, dünn, schmal’ (germ. auch ‘flink’ aus ‘mager’)

Comments: only Armenian and Germanic.

Material: Armenian nurb 'narrow, thin, slender, etc.' (snōbh-ri-, = Old Icelandic snøfr);

Old Icelandic snæfr (Gen. -rs) 'narrow; swift', Old Swedish snæver 'narrow, tight', Old Icelandic snæfugr 'quick, nimble', with gradation Old Icelandic snōfr 'swift, agile', reduction stage snǫfurligr 'quick'.

s-loss variants include Old Swedish næver and nøver, Old Icelandic nōfr (neut. nōfrt) 'swift, nimble' (also related to Middle High German, New High German Alemannic nuofer 'lively, fresh, sober', New High German Bavarian nuober).

Ref : WP. II 698.

Pages : 973-974

PIET : 0

1804. sneig-

German : ‘kriechen’

See also : s. unter sneg- the same

Page : 974

PIET : 0

1805. sneig$^{w}$h-

English : ‘to snow; snow’

German : ‘schneien, (sich) zusammen ballen’

Derivative: snig$^{w}$h-, snoig$^{w}$ho-s ‘Schnee’

Material: Prakrit siṇeha- (= Sanskrit snēha-) 'snow'; Avestan snaēža- 'to snow', Pamir šugni žənij 'snow' (snaiga-); Greek νίφα Accusative 'snow', Homeric ἀγάννιφος 'very snow-covered', νείφει (νῖφει) 'it snows', νιφάς 'snowflake' (νιφετός 'snowstorm'), Latin nix, nivis 'snow', nivit 'it snows' (likely from ī); nasal present ninguit (ninxit) likewise.

Irish snigid 'it drips, it rains', snige n. 'drop, flow', snecht(a)e 'snow' (compare with t-formation νιφετός); Welsh nyf 'snow', nyfio 'to snow'.

Old High German Anglo-Saxon snīwan 'to snow' (strong verb, participle gi-snigan, compare also with New High German Bavarian participle geschniwen; otherwise New High German weak verb), Old Icelandic snýr 'it snows' (participle snifinn 'snow-covered'); Gothic snaiws 'snow' = Anglo-Saxon snāw, Old High German snēo (Gen. snēwes).

Lithuanian sniẽgas, Latvian snìegs (vowel derived from the verb) 'snow', snaĩgala 'snowflake', sniẽga 'it snows', infinitive snìgti; Old Prussian snaygis 'snow'; Old Church Slavonic sněgъ 'snow'.

Ref : WP. II 695, WH. II 169 f., Trautmann 272 f., Vasmer 2, 680, R. L. Turner BSOAS 18, 449 f.; vgl. Sanskrit sníhyati ‘wird feucht, heftet sich’, snēha- m. ‘Klebrigkeit, Öl, Fett’.

Page : 974

PIET : 1096

1806. sneit-

English : ‘to cut’

German : ‘schneiden’

Derivative: snoito- 'cut off'.

Material: Gothic sneiþan, Old Icelandic snīða 'to cut, to harvest', Anglo-Saxon snīðan 'to cut, to hew', Old Saxon snīthan, Old High German snīdan 'to cut'; Old Icelandic sneið 'a cut piece', Middle High German sneite 'a clearing made through the forest', and similar terms.

Old High German snit 'the cut', Middle High German snīde 'blade', intensive form snittōn in Middle High German snitzen 'to carve'; Old Icelandic sneis 'small (cut) branch', Anglo-Saxon snæs, snās 'spike, skewer'; Middle High German sneise 'row, string, upon which something is arranged' (snoid-tā).

Little Russian snït 'block', Czech snět 'branch' (snoito-s); compare possibly with Middle Irish snéid 'small, short', if derived from Old Irish snéith.

Ref : WP. II 695 f.

Page : 974

PIET : 2644

1807. (snēp-), snōp-, snəp-

English : ‘to gather in sheafs, sheaf, bundle’

German : ‘zu einem Strick zusammendrehen, Bund, Garbe’

Material: Latin (Etruscan) napurae 'straw rope'; Old High German snuaba 'tie, band', snuobili 'small chain'; Old Church Slavonic snopъ 'bundle, sheaf, binding, ligature', Russian snopъ 'sheaf', and similar terms.

Ref : WP. II 698, WH. II 142, Trautmann 272, Vasmer 2, 682.

See also : wahrscheinlich Erweiterung zu (s)nē- ‘zusammendrehen’.

Pages : 974-975

PIET : 1099

1808. (s)ner-1, (s)nur-

English : ‘to murmur, grumble’

German : schallnachahmend ‘murren, knurren u. dgl.’

Material: Greek ἔνυρεν · ἔτρισεν; ἐνυρήσεις · θρηνήσεις; ὀνυρίζεαι · ὀδύρεται Hesychius;

Middle High German snarren 'to snore, gossip', snerren 'to gossip', snurren 'to rustle, rush', snurræ re, snurrinc 'joker, fool', New High German schnarren, schnurren, Schnurre, English snarl 'to growl'.

Middle English snorin, New English snore ‘to snore’, Middle English sneren, New English sneer ‘to laugh contemptuously’; Middle English nurnen ‘to whisper’, Swedish dialect norna, nyrna ‘to whisper’, Old Icelandic norn ‘goddess of fate’, Middle High German narren, nerren ‘to growl’, Old High German narro ‘fool’.

Lithuanian niùrniu, niurnéti ‘to mumble, to growl’; Latvian ńura ‘a whiny person’, ńurât ‘to mumble, to purr like a cat’.

On -d: Middle English snurtin ‘to snore’, Middle High German snarz ‘snare, corncrake’; Latvian ńuřdêt ‘to murmur, to grunt, to growl’.

On -g: Norwegian Swedish snerka ‘to snort, to snore’, Swedish snurka ‘to wheeze’, Middle Dutch snorken, snarken ‘to snore, to puff (air)’, Middle High German snarchen ‘to snore’, New High German schnarchen ‘to snore’; Norwegian nurka ‘to creak, to growl’, Dutch nurken ‘to mumble, to grumble’.

Lithuanian snarglỹs ‘nasal mucus, snot’, Latvian snurgalas the same (‘making rattling or choking sounds’); snirguôt ‘to sob, to hiss like geese’;

Latvian niřguôtiês ‘to laugh scornfully’, ńuřgt ‘to show one’s teeth’; also Lithuanian nařglyti ‘to do something slowly’ (meaning similar to Swiss norggen ‘to work without success’).

In -k: Old Icelandic snǫrgla (snargulōn) ‘to wheeze’, New High German nörgeln, nergeln ‘to speak indistinctly, to criticise in a sullen nasal tone’; Lithuanian niurksaũ, -óti ‘to sit gloomily or broodingly’, Latvian ńurk’êt, ńuřkstêt, ńuřkšêt ‘to grumble, murmur, growl’, ńęrka ‘a whiny person’, ńařkšêt ‘to be whiny, to creak’, ńiřkstêt ‘to crunch, to make a noise as if something were breaking’, snirkt ‘to crunch’.

In -p: Old Icelandic snarfla ‘to wheeze’, Norwegian Swedish snarva ‘to growl, to bare one’s teeth’.

Ref : WP. II 698 f.

Page : 975

PIET : 3200

1809. (s)ner-2

English : ‘to turn, wind’, etc.

German : ‘drehen, winden (auch von Fäden und Flechtwerk), zusammendrehen, zusammenschnüren; sich zusammenwinden, einschrumpfen’

Comments : perhaps an extension to snē- the same

Material: Sanskrit nṛ́tyati ‘dances’, nṛtí- f. ‘dance, play’, nṛtú- ‘dancing’, narma- n., narmá- m. ‘joke’, naríṣṭā f. the same, etc.; Middle Persian nār- ‘grasp’ (Persson Beitr. 816a 1);

Greek νάρναξ · κιβωτός Hesychius (and inscriptive), from which dissim. λάρναξ ‘box, chest, vessel’; by furthering this dissim. change also νάρκος (from the k-extension, s. below), still preserved in ναρκίον · ἀσκός Hesychius, to λάρκος ‘basket’;

Old Saxon naru, Anglo-Saxon nearu, English narrow ‘narrow’ (nar-wa- actually ‘tied together’), Old Icelandic in Nǫrva-sund ‘Gibraltar’ (besides Niǫrva-sund and New High German Nehrung ‘narrow headland’ from ner-wa-), Old High German narwa f., narwo m. ‘scar’ (i.e. ‘contracted wound edges’), also ‘ansa, fibulatura’, New High German Narbe dialect also ‘clamp, staple on doors’ like Norwegian norve ‘clamp, staple’ (and Latvian nãrs, nãre ‘clamp’);

New High German Bavarian der-narren ‘to become rigid, especially from frost’ (‘to contract, to cramp’), narr ‘misshapen shrunken fruit’, narr (Swiss) ‘spasmodic tension’, narrennagel ‘misshapen fully grown nail’; reduced grade (with s-) New High German schnurren, ein-schnurren, -schnorren ‘to shrink’, Icelandic snurða ‘knot on a thread, figuratively from wrinkling one’s nose’;

a lengthened Old Icelandic nāri ‘to give way’ (‘constriction of the body’), Middle High German nærlich ‘brief, precise, young’ and with gradation Old Icelandic Nōri ‘dwarf name’, nōr n. ‘narrow bay, sound’, Danish Swedish nōr ‘tot, very small child’;

probably Old High German snuor ‘cord, ribbon, rope’, Danish-Swedish snōr the same, Gothic snōrjō ‘woven basket’, Anglo-Saxon snēr (snōr̥jō) ‘string of a harp’, Old Icelandic snøri n. ‘twisted rope’;

Lithuanian neriù, nérti ‘to submerge, to slip in, to thread’, nyrù, pret. niraũ, nìrti ‘to meander, to twine’, íšnìrti ‘to twist’, nãras ‘diver’, narỹs ‘loop; joint, limb’; Latvian nãrs, nãre ‘clamp’;

Russian nerët, neretó ‘kind of fish trap’;

here belongs ner-3, above p. 766.

Extensions:

sner-b- with Germanic p: Norwegian dialect snerpa st. V. ‘to shrink, to contract’, Old High German (bi-, fir-) snerfan ‘to tighten one’s mouth, to darken one’s expression’, Bavarian schnurfen ‘to pull in, to shrink’ = Norwegian snurpa ‘to fold, to sew together loosely’, Norwegian snerp ‘skin on the milk’.

sner-g-: Anglo-Saxon sneorcan st. V. ‘to shrink’, Norwegian snerka, snyrkja the same, snerk(e) m. ‘thin skin on the milk’, Old Icelandic snerkja (snarkian) ‘to contract, to wrinkle’.

(s)ner-k-: Armenian nergev ‘tenuis, gracilis’ (‘constricted or shrunken’);

Greek νάρκη ‘to freeze, spasm, paralysis; spasm’, ναρκᾶν ‘to freeze’ (see also above about νάρκιον, λάρκος); Old High German sner(a)han (st. V.) ‘to loop, to tie, to bind’, Middle High German snërhen ‘to tie, to tie, to pull together’, Old High German snar(a)ha ‘noose’,

Old Icelandic snara (snarhōn) ‘to loop, to knot, to wind’, snara f. ‘noose’ (Scand. loanword is Anglo-Saxon snēare f. ‘noose’), snarr ‘quick, sharp’, Middle Dutch snarlīken adv. ‘quickly, soon’, Anglo-Saxon snierian ‘to rush’ from snarhian (‘quickly’ from ‘what turns, turns quickly’).

Ref : WP. II 699 ff., WH. II 165, Trautmann 197, Vasmer 2, 213 f.

Pages : 975-977

PIET : 2651

1810. (s)nerb-

English : ‘to cut’

German : ‘schneiden’

Material: Greek νορβεῖ · ἐνταμεῖται, νορβά · καλή Hesychius (like New High German ‘sharp’); also Gothic at-snarpjan ‘to touch’; Old Icelandic snarpr ‘sharp, hard, uneven’, snerpa ‘sharpen’, Dutch snerpen ‘to bite (of wounds), to hurt’, Westphalian snirpsch ‘sharp (of the wind)’; Old High German snerfan ‘to pull together’; without s-: New Icelandic norpa ‘to freeze’.

Ref : WP. II 701;

See also : ob zu obigem sner-b- (sner-2)

Page : 977

PIET : 0

1811. sneu-

See also : s. oben unter snā-.

Page : 977

PIET : 0

1812. snēu- : snū- und snĕu-

English : ‘to turn, to bind, attach; band; sinew’

German : etwa ‘drehen’, bes. ‘Fäden zusammendrehen, knüpfen’; andrerseits ‘sich drehen, schnelle Bewegung’

Derivative: snēu̯-(e)r-, -en- ‘Sehne, Band’

Material: Sanskrit snā́van- (n.) and snāván- ‘ligament, tendon’; transformation of an r/n-neuter: a-snāvirá- ‘without tendons’ (snuta- ‘from the tendon’), Avestan snāvarə ‘tendon’ (snāuya- ‘made from an animal tendon’); Armenian neard ‘tendon, fibre, fiber’ (snēu̯r̥t); Greek νεῦρον ‘tendon’, νευρά ‘tendon, bowstring’; Latin nervus ‘tendon, tendon; muscle, nerve’;

Albanian nus ‘string, cord’ (snu-ti̯o-);

Old Icelandic snūa (snera, snūinn) ‘to wind, twist, turn’ (snōwan), snūðr, Gen. -ar m. ‘noose’ and ‘quickness’, Anglo-Saxon snūd m. ‘haste’, Old Icelandic snūðigr ‘turning around (from the millstone), quickly’, Gothic sniwan, Anglo-Saxon snēowan ‘to hurry’,

Old Icelandic snøggr ‘quickly’ (snawwu-), Norwegian snaa ‘rush’ (snawēn); sneu-mi̯o- ‘rushing’ in Gothic sniumjan ‘rush’, sniumundō ‘hurried’, Old High German sniumi adj. ‘quickly, hastily, cleverly’, Anglo-Saxon snēome adv. ‘quickly, immediately’ (alongside this is an unexplained Old Icelandic snemma, snimma ‘timely, soon’);

Latvian snaujis ‘Schlinge’; Old Church Slavonic snovǫ und snujǫ, snuti ‘anzetteln, ordīrī’, Iterative osnyvati, Russian snovátь ‘anzetteln’ und ‘schnell hin und her gehen’.

Tocharian B ṣñaura ‘Sehnen, Nerven’.

Verwandt mit (s)nē- und vermutlich daraus um ursprünglich formantisches -u̯- erweitert.

Latvian snaujis ‘noose’; Old Church Slavonic snovǫ and snujǫ, snuti ‘to instigate, ordīrī’, Iterative osnyvati, Russian snovátь ‘to instigate’ and ‘to go quickly back and forth’.

Tocharian B ṣñaura ‘tendons, nerves’.

Related to (s)nē- and probably extended from it by originally formantic -u̯-.

Ref : WP. II 696, WH. II 165, Trautmann 272, Vasmer 2, 682.

Page : 977

PIET : 1097

1813. sneubh-

English : ‘to woo, marry’

German : ‘freien, heiraten’

Material: Latin nubō, -ere, -psi, -ptum 'to marry, from the woman', prōnuba 'matchmaker, bride's wife', cōnūbium (co-snūbiom) 'marriage';

Russian-Church Slavonic snubiti ‘to matchmaker’, Czech snoubiti ‘to woo, to betroth’ (Causative snoubhe̯i̯ō); with secondary nasalization Proto Slavic dialect snǫb-;

nasalization Greek νύμφη ‘bride, maiden, nymph’, νύμφιος ‘bridegroom’, νυμφεύω ‘betroth’;

probably like snusos from the union by marriage and extension to snĕu- ‘to twist threads together, to tie’.

Ref : WP. II 697, WH. II 183 f., Trautmann 273, Vasmer 2, 683.

Pages : 977-978

PIET : 2648

1814. sneud(h)-1

English : ‘drowsy, to drowse’

German : ‘schläfrig, schlummern’

Comments : vielleicht zu sneudh-2.

Material : Greek νυστάζω ‘sleepy; sleepy, lazy’, νύσταλος, -λέος ‘sleepy’;

Lithuanian snáudžiu, snáusti, Latvian snaũžu ‘sleep’, Lithuanian snaudãlius ‘sleepy person’, snaudulỹs ‘slumber’, Latvian snaũdule ‘sleepyhead’, Lithuanian snústu, snúdau, snústi ‘fall asleep’, snudà, snùdis ‘sleeper, dreamer’.

Ref : WP. II 697.

Page : 978

PIET : 2647

1815. sneudh-2

English : ‘mist’

German : ‘Nebel; neblig, düster’

Derivative: snoudho- ‘Nebel’

Material : Avestan snaoδa- ‘cloud’, südbaluči nōd ‘light cloud, fog, rain cloud’; Greek νυθόν· ἄφωνον. σκοτεινόν, νυθῶδες· σκοτεινῶδες Hesychius;

Latin nūbēs ‘cloud’, also obnūbō, -ere ‘to cover’ (through the perfective obnūbī also formally sharply distinguished from nūbō, nupsī ‘to marry’), and probably as a denominative verb: ‘to cloud’ = ‘to cover’, initially of the sky, then generally; Welsh nudd ‘fog’ (for GN Nudd see above p. 768);

possibly originally as ‘moisture’ = sneudh- the extension of sneu- alongside snāu- and snā- (see there) ‘flow’; as ‘foggy, dim = sleepy’ perhaps from sneud(h)-1.

Ref : WP. II 697, WH. II 183 f.

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PIET : 1098

1816. snusós

English : ‘daughter-in-law’

German : ‘Schwiegertochter’

Grammar: f. o-stem

Material: Sanskrit snuṣā́ (likewise related to the feminine forms based on ā-); Armenian nu, genitive nuoy; Greek νυός; Latin nurus, -ūs (derived from socrus); Old High German snur, snora, Anglo-Saxon snoru, Old Icelandic snor, snør, New

High German Schnur 'daughter-in-law' (based on the ā-stem), Crimean Gothic schnos (Hs. schuos); Slavic snъcha; possibly also Albanian nuse 'bride' (snusiē).

Note by Andi Zeneli:

see 1800. snā-, snə-(t-), snāu-, sn-eu-, sn-et- English : ‘to flow, swim; damp’

Ref : WP. II 701 f., WH. II 190, Trautmann 273, Vasmer 2, 682 f.; nach Specht Indo-European Dekl. 90 f. Regarding Sanskrit sanóti 'acquires, gains', see above p. 906; however, refer to sneubh- above.

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1817. so(s), sā

English : dem. stem; ‘he, she’

German : ‘ȯ, ἡ’

Grammar: originally only noun singular m. f., the other cases from the stem to-; fem. also sī

Material : Sanskrit sá und saḥ (sos), f. sā́, Avestan ha und hō, f. hā (also in Sanskrit ē-ṣá, Avestan aē-ša ‘this’; with Particle -u Sanskrit a-sāu, Avestan hāu, Old Persian hauv m. f. ‘this’, cf. Greek οὗ[ιος]);

Greek ȯ, ἡ (Doric ἀ:) article (Attic etc. also Pl. οἱ, αἱ compared to older Doric τοί, ταί); substantive ὅς (and ὅς, ἥδ’ὅς) from sos (or s̥os), to which n. ὅ, Accusative ὅν, ἥν etc. were added; also the ὅς used with the το-forms as a relative in Herodotus; so-u-, sā-u in οὗ[τος], αὕ[τη]; ὅ-δε ‘this’;

Albanian so, sā in k-ü, ky m. ‘this’, f. këjó, kjo ‘this’ (ke-o) and a-ű, ay m. ‘that’, a-jó, ajo f. ‘that one’; Old Latin sa-psa ‘that one’, sum, sam, sōs, sās ‘him, her, them’; so- in Oscan exo- ‘here’ (e.g. Abl. f. exac) from e-ke-so- (for the front element see ko- ‘this’);

Gaulish so-sin, so-sio Accusative Sg. n., Old Irish (s)a n- Neutr. of the article, and the relative pronoun, s as a suffixed pronoun for the 3rd Sg. f. and 3rd Pl. (impu

‘around them’ imb + ṡu from sōns), etc.; Old Irish demonstrative -so (sos) ‘this one’; Breton ho-n ‘our’, ho-z ‘your’;

Note by Andi Zeneli:

Albanian ynë ‘our’ : Breton ho-n ‘our’

Gothic sa, sō, Old Icelandic sā, sū; Anglo-Saxon sē̆ m.;

Tocharian A m. sə-m, f. sā-m, n. tə-m; Tocharian B m. se (so), f. sā, n. te;

Related to the anaphoric so is Gathic Avestan hōi, New Avestan hē, šē, Old Persian šaiy, Greek oi ‘to him’;

Additionally, an extended form s(i)i̯o-, s(i)i̯ā-: Sanskrit syáḥ and (after sá) syá m. syā́ f., Old Persian hyah m., hyā f.; perhaps Old Irish se ‘this’ derived from si̯od, and -se, -sa as a particle augmenting the 1st Sg.; it is very uncertain whether Old Icelandic siā ‘this’ can be traced back to an ancient si̯o.

Fem. sī: Greek ‘she’ (Soph.), Old Irish sī ‘her’, Gothic si, Old High German sī, si ‘she’; additionally, according to Rosenfeld, Forsch. u. Fortschr. 29, 176, a weakly stressed si in Proto-Norse si-ainaR ‘that one’, sa-si ‘this one’, su-si ‘these’, þat-si ‘this one’; the following forms are gender-neutral: Accusative Sanskrit sīm, Avestan hīm, Old Persian šim.

Ref : WP. II 509, Wackernagel-Debrunner III 536 ff., Schwyzer Gr. Gr. 1, 610 f., Pedersen Tocharian 1113 f.

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PIET : 3084

1818. soi-to-

German : ‘Zauberei’

See also : s. oben S. 891 (sē-).

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PIET : 0

1819. solo-, sol(e)u̯o-

English : ‘whole, integrate’

German : u. dgl. ‘wohlbehalten, ganz’

Material: Sanskrit sárva- ‘unharmed, whole, all, each’, Avestan haurva-, Old Persian haruva- ‘unharmed, whole’ (= Greek ὅλος, οὖλος, Albanian gjalë, gjallë compare also Latin salvus), Sanskrit sarvā́tat(i)- ‘wholeness, welfare, healing’, Avestan haurvatāt- ‘wholeness, perfection, welfare’ (= Greek ὁλότης);

Armenian olj (soli̯o-) ‘healthy, whole, complete’; Greek Attic ὅλος, Ionic οὖλος (ὁλϝος) ‘complete, whole’, Vocative οὖλε (: Latin salvē from salvĕ) reinterpreted as an imperative);

Additionally, with a fuller morphological form ὁλοός (from ὁλεϝός), ὁλοεῖται; ὑγιαίνει according to Hesychius; Albanian gjalë ‘strong, fat, lively’, ngjal ‘to swell, heal, fatten’ (solu̯o-);

Reduced grade: Latin salvus ‘safe, healthy, saved’, salvē (see above), Umbrian sal(u)uom ‘safe’, Oscan salavs ‘safe’, Paelignian Salauatur personal name ‘Savior’ derived from salvo- (saluu̯o- or salou̯o- = Greek ὁλοός), Latin salūs, -tis ‘integrity, health, welfare’,

Latin salū-bris ‘beneficial to health’, Sallustius (with a lengthened -ll-); alongside, solos in soli-dus, soldus ‘dense = solid, massive’ and ‘firm, complete, whole’, solōx ‘dense, felted’, solidāre ‘to secure’, Paelignian solois ‘for all’;

Italian sollos (sol-no-) in Old Latin sollus ‘total and solid’, Latin sollers, sollemnis, etc., Oscan sullus ‘all’; but Welsh Breton holl, oll, Cornish oll ‘whole, all’, belong to Old Irish oll (see above p. 24); Tocharian A salu ‘complete’, B sol-me ‘whole’."

Ref : WP. II 510 ff., WH. II 471 ff., 555 ff.;

See also : vielleicht im Ablaut zu sēl-, oben sel-6 S. 900.

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PIET : 1015

1820. sō[u]rā : sōrā

English : ‘calf (of leg)’

German : ‘Wade’

Material: Greek ἄωροι πόδες (μ 89) ‘legs without calves’; Ionic ὥρη ‘part of a sacrificial animal, calf’;

Latin sūra ‘calf’, when derived with -ūr- from -ōr, or -ū- in ablaut to -ōu-.

Ref : WP. II 510, WH. II 634, Frisk 205.

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PIET : 2742

1821. spako-

English : ‘drop, point’

German : ‘Tröpfchen, Pünktchen’

Material : Greek ψακάς (spät ψεκάς) ‘Regentropfen, Krümchen’, ψακάζω ‘tröpfle’, ψάκαλον n. ‘neugeborenes Tier’; Lithuanian spãkas ‘Tropfen, Pünktchen’.

"Material: Greek ψακάς (later ψεκάς) ‘raindrops, crumbs’, ψακάζω ‘to drizzle’, ψάκαλον n. ‘newborn animal’; Lithuanian spãkas ‘drop, spot’.

Ref : WP. II 652, J. B. Hofmann Gr. Wb. 425.

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PIET : 1083

1822. sp(h)ē-, sp(h)ə-(dh-)

English : ‘long flat piece of wood’

German : in Worten für ‘langes, flaches Holzstück’

Material: Greek σφήν, -ός m. ‘wedge’; perhaps derived from σφανσ-, Indo-European sphənes-.

Germanic spē-nu-s in: Old High German, Middle Dutch spān ‘wood shaving’, Anglo-Saxon spōn (English spoon ‘spoon’), Old Frisian span, spon ‘flat breast ornament’, Old Icelandic spānn, spōnn ‘shaving, roof tile, wooden disc, plate’; borrowed in Finnish paana ‘roof tile, shaving’;

With dh-form: Greek σπάθη ‘broad flat wood of weavers; oar blade, shoulder blade, long broad sword’; compare Hittite išpatar ‘spear’, A. Kammenhuber Festschrift Sommer, 105;

Germanic spaðan: Old Saxon spado, Anglo-Saxon spada m., -e, -u f. ‘spade’; New High German Spaten;

With g-form: Norwegian spæk ‘shaving’, New Icelandic Norwegian sprækja; ablaut spake ‘pole’, Anglo-Saxon spæc n. ‘branch’, Old High German spahha, -o ‘dry reed wood’, New High German dialect. Spach, Spachen ‘shaving, wood chip’, Spache ‘storage’ and (meaning ‘dry, like a stick’) Middle Dutch spak, Middle High German spach ‘dry’, etc.;

With t-form likely Germanic spēþa-, spēða- in Middle High German spāt ‘leafy breaking rock, spat’, New High German dialect also spaad, Dutch spaath.

Ref : WP. II 652 f.;

See also : zu sp(h)ēi-2, sp(h)ē-.

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PIET : 1084

1823. speĝ-

English : ‘to be attentive, sharp-sighted’

German : ‘scharf hin- oder zusehen’

Comments : (oder spŏĝ-)

Material: Old Icelandic spakr ‘wise, calm, gentle’, speki f. ‘intellect, wisdom’, spekt (spakiþō) f. ‘wisdom’, spekja ‘to make wise, to soothe’;

Old Church Slavonic pažǫ, paziti ‘to pay attention to’, with sę ‘to take care of oneself’.

Ref : WP. II 660;

See also : vgl. speĥ- ‘spähen’ und Anglo-Saxon specan usw. unter (s)p(h)er(e)g-.

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PIET : 1065

1824. (s)p(h)ĕi-1 : (s)p(h)ĭ-

English : ‘sharp, sharp stick’

German : ‘spitz, spitzes Holzstück’

Comments : erweitert mit -d, -g, -k, -l, -n, -r, -t

Derivative: sp(e)i-ko-, -lo-, -nā ‘Spitze’

Material: 1. Sanskrit sphyá- m. ‘wood shaving, rod, spear, oar’;

2. Old High German, Middle High German spiz ‘roasting spit’ (different from Spieß ‘spear’ from Old High German spioz), Anglo-Saxon spitu; Norwegian spita f. ‘stake’; spit m. ‘tip, thin stream of water’; Swedish speta ‘stake’; Old High German spizzi ‘pointed’; o-graded Middle Dutch speis(s)e ‘long spit’ (spoid-tā); perhaps related is Latin cuspis, -idis f. ‘point, spear’, if derived from curi-spis ‘spear point’ (Holthausen IF 20, 319 f.);

3. Latin spīca, spīcus, -um ‘ear (of grain)’, spīculum ‘spear point’, Late Latin spīcārium ‘granary’; Dutch spie ‘stake, bolt’ (spīχōn); Armenian pʿkʿin ‘arrow’ (phīkīno-);

Old High German speihha, Old Saxon spēca f., Anglo-Saxon spāca m. ‘spoke, ray’; Middle Dutch spīcher, New High German Speichernagel, Middle Dutch New Dutch spīker ‘iron nail’, English spike, Anglo-Saxon spīcing; Old Icelandic spīkr m. ‘nail’, spīk f. ‘wood splinter’, Norwegian spīk ‘spoke’, Anglo-Saxon spīc ‘pointed piece of land’, Bavarian spickel ‘wedge’;

Lithuanian speigliaĩ ‘thorns, spikes’;

4. Greek σπίλος f., σπιλάς, -άδος f. ‘reef’; Middle High German spīl m. ‘tip of the spear’, New High German dialect. Speil ‘shaving, splinter, wedge’, Middle Dutch and New Dutch spīle ‘roasting spit’; Anglo-Saxon spilu f. ‘pin, point’, Old Icelandic spila f. ‘thin, narrow piece of wood’, etc.; (the long-vowel Germanic spīlō might also be spīðlō, in grammatical alternation with Middle High German spidel, spedel, New High German dialect. speidel ‘splinter’); Czech spíle ‘safety pin’, Latvian spīle ‘wooden nail’;"

5. Latin spīna ‘spine, thorn’ (along with Umbrian spinia, spina ‘column’), spīna crīnālis ‘hairpin’, spīnus ‘thorn bush’; Old Saxon and Old High German spinela, spenula ‘hairpin, buckle’, Middle High German spenel ‘pin, fastening needle’; Latvian spina ‘whip, rod’, Old Polish spina ‘spine’, Russian spiná ‘back’;

s-loss possibly from Germanic finnō, finōn in Anglo-Saxon finn, New High German Finne ‘float feather, fin’, Swedish fina ‘fin’, Norwegian finn ‘bushy grass’, Middle High German vinne ‘nail; fin in the skin’, alongside Swedish fime, Flemish vimme ‘fin, achéle’;

Tocharian A spin- ‘hook, peg’;

6. Anglo-Saxon spīr ‘stalk, sprout’, English spire ‘sprout; tower peak’, Middle Dutch spīr ‘germ-, grass tip, ear, tower peak, very small person’, Old Icelandic spīra ‘stalk, young shoot, reed and the like’;

7. Lithuanian spitulỹs ‘star on the animal's forehead’, spitẽlė, spitulẽ ‘the needle, the thorn in the buckle’, spitnà etc.; perhaps the Latin secespita ‘sacrificial knife’ contains a related spita;

Ref : WP. II 653 f., WH. II 574, Vasmer 2, 708.

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PIET : 529

1825. sp(h)ei : sp(h)ĭ̄ und sp(h)ē : sp(h)ə-2

English : ‘to pull, drag’

German : ‘ziehen, spannen’

Material: Greek σπάω, σπῶ (spə-sō) ‘pull, drag, wrench, convulse, draw in, suck in’; σφάκελος m. ‘contraction, spasm’; σπασμός m. ‘pulling, twitching, spasm’, σπάσμα n. the same ‘rag, fragment’; σπα-δ- as in παρασπάς, -σπάδος f. ‘plant layer’;

Greek σπάδιξ ‘broken branch’, σπαδών m. ‘twitching, spasm’, σπάδων ‘cut-off’, Ionic σπαδίζω ‘strip off, tear off (skin)’, Argive σπάδιον ‘stadion’ (‘stretched out’); the other στάδιον ‘racecourse’, likely derived from στάδιος ‘standing’; σπάτος n. ‘skin’ (‘peeled off’);

The Germanic connection likely stems from a present form spə-nṓ and spə-nu̯ṓ, which relates to Old High German spanan ‘to entice, stimulate’ (‘to pull’), Old Saxon spanan ‘to entice, cause, urge on’, Anglo-Saxon spanan the same.

Old High German spennen (spanjan) ‘to entice, stimulate’ = Old Icelandic spenja ‘to entice, persuade’, Norwegian spana (spanōn) ‘to stretch, extend’, span m. ‘tension’, Old High German spanst ‘impulse, attraction, lure’; gi-spanst ‘temptation, deception’, Middle High German (ge)-spenst ‘temptation, devilish illusion, ghost’.

New High German abspenstig machen, widerspenstig; Middle High German spān ‘quarrel, conflict, contention’ (spē-n-), widerspān the same, widerspǣne ‘obstinate’; Old High German spannan (spənu̯ō) ‘to stretch, to brace’; intransitive ‘to stretch, to be in a state of eager tension’, Middle High German spannen the same.

Anglo-Saxon spannan ‘to stretch, bind tightly, attach’, Middle High German span, -nnes ‘tension, discord, quarrel’, Old High German spanna, Anglo-Saxon spann f.,

Old Icelandic spǫnn f. ‘span’; causative Old Icelandic spenna ‘to encircle, enclose, press’.

Middle High German spennen ‘to stretch, to extend’; a Germanic guttural derivation relates to New High German Spange; Old High German spanga, Anglo-Saxon spang the same, Old Icelandic spǫng ‘thin plate, piece of ice’; spanst is a Germanic formation derived from spanan.

Based on a to-participle spə-tós with the meaning of Latin tenuis ‘thin, also watery, of liquids,’ Old Swedish spædher ‘slender, delicate, young’ likely derives from this, along with Swedish späd, Danish spæd ‘delicate,’ and Old Icelandic spað ‘thin soup.’

The same meaning ‘tenuis’ with i-vocalism appears in:

Greek σπι-νός ‘lean’; Old Irish sēim (spĕimi-) ‘exile, lean’, sēime ‘thin.’

With guttural expansion:

Greek σπίκανον and σπάνιον (Hesychius), σπιγνόν and μικρόν, βραχύ (Hesychius).

Old Icelandic spiki m. ‘titmouse’; Swedish dialect spikjin ‘thin, flimsy, lean’, Swedish dialect spink ‘slender person’, Norwegian spiken ‘dry, lean, smoked’ (Old Icelandic spiki-lax ‘dried salmon’), Icelandic speikja ‘dried meat’, Swedish spink ‘splinter’, Middle Dutch spik ‘dry’ (New High German Spick-aal etc.).

Ref : WP. II 655 f.;

See also : dazu sp(h)ĕi-3, (s)pen-1(d-) und (s)p(h)eu-d-.

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PIET : 2735

1826. sp(h)ē(i)-3, spī- und sphē- : sphə-

English : ‘to succeed, prosper; to fatten’, etc.

German : ‘gedeihen, sich ausdehnen = dick werden, vorwärtskommen, Erfolg haben, gelingen’

Derivative: sphē-ko- ‘strength’, sphē-ti- ‘prosperity’, sphə-ro- ‘productive’, sphid-to- ‘dense, compact’.

Material: Sanskrit sphā́yatē ‘grows fat, increases’, participle sphītá- ‘swollen, wealthy, dense, full’, sphāta- ‘big, strong’, sphītí- f. ‘prosperity’, sphātí- f. ‘fattening, thriving’, causative sphāváyati ‘fatten, reinforce’, sphārá- ‘extended, wide, large’, sphirá- ‘fat’ (Indo-European sphə-ró- = Old Church Slavonic sporъ, Old High German spar); with the formative -ko- (like Latvian spẽks): pīva-sphāká- ‘bursting with fat’.

Sanskrit vi-ṣpitám has a contentious meaning;

from the aspirated form sphē-: ἐρί-σφηλον ‘strong in battle’, ἄσφηλοι · ἀσθενεῖς; σφηλὸν γὰρ τὸ ἰσχυρόν (Hesychius); without the s- in Armenian pʿartʿam ‘abundant’.

Latin spatium ‘space, time, extent, distance, duration’; spēs, -ēī, Pl. spērēs f. ‘expectation, hope’, spērō, -āre ‘to hope’; originally ‘swollen with hope’; prosperus ‘favorable, happy’ (pro-spə-ro-).

Middle Welsh ffysgiaw, Cornish fesky ‘eeling’ (spid-sk-);

Gothic spēdiza ‘later’, spēdumists ‘latest’, Old High German spāti, Adv. spāto ‘late’ (originally ‘drawing out’).

Anglo-Saxon spōwan ‘to thrive, succeed’, Old High German spuon ‘to succeed’, Germanic spōði- found in Old High German spuot, Old Saxon spōd, Anglo-Saxon spēd ‘prosperity, acceleration, haste’, New High German sich sputen; Old High German, etc. spar as mentioned below.

Lithuanian spė́ti ‘to have leisure, to be fast enough, to be able’, spė́rus ‘quick’, spẽtas m. ‘leisure’, spėmẽ f. ‘haste’; spẽkas and spėkà ‘strength’.

Latvian spẽt ‘to be able, can’, spẽks ‘strength, power’ (possibly also Latvian spīte ‘defiance’, spîtîgs ‘defiant’);

Old Church Slavonic spějǫ, spěti ‘to succeed’; spěchъ m. ‘study’, spěšiti ‘to hurry’.

Old Church Slavonic sporъ (= Sanskrit sphirá- etc.) ‘abundant’, in more recent Slavic languages also (and likely the original meaning) ‘long-lasting, sufficiently long’, as seen in Russian spóryj, Serbian spȍr ‘long-lasting’. This also leads to

meanings of ‘sufficiently long, economical’; Czech sporý ‘productive, abundant’ and ‘economical, sparse’, with spořiti ‘to save’ (influenced by German).

Old High German spar ‘economical, scarce’, Anglo-Saxon spær, Old Icelandic sparr ‘economical, meager’ (: sporъ);

Hittite išpāi ‘becomes satiated’, 3rd Pl. išpiia̯nzi.

From spĭ- (: speĭ-) onward:

With the meaning ‘fat, thick’ and g-formant: Sanskrit sphij- (Nom. Sg. sphik, Du. sphijāu; sphicāu through deviation to the Nom. Sg.), sphigī ‘buttock, hip’; Old Icelandic spik n., Anglo-Saxon spic n., Old High German spec, -ckes ‘bacon’ (or ‘fat’).

With dental formants: Greek σπίδνος ‘extended, wide, level’, σπιδόεις, σπιδνός (Hesychius) similarly, σπιδόθεν ‘from afar’, ἑλεσ-[σ]πίς, -σπίδος ‘marshy area’, ἀσπιδής (αν-σπιδής with the preposition ἀν) ‘spacious’, ἀσπίς, -ίδος ‘shield’ (‘a surface spread along the body’), σπίζω ‘to stretch out’.

Latin spissus (spid-to-) ‘thick, dense, slow, lingering’;

with dh: σπιθάμη ‘span (of the hand)’, σπιθίαι· σανίδες νεώς (Hesychius).

with t: Lithuanian speičiù, speĩsti 'to surround', spiẽsti 'to swarm', spintù, spìsti 'to break out in swarms, of bees', Latvian spiêts 'bee swarm' (Participle Lithuanian spìstas 'compressed', Latin spissus); compare also Latvian spaile, spailis 'stripe, swath of the mower' (-l- perhaps from -dl-).

Lithuanian spielóti 'to stretch into the sewing frame', Latvian spailes 'split stick for clamping', spy̏le, spy̏lis 'a wedge, wedge iron; wooden nails; trouble, embarrassment' (Middle High German loanword), spy̏lis also 'canvas stretched in a tent-like manner', spy̏lêt 'to clamp - to pinch, to stretch'.

With g-formants:

Greek σφίγγω 'to tie in, to clamp in', σφιγκτήρ 'string, band; muscle';

Latvian spaiglis, spaigle 'crab fork'; Germanic with the meaning 'to stretch out = to spread': New High German dialect spaichen 'to stride out', ausspaichen 'to measure

with steps or spread fingers', Norwegian speika 'to walk with stiff (stretched) legs', spīka 'to be obstinate'.

Ref : WP. II 656 ff., WH. II 568 f., 576, Trautmann 274 f., Vendryes RC. 50, 92, Vasmer 2, 707, 710;

See also : dazu spēi-2 und spen-1.

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PIET : 1086

1827. spe$\hat{k}$-

English : ‘to watch’

German : ‘spähen, scharf hinsehen’

Derivative: spe$\hat{k}$-s, spe$\hat{k}$-ōn-, spe$\hat{k}$-tor- ‘scout, spy, point man, one who looks out’, spe$\hat{k}$-to- ‘scouted’, spo$\hat{k}$-o-s ‘scout, spy, point man, one who looks out’

Material: Sanskrit spáśati (Dhātup.), páśyati ‘sees’, participle spaṣṭá- (= Avestan spašta-, Latin spectus), spáṭ ‘scout’ (= Avestan spas, Latin au-, haru-spex), spáśa- same (: Greek σκοπός), Avestan spasyeiti ‘scouts’ (= Latin speciō, Greek σκέπτομαι), spas ‘scout’, spaštar- same (= Latin -spector, Umbrian spetur-e), spasan- ‘looking towards’ (= Old High German speho ‘scout’); Armenian spasem ‘I expect’ is Iranian borrowing;

Greek σκέπτομαι ‘look’ (σκεπ- rearranged from spek-); σκοπός ‘scout; target’, σκοπεῖν ‘observe, aim, investigate’, σκοπή, σκοπιά: ‘lookout’, σκέψις ‘observation’; Albanian pashë ‘I saw’ ([s]po$\hat{k}$-s-);

Albanian shoh, shikoj ([s]po$\hat{k}$-s-) by Andi Zeneli

Latin speciō, -ere, -xī, -ctum ‘see’ (con-spiciō, etc.), spectō, -āre ‘look at’, speciēs ‘appearance, look, form, apparition’, au-, haru-spex; specus, -ūs ‘cave’, speculum ‘mirror’, speculor, -ārī ‘scout’; Umbrian speture ‘spectōrī’, speturie ‘spectōriae’;

Old High German spehōn ‘scout’, also speha f. ‘attentive observation, investigation, reconnaissance, vigilance’; Old Icelandic spā ‘divination’ (spahō :

Greek σκοπή but spā- indicates root accentuation and is suspected of postverbal origin, see Wissmann Nom. postv. 1, 41); spā ‘prophesy’ (spahōn, see Wissmann ibid. 1, 110), spār ‘prophesying, prophetic’ (spaha-s); Old Saxon, Old High German spāhi ‘clever, skillful’.

Ref : WP. II 659 f., WH. II 570 f.;

See also : vgl. speĝ- ‘hinsehen’.

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PIET : 2600

1828. (s)pel-

English : ‘to speak aloud; to tell’

German : ‘laut, nachdrücklich sprechen’

Derivative: (s)pel-no- 'narration'

Material: Armenian aṙa-spel 'saying, proverb, riddle';

Gothic spill n. 'narration, legend, fable', Old Icelandic spjall n. 'narration, speech', Anglo-Saxon spell n. 'narration, speech, sermon' (English gospel = Anglo-Saxon gōd-spell) 'gospel'; Old High German spel, -les n. 'narration, speech, tale', Old High German Middle High German bī-spel 'didactic narration, fable, parable', New High German Beispiel.

From this, Gothic spillōn 'to proclaim, to narrate', Old Icelandic spialla 'to speak, to mention', Anglo-Saxon spellian 'to speak, to tell' (English spell), Old High German got-spellōn 'to evangelize', Middle High German spellen 'to tell, to speak, to chatter';

This includes as forms without s Greek ἀπειλή 'threat; boasting promise' (ἀπειλέω 'to threaten; to vow, to promise; to boast, to brag'), if derived from ἀπελνια̯, where ἀ- is most likely the preposition n̥ 'ἐν'; (also Germanic -ll- probably from -ln-) Latvian peĨt 'to slander, to defame', pal’as (plural) 'reproach, slander', iz-pal’uôt 'to greatly slander', as well as Tocharian päl-, pāl- 'to praise'.

Ref : WP. II 676 f., WH. I 59, Frisk 119 f.

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PIET : 2614

1829. (s)p(h)el-1

English : ‘to split, cut off, tear off; board’

German : ‘spalten, abspalten, absplittern, abreißen’

Derivative: sp(h)el-tā 'board'

Material: Sanskrit sphaṭati (Dhātup.) 'tears, jumps up', sphaṭita- 'broken, torn', sphaṭikā- 'rock crystal' ('flaking off in layers'), sphāṭáyati 'splits', evidenced by the participle sphāṭita-; sphuṭáti 'splits, bursts, tears' (sec. sphōṭati); alongside these t-present forms (: Old High German spaltan) the to-participle sphuṭa- 'blossomed, open' (: Gothic spilda);

Sanskrit paṭati 'splits, bursts', pāṭayati 'splits, breaks, tears' (: paṭú- 'sharp', Greek πλατύς 'broad', see also pl̥tú-s);

Sanskrit phálati 'bursts, splits apart', phálakam '(split wood) board, plank, leaf, shield, wooden bench', phāla- m. 'plowshare' ('sharpened piece of wood'); Old Persian gloss σπαρα-βάραι · οἱ γερροφόροι Hesychius 'shield-bearers', New Persian ispar, sipar 'shield' (Sanskrit pharam, spharam 'shield', unrecorded, probably from Iranian and oriented in initial sound to phálakam);

Greek σφαλάσσειν · 'to cut, to pierce', κεντεῖν Hesychius, σφάλαξ 'prickly thorn', ἀσπάλαθος m. the same ('that which tears or scratches'), σφάλαξ, ἀσφάλαξ, σπάλαξ, ἀσπάλαξ 'mole' ('tearing up the earth'), σπαλύσσεται · σπαράσσεται, ταράσσεται Hesychius, ἄσπαλον · σκῦτος Hesychius, σπάλαυθρον 'shoveling iron'; σπόλια · τὰ παρατιλλόμενα ἐρίδια ἀπὸ τῶν σκελῶν τῶν προβάτων Hesychius (: Latin spolium).

Attic σπολάς 'peeled hide' and 'leather overcloak, breastplate, mantle';

Aeolic σπαλίς, Attic ψαλίς 'scissors'; related to σφαλάσσειν also σφαλός 'foot block for prisoners; discus' and σφάλλω 'to throw (originally with 'beating'), to

hurl, to push' and '(originally in wrestling) to trip, to hinder in combat', which leads to 'to bring down, to harm, to deceive, to cheat', Med. 'to totter, to fall, to err';

ἀσφαλής 'unshakable, not easily pushed away' - 'calm, secure';

σφαλερός 'slippery'; σφάλμα 'false step'; σφέλας 'wooden block, cudgel; hollowed-out block, bench'.

From Albanian perhaps palë 'side, party' (polnā, compare Old Church Slavonic polъ 'side, shore, kind, half'); popëlë 'rock fragment, clod', plis (pli-tḭo-) 'clod of earth', plish 'reed' (pli-sḭo-):

Latin spolium 'peeled or laid down animal hide; armor taken from the enemy, spoils'.

With t-extension: Old High German spaltan, Middle Dutch spalden 'to split', Gothic spilda (speltā) 'writing tablet', Old Icelandic spjald (speltos) 'board', Anglo-Saxon speld 'splint; piece of wood', Middle High German spelte 'split piece of wood, hand tool of weaving'.

Old Icelandic spjall, spell 'harm' (spelþa-, -i-), Anglo-Saxon spilð, spild 'destruction, ruin', from which Old Icelandic spilla, spella 'to spoil, to kill' (spelþjan, spelþōn), Old Saxon spildian, Anglo-Saxon spildan 'to annihilate'.

Old High German spildan, spilden 'to waste, to squander', Old Saxon spildi 'generous'; Germanic t in Middle Dutch spilte 'split piece', East Frisian spalter 'splinter', Germanic speltō (from which Latin spelta) in Old High German spelza, Late Latin spelta (from which:) 'spelt'.

English spelter 'zinc' (spaldiz-); Anglo-Saxon spaldur 'balsam' (spalduz 'exudation from split plants'); n-present Anglo-Saxon spillan, Middle High German spillen 'to split' (spelljan), to which without s corresponds Swedish fjäll 'scales in hair'.

Old Icelandic spǫlr 'thin flat rod', Middle English spale, Middle High German spale 'ladder rung'; likely (as 'thin, flat piece of wood') Old High German spuolo m., Icelandic spōle 'weaving shuttle', Norwegian spōle 'spool' (Germanic spōlan-); Old High German spuola (Germanic spōlōn-) 'spool', 'tube, quill';

without initial s: Old Icelandic fjǫl 'board' (pelā);

With t-extension, but without s- likely Irish alta(i)n, Welsh ellyn, Old Welsh elinn 'razor', Old Breton altin meaning 'ferule', Middle Breton autenn, New Breton aotenn 'razor' (paltinā); Middle Welsh allaw 'to shave' (altā-mu-); J. Loth RC. 45, 173.

Lithuanian spãlis, Pl. spãliai, Latvian spal'i 'flax shavings'; Latvian spals 'handle, grip'; Old Prussian spelanxtis 'splinter'.

Old Church Slavonic ras-platiti 'to split' (poltiti, compare New High German spalten, Sanskrit sphaṭati), platъ 'rag, piece', poleˇno 'log of wood', polica 'board', palica, Old Russian palъka 'stick'.

Russian ras-polótь 'to cut in two', pólotь, poltь '(cut off) piece of bacon', poltina 'half', Old Church Slavonic polъ, Gen. -u 'half, side, shore, kind'.

Old Bulgarian plěvǫ, plěti (Russian polótъ) 'to weed', plěvelъ 'weed'; o-pelnъ in Czech oplen, oplin 'graft stick, pole', Slovenian oplẹ̀n 'cart top wood', etc.;

With the v from plěvǫ (pelu̯ō) is to be associated: Latvian spaĩva 'feather, plumage, hair', spiĩva 'husk, seed fluff, cotton grass', spìlvẹns 'pillow', etc.;

Tocharian A spāltk-, B spalk- 'to exert oneself';

Ref : WP. II 677 ff., WH. II 571 f., 577 f., Trautmann 204, Vasmer 2, 398, Flasdieck Zink u. Zinn, 157 ff.

See also : Possibly related to (s)p(h)el- 'to split' are: pel- 'skin, hide', spelg- 'to split', splei- 'to split', plēi- 'bald', plēk̂- plēik- 'to tear', pleu(s-, -k-) 'to tear out', plas- 'to split off'.

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PIET : 934

1830. (s)p(h)el-2

English : 'to shine, shimmer'

German : 'glänzen, schimmern'

Material: Sanskrit sphuliŋga- m. 'spark' (derived from sphuli = Armenian pʿail, Indo-European spheli-), vi-sphulíŋga- the same, vi-spuliŋgaká- 'sparkling sparks'; Armenian pʿail, Gen. pʿailiç 'shine, shimmer', pʿailem 'to shine, to shimmer'; pʿałpʿałim, pʿołpʿołim 'to shine'.

g-expansion sp(h)el-g-, nasalization (s)p(h)leng-:

Latvian spuĨguôt 'to shine, to sparkle', spuĨgis 'the sparkling one = the morning star', spuĨgans, spiĨgans 'iridescent, shining';

nasalization in Germanic flinka- 'glimmering, also indicating rapid motion' in New Dutch (New High German) flink 'quick, fast', flinkern 'to shine, to shimmer', Middle High German kupfervlinke 'copper ore', ablaut (perhaps secondary) in New High German flunkern 'to glitter; to deceive someone', and perhaps Latvian plañga, pluñga, pleñga 'blister'.

d-expansion, nasalization (s)plēnd-, (s)pləd-:

Greek σπληδός m. (σπληδώ f. Hesychius) 'ash'; Latin splendeō, -ēre 'to shine, to sparkle'; Old Lithuanian spléndžiu, splendė́ti 'to light up'; perhaps also Old Irish lēss (derived from lanssu- from pləd-tu-) 'light'; Middle Irish lainnech 'shining' (from pləndi̯āko).

Ref : WP. II 679 f., WH. II 576 f.

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PIET : 2618

1831. (s)p(h)elg-

English : ‘to split, splinter’

German : ‘spalten’

Comments: (Further development from (s)p(h)el- the same)

Material: Armenian pʿelk 'long piece of wood or cloth';

Old Icelandic spjalkir Pl. 'splinter', Anglo-Saxon spelc, spilc 'shavings, wooden slat', East Frisian spalke 'splinter', spalken 'to burst, to split', Old Icelandic spelkja, Anglo-Saxon spilcan 'slats'; cf. Welsh fflochen 'wooden splinter' (splokitnā).

Greek φελγύνει; ἀσυνετεῖ, ληρεῖ (Hesychius); Lithuanian paspilgęs 'thin in the straw (from the grain), retarded in growth' are better grouped into their own family of meaning 'to wither, to be puny.'

Ref : WP. II 680.

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PIET : 3203

1832. sp(h)elĝh(en, -ā), splenĝh-, splĕĝh-

English : ‘spleen’

German : ‘Milz’

Comments: taboos altered

Material: Sanskrit plīhán-, Avestan spərəzan- m., Armenian pʿaicałn, Greek σπλήν (σπληγχ, cf. σπλάγχνα Nom. Pl. 'entrails'), Latin liēn, Old Irish selg f., Middle Breton felc’h, Old Church Slavonic slězena.

Ref : WP. II 680, WH. I 789, Trautmann 256, Vasmer 2, 605, Turner BSOAS 18, 451; anders Specht, Die alten Sprachen 5, 120.

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PIET : 1067

1833. (s)pen-1(d-)

English : ‘to pull; to spin’

German : ‘ziehen, spannen’ und ‘spinnen’, indem die zu webenden Fäden zuerst ausgespannt wurden

Comments: (s)pen-: spē(i)- 'to pull' = pen- 'to feed': pā- 'to graze livestock, to feed' = bhā-: bhen- 'to speak'; cf. the differently vocalized pă̆n- 'fabric', mentioned above on page 788.

Material: 1. Forms without -s-:

Armenian hanum, Aor. hanay and henum, Aor. heni 'to weave, to sew together'; see further on this in Meillet's Esquisse 2, pages 55, 105, 111 f.

Greek πένομαι 'I strive, I toil, I experience lack', πόνος 'arduous work, toil, distress', πονέω 'I labor, etc.', πονηρός 'in a bad state, defective, sinful', πένης 'poor, meager'.

πενία 'lack, poverty', πεινῆν 'to be hungry', from which likely derives retrograd πείνη 'hunger', and πάτος · ἔνδυμα της Ήρας (Hesychius) as pn̥-tos; this or a similar t-formation is also the basis for Old Irish ēt- 'to clothe'.

Lithuanian pinù, pìnti 'to braid', pántis m. f.; Old Prussian panto f. 'fetters'; Latvian pinu, pît 'to braid', pinekls 'fetters'.

Old Church Slavonic pьnǫ, pęti 'to stretch', ablauting opona f. 'curtain', ponjava 'cloak, garment', pǫto 'fetters' (Serbian pùto), to which are related Russian prepjátь 'to hinder', raspjátь 'to crucify', pjatь, pnutь 'to thrust with the foot', and Old Church Slavonic pęta 'heel' (Serbian petasati 'to strike with the feet').

Russian pjatá, Serbian péta, Lithuanian péntis m. 'the aforementioned; back of the axe, the scythe', Old Prussian pentis 'heel'.

Perhaps Albanian pendë, përdë 'pair of oxen; yoke (acre measure)' derived from pentā 'team'; also penk 'fold'.

2. Forms with initial s-:

Latin sponte 'of one's own accord, voluntarily'.

Gothic, Old High German, and Anglo-Saxon spinnan, Old Icelandic spinna 'to spin' (spenu̯ō, cf. spannan p. 982 from spə-nu̯ō), Old High German spinna 'spider'; with

simple n: Old Icelandic spuni m. 'yarn', Anglo-Saxon spinel, Old High German spinala (and spinnila) 'spindle'.

3. Expansion (s)pen-d-:

Lithuanian spéndžiu, spęsti 'to lay (to stretch) a snare', Old Lithuanian spándau, -yti 'to stretch', Lithuanian spanskus 'tight, pressing', spąstas 'trap'.

Latvian spiêst 'to press, to force', iterative spaidît , spuôsts 'snare, trap', Latvian spendele 'spring in a latch', spanda 'strapping on a plow', as well as pām. spundr 'plow', Greek σπινδεῖρα · ἄροτρον (Hesychius) (i.e., σπινδῆρα).

Old Church Slavonic pęndь 'span', pǫditi 'to press, to drive' (originally meaning 'to pull livestock forward on a taut rope'); probably also as 'to hang tightly'; Latin pendeō, -ēre 'to hang, to dangle', pendō, -ĕre 'to weigh, to assess, to pay' (to hang for weighing), Umbrian ampentu 'to hang'; whether also related to Anglo-Saxon finta m. 'tail, consequence'.

Ref : WP. II 660 ff., WH. II 579 f., Trautmann 214, 219, Vasmer 2, 272, 379 f.

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PIET : 2601

1834. ((s)pen-2), (s)pon-, (s)pondho-

English : ‘a k. of wooden vessel (pail)’

German : ‘Holzeimer’, auch gelegentlich von anderen Holzgeräten

Comments: related to sphē-, sphə- 'long, flat piece of wood' (cf. its -no derivation in New High German Span).

Material: Armenian pʿund 'vessel' (phondho-); Latin sponda 'bedstead'; Middle Irish sonn m. 'post, pillar', sonnaid 'pushes, presses'; Welsh ffon f. 'staff' (spondhā);

Old Icelandic spann n. 'bucket' (Danish spand 'bucket'), Middle Dutch span, -nnes 'wooden bucket', fat-span 'wooden handled vessel' (Germanic spanna-, perhaps derivation from an o- ablaut of an en-stem spanan-, or from spondh-no- or spon-u̯o-); Old Church Slavonic spǫdъ 'modius'.

The e-forms are missing; Dutch spinde 'pantry', New High German Spind 'cupboard' originate from Middle Latin (dis)penda (Frings, Germania Romana 146).

Ref : WP. II 662, WH. II 578.

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PIET : 1087

1835. spend-

English : ‘to offer libation’

German : ‘ein Trankopfer darbringen; geloben’

Material: Greek σπένδω 'I promise (in Gortyn); I offer a libation, I spend', Med. 'I enter into a contract'; σπονδή 'offering, libation; Pl. contracts'.

Latin spondeō, -ēre (causative-iterative) 'to solemnly promise, to guarantee'; sponsa 'the fiancée'; respondēre 'to promise in return; to respond'; despondēre animum 'to let one's courage sink'; Hittite šipand- 'to give, to sacrifice'.

Ref : WP. II 662, 665, WH. II 578 f., Pedersen Hittite 166.

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PIET : 2606

1836. sp(h)e(n)d-

English : ‘to shiver, to shake’

German : ‘zucken, zappeln’ und (über ‘flackern’) ‘glänzen’

Material : Sanskrit spandatē 'jumps, strikes out', spanda- m. 'twitching, movement', snāyu-spanda- 'pulse beat', spandana- m. 'twitching'.

Greek σφενδόνη 'sling', σφαδάζω 'twitch, thrash around, move violently' (σφn̥δ-); σφόνδυλος, σπόνδυλος m. 'vertebra on the spindle, etc.'; and the unnasalized forms σφεδανός, σφοδρός 'vehement, eager'.

Old Dutch spat 'cramp', New High German Spat(h), Middle High German spat, East Frisian spat(t), spad(de) 'tumor on a horse's foot' (where the Germanic d, dd alongside t, tt may represent a younger variation), and New Dutch spatten 'to twitch, to wriggle'.

here Lithuanian spįstu, spįsti 'to shine', spìndžiu, spindė́ti 'to shine', and in Latvian, atspîst 'to shine again', spîdêt 'to shine, to illuminate'. The ablaut forms are spuôžs 'shiny, bright, radiant' (spandús) and spuôdrs 'shiny, transparent, pure' (spondros).

Ref : WP. II 664, Trautmann 275;

See also : vgl. sp(h)eng- ‘glänzen’.

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PIET : 2605

1837. sp(h)eng-

English : ‘to shine’

German : ‘glänzen’

Comments : (und speg-)

Material : Lithuanian spingu, spingė́ti 'to shine', spiñgis 'understory in the forest'.

Latvian spĩgana 'a luminary phenomenon, dragon, witch', spĩgans (derived form), spĩganis 'will-o'-the-wisp', spĩgulis 'firefly', spĩguluot 'to shimmer'; spuoga 'reflection', spuogalas f. pl. 'shine', and spuogât 'to shine'.

Old Prussian soanxti (unless to be read spanxti) 'spark'.

Included in this group as 'blinking' are Lithuanian terms: spanġas 'seeing indistinctly', apspaanngę̃s 'blinded', and spangỹs 'half-blind, squinting'.

Additionally, the Anglo-Saxon spincan 'to sparkle' and the English spunk 'spark, tinder, or punk' are associated with 'phosphorescent'.

Since bright light and sound sensations are often referred to with the same word, the Lithuanian term speñgti 'to sound' and the Latvian term spìegt 'to whistle like a mouse' can also be included.

This may relate to the Indo-European root spheng-, which corresponds to the Greek φέγγος n. 'light, brightness' and φέγγω 'to shine, to illuminate.'

Since spend- 'to shine' can be analyzed as a breakdown into sp(h)en-g-, -d-, it might be argued that speng- is the nasal form of (s)peg-, which is derived from New High German Spuk from Middle Dutch spōk 'spook, ghost' (Germanic spōk-). It remains to be seen whether this can also be connected to the group that includes Middle Dutch spakeren 'to spray' and similar terms.

Ref : WP. II 663 f.

Pages : 989-990

PIET : 2603

1838. speno-, stĕ̄no-, p(ə)stĕ̄no-

English : ‘teat; breast’

German : ‘Zitze, Brustwarze, Brust’

Material : 1. Anlaut sp: Old Irish sine m. 'nipple' with the phrase bō tri-phne = bō trī sine 'cow with three nipples'; Middle Irish sine Seāin 'uvula'; Old Icelandic speni m. 'nipple, teat' (alongside Old Swedish spini meaning 'uvula in the throat'); and Middle Dutch spene the same 'nipple'.

The terms include: Anglo-Saxon spane, spanu f. 'nipple', spanan 'to wean'; Middle High German spen f. 'breast, mother's milk' (likely from spani; compare with New High German Span-ferkel); reduction-grade Middle Dutch spone f.; Old High German spunni; Middle High German spünne and spune 'nipple'; Lithuanian spenỹs 'nipple, uvula in the throat, earlobe'; and Old Prussian spenis 'nipple'.

2. Middle Persian, New Persian pistān 'female breast' (pəstāna-), Avestan fštāna- m. 'same, nipple, knot' (pstāna), ərəavafšnyå 'of the high-breasted', Sanskrit stáṇa- 'breast, especially female'; and Armenian stin 'female breast' (stĕno-; Gen. Sg. stean).

Greek στηνίον· στῆθος ‘chest’ as noted by Hesychius (there once existed alongside θήνιον, τιθήνη , θη-θος, τῆ-θος, which allowed a parallel formation of στῆθος ‘chest’ to come into being alongside στηνίον.)

The unification of the initial sounds under p(ə)stĕn- appears possible.

Ref : WP. II 663, Trautmann 275, Specht, Indo-European Dekl. 86.

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PIET : 1088

1839. (s)per-1

English : ‘rafter; pole, spear’

German : ‘Sparren; Stange, Speer’; verbal ‘mit Sparren verspreizen, stützen, stemmen, sich sperren’

Comments: originally denominative

Material: Latin sparus, sparum 'short spear of the rural people as a hunting and modest weapon' (spero-); additionally, the fish name sparus, Greek σπάρος; Albanian shparr, shperdhë 'oak' (as 'construction wood'; rr from rn);

Germanic speru- in Old Icelandic spjǫr 'spear', Anglo-Saxon spere n., Old Frisian spiri, spere, sper, Old Saxon, Old High German sper, Middle High German sper m. n., New High German Speer m., Old High German spereboum 'aesculus'; Old Icelandic spari, sparri m. 'rafter, spar, beam', sperra f. (sparriōn) 'roof beam'.

Old High German sparro 'beam, roof beam, pole', New High German Sparren; from this, Old Icelandic sperra 'to provide with rafters; to spread the legs, to block, to prevent'; Old Icelandic sperra, Anglo-Saxon be-, ge-sparrian 'to block up', Old

High German, Middle High German sperren 'to close with a blocking beam, to block; to spread out'.

Further developed Old High German spirdren 'nītī' (j-verb like muntren, see Schatz, Germanica for Siewers 367);

without onset s-: Latin paries 'wall' (originally 'the side supports of a tent, etc.'); Slavic pьrǫ, perti 'to support', with podъ- 'to prop', with za- 'to close', for example, Old Church Slavonic podъpьrǫ, prěti 'to support', zaprěti 'to close'.

Russian u-perétь 'to prop, to lean against or support something; reflexive to lean against, to block, to resist', zaperétь 'to block, to close', Polish przebież 'to spread, to block', Old Church Slavonic podъporъ, -pora 'fulcrum, support', Russian upór 'support, strut', etc.

Ref : WP. II 665 f., WH. II 254, 568, Trautmann 275 f., Vasmer 2, 341.

Pages : 990-991

PIET : 2782

1840. sper-2(g-)

English : ‘a k. of bird (sparrow)’

German : in Vogelnamen, besonders ‘Sperling’

Derivative: sparu̯o- : prau̯o- the same

Material: Gothic sparwa, Anglo-Saxon spearwa, Old High German sparo 'sparrow' (Proto-Germanic sparwan-); Middle High German sperlinc, New High German Sperling, diminutive; Old Icelandic spǫrr derived from sparwa-z, compare also New High German Sperber, Old High German sparwa̋ri (final element rearranged from Old High German aro 'eagle').

Greek σπαράσιον; ὄρνεον ἐμφερὲς στρουθῷ Hesychius (σπαρϝῃ̯-tu̯om);

the formative u̯ also in Greek ψά͞ρ, Ionic Epic ψήρ (Homeric accusative plural ψῆρας), genitive ψᾱρός 'star' (originally ψά͞ρϝ-ς, genitive ψαρϝός),

later forms ψάϝος, ψᾱρος, ψᾰρος m. of the same meaning, ψᾱρός 'star gray';

alongside this likely Old Saxon sprā, Dutch spreeuw, North Frisian sprian, Middle Dutch sprēn, and New Dutch (New High German) sprehe 'star'.

Cornish frau, Breton frâo 'crow' (sprawā);

the connection to Latin parra 'a bird whose cry was an omen of misfortune', Umbrian parfam, parfa 'parram' (parsa) as a s-less relative is highly questionable;

Tocharian A spārāñ 'a bird'.

Forms with g: Greek proper noun Σποργίλος 'sparrow',

(σ)πέργουλος · ὀρνιθάριον ἄγριον Hesychius;

Old High German sperk, sperch, spirch 'sparrow'; Old Prussian spergla-wanag[is] 'sparrow hawk' (literally 'sparrow vulture'), with ablaut form spurglis m. 'sparrow'.

Ref : WP. II 666 f., WH. II 257, Trautmann 275.

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PIET : 973

1841. sper-3

English : ‘to turn, wind’

German : ‘drehen, winden’

Material: Greek σπεῖρα f. 'coil, spiral, anything woven (e.g., from netting, rope)', σπειράω 'to wind, to wrap', σπείρᾱμα 'coil, winding'; σπάρτος m. 'a shrub from whose twigs bands or ropes were made', σπάρτον, σπάρτη 'twisted or woven rope'; σπυρίς (Ionic σφυρίς) 'woven basket' (from the accusative σπυρίδα, which through Etruscan mediation led to the Latin sporta 'woven basket').

Old Lithuanian spartas 'band'; likely related to Armenian pʿarem, pʿarim 'to encircle, to embrace'.

g-extension spereg-, nasalization spreng- 'to wind, to wrap, thereby to tightly bind':

Greek σπάργω 'to wrap in', σπάργανον 'swaddling cloth';

Lithuanian springstù, spriñgti 'to choke (intransitive, during swallowing)', sprengė́ti of the same meaning, sprangùs 'choking'; Latvian sprangât 'to tighten'.

Ref : WP. II 667 f., Trautmann 279.

Pages : 991-992

PIET : 2994

1842. (s)p(h)er-4, (s)p(h)erəg-

English : ‘to tear; rag, snippet’

German : ‘reißen; Fetzen’

Material: Armenian pʿertʿ 'torn piece' (sperk-to-); Old Icelandic spiǫrr f. 'rag, torn strip of cloth' (Proto Germanic sperrō).

nasalization perhaps Old Bulgarian prǫžiti, prǫžati ‘lacerare’.

Greek σπαράσσω, Attic -άττω ‘tear, rip’ (probably analogous to -άζω), σπάραγμα ‘torn piece’, σπαραγμός ‘the act of pulling, tearing; spasm’;

Nasalization perhaps relates to Old Bulgarian prǫžiti, prǫžati ‘to tear’.

Ref : WP. II 668.

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PIET : 2885

1843. sp(h)er-1, sp(h)erə-

English : ‘to make a rash movement, to push away, to rush’, etc.

German : ‘zucken, mit dem Fuße wegstoßen, zappeln, schnellen’

Grammar : spr̥i̯ō, spr̥-nā-mi the same;

Comments: Compare per-1 ‘to spray, squirt’, further: sper- ‘sparrow’, sper- ‘rafter’, sp(h)er- ‘pellet of manure’, sp(h)ereg- ‘to twitch’, sperĝh- ‘to move hastily’, sp(h)ered(h)- ‘to flinch’, sp(h)reig- ‘to burst forth’.

Derivative: apo-spero- ‘repelling’.

Material: Sanskrit sphuráti ‘kicks away, steps, springs, twitches, trembles, flails’, ápaspharīḥ Aor. Inj. ‘hurry away, withdraw quickly’

(: Latin aspernārī), apa-sphúra- ‘repelling’ (: Latin asper-), sphúra- ‘twitching’, sphuraṇa- ‘flashing, shimmering’, n. ‘the twitching, sparkling, appearing’, visphārita-m ‘the springing’;

sphūrti- ‘the breaking forth, manifestation’ (sphr̥̄-ti-, cf. Lithuanian spìrti), pharpharāyate ‘moves violently back and forth’; spr̥- ‘to loosen’, spr̥ṇóti ‘wards off’, spr̥̄ṇāti ‘kills’.

Avestan spar(aiti) ‘kicks, pushes’, with frā ‘springs forth’, with vi ‘to step apart, to stamp’; sparman- n. ‘kick, push’; New Persian sipardan ‘to step’;

Armenian spaṙnal ‘to threaten’ (Indo-European sp-).

Greek σπαίρω, ἀσπαίρω (ἀ- vowel suggestion) ‘to twitch, flail’

(= Lithuanian spiriù); σπαίρει · ἅλλεται, σκιρτᾷ, πηδᾷ according to Hesychius (aspirated σφαῖρα ‘ball for playing’), aspirated σφυρόν ‘ankle, heel’, from which σφῦρα ‘hammer, mallet’ derives (related to σφυρόν, and compare with Old High German spuri-halz ‘limping’, literally ‘ankle-lame’).

Latin spernō, -ere, sprē-vī, -tum ‘to push back or away, to disdain, to scorn’; aspernor, -ārī ‘to reject’; asper ‘rough, harsh, repulsive’ (: Sanskrit apa-sphúra-).

Old Irish seir ‘heel’ (speret-s), Accusative Dual di pherid; Welsh ffēr, ffern ‘talus, malleolus’; Middle Breton fer the same; Welsh uffarn ‘ankle’ derived from opi-sper-no-.

Old Icelandic sperna ‘to kick, to push away with the feet’ (: Latin spernō), Anglo-Saxon speornan the same, Old High German firspirnit ‘to thrust, to trip’;

Old Icelandic sporna (-aða) ‘to kick away’, Anglo-Saxon spurnan, spornan ‘to kick, also to push back, to disdain’; Old Saxon and Old High German spurnan ‘to step, to push with the foot’.

Old High German spornōn ‘to kick with the heel, to push with the foot’, spurnen (spurnta) the same, ‘to push back’ (spurnida ‘impulse’);

Old Icelandic spyrna ‘to kick; to brace (the foot)’; without the present-forming n: Old Icelandic spora ‘to tread with the feet’, Anglo-Saxon sporettan ‘to push with the foot’.

Old Icelandic spori, Anglo-Saxon spora, spura, Old High German sporo ‘spur’;

Old Icelandic, Anglo-Saxon, Old High German spor n. ‘footprint’; Middle High German spur, spür f. n. ‘spur’;

Old High German spuri-halz ‘lame, limping, of horses’ (related to σφυρόν); Old High German (and others) spurjan, spurren ‘to follow the track, to investigate, to learn’.

Anglo-Saxon spearwa m. ‘shin’; Middle High German spar-golze f. ‘a part of leg clothing’ (approximately ‘shin guard’); with an extended g: Old Icelandic sparka ‘to kick with the foot’, and postverbal spark ‘stomping’.

Lithuanian spiriù, spìrti ‘to kick, to push, to force’ (from the heavy base), ablaut ãtsparas ‘resistance’, spárdau, -yti ‘to continue kicking’; Latvian speĥt ‘to strike (off the horse), to kick’; spars ‘energy, momentum, force’.

Lithuanian spartùs ‘ample; quick, lively’, Old Prussian sparts ‘powerful’, sperclan ‘toe’;

but Lithuanian spurzdéti ‘to shake or flutter with wings’, suspùrsti from birds ‘to enter a humming motion’, and more generally ‘to become enraged, to become violent’ are likely onomatopoeic (cf. New High German brr!).

Ref : WP. II 668 ff., WH. I 73, WH. II 572 f., Trautmann 275 f.

Pages : 992-993

PIET : 2607

1844. (s)p(h)er-2, sprei-, spreu-

English : ‘to sprinkle, scatter’

German : ‘streuen, säen; sprengen, spritzen, sprühen; auch vom Aufspringen von Knospen, Pflanzentrieben’

Comments: Likely identical to sp(h)er-1 ‘to twitch’, as well as with per-1, see above pages 809 f.

Material: A. Armenian pʿarat ‘scattered’ (pher-), pʿaratem ‘scatter, remove, take away’ (cf. Greek σποράς, -άδος); perhaps also spʿṙem ‘to scatter’, spʿir ‘scattered, dispersed, extended’ (possibly from sphēro-).

Greek σπείρω ‘to scatter, to sow, to sprinkle, to spray’ (σπερῶ, ἔσπαρκα, ἐσπάρην), σπέρμα n. ‘seed’, σπορά, σπόρος m. ‘the act of sowing, the seed’, σποράς, -άδος ‘scattered’, Adv. σποράδην, σπαρνός ‘thinly sown, sparse’.

Middle Irish sreb ‘stream’ (spre-bhā); srāb ‘stream, brook, crowd’ (sprō-bhu-);

Old High German sprāt ‘the act of spraying, sprinkling’, Middle Dutch sprē-wedel ‘spray rod’;

with the Proto Germanic roots appearing with a long vowel, Norwegian spraa, ä.

Danish spraaes ‘to become brittle, fragile’, Danish dialect spraae ‘to open, from buds; to burst’, Swedish dialect språ, språs ‘to sprout, to open, to burst’, Norwegian spra from sprada (and spræ from sprēwjan) ‘to spray, to burst’; derived Old Icelandic sprǣna ‘to spray, transitive and intransitive’.

sprēwjan in Middle High German sprǣjen, sprǣwen; Middle Dutch spraeien ‘to spray’;

sprōwjan in New High German sprühen, Dutch sproeien ‘to sprinkle’;

Norwegian sprōa ‘prop, support’ (sprōwōn; see below for meaning); Dutch present tense sproeten ‘to spray’, sproetelen ‘to bubble up’, Middle Dutch sprōte ‘(sprayer) spot, freckle’.

B. i-Basis sprei-d-, -t-:

Old High German sprīzan, spreiz ‘to splinter, to spray’,

Old Icelandic sprita ‘to open apart, to spread’ (according to Fischer, Die Lehnwörter des Awn. 40 borrowed from Middle High German sprîten); Norwegian sprita ‘to spray’.

Middle High German sprīten and (with grammatical alternation) sprīden ‘to spread out, to scatter, to splinter’;

causative Old Swedish spreda ‘to scatter, to spread’; Norwegian spreida; Anglo-Saxon sprǣdan; Old High German spreitan; Middle High German and New High German spreiten.

Old Lithuanian sprainas ‘stiff, rigid, alert, wide-eyed’ (likely spraid-na-s, essentially meaning ‘wide open eyes’);

Latvian spriêst ‘to stretch, to push, to measure’ (‘to spread’), spraids ‘place where people stand closely together’, debes-spraislis ‘firmament’; possibly related is Lithuanian spréndžiu ‘to span with the hand’.

C. Erweiterung spreu-:

Old High German spriu, Gen. spriuwes ‘chaff’; Anglo-Saxon sprēawlian ‘to move convulsively’; New High German spröde = Middle English sprēþe (the same) (sprauþia- essentially meaning ‘easily breaking apart’).

Welsh ffrau ‘(spouting), stream’, ffreuo ‘to spout forth’ (sroṷ-), ffraw ‘lively’ (srōṷo-), cyffro ‘to agitate’, deffro ‘to awaken’ (Loth RC. 42, 347; 44, 270 f.);

Old Irish sruth (spru-tu-) m. ‘river’ = Welsh ffrwd ‘stream’; Gaulish Φρουδιος Gen. (unless to be read Φρουτυος),

New High German River name Frutz (Vorarlberg), Upper Italian fruda ‘mountain stream’; Breton Vannes fru ‘spray rain’ (spreus-); also New High German Sprudel.

Latvian spraûjuôs, spraûtiês ‘to push forward, to emerge’; Lithuanian spriaũnas ‘lively, fresh, cheerful, exuberant’.

spreu-d- (d-extension, possibly originally from a d-present) ‘to spray, to come forth quickly, to sprout’ etc.:

Welsh ffrwst m. ‘haste’ (sprud-to- or -stu-).

Gothic sprautō Adv. ‘quickly, soon’; Middle High German spriezen ‘to sprout’, Old New Dutch ūtsprūtan ‘to sprout forth’, Old Frisian sprūta ‘to germinate, sprout’, English sprout; Anglo-Saxon spryttan ‘to sprout’, New Dutch sprütten ‘to spray’, Middle High German sprützen ‘to sprout, to spray’;

Old Icelandic sproti m. ‘young shoot on a tree, stick’; Old High German sprozzo ‘shoot, sprout’; Middle Dutch sprote(le) ‘(spritzer =) spot, freckle, summer freckle’; New High German Sommersonsprosse; Middle Dutch sprūte, Middle Dutch sprūze the same

Anglo-Saxon sprēot ‘pole’; Dutch spriet (from which New High German Spriet); Norwegian spraut, sprauta ‘support stick in the trap’, sprøyta ‘window bar, tension beam in a loom’; Old High German spriuzen ‘to spread, to support, to brace’, spriuza ‘spread, support, strut’;

Lithuanian spriáusti ‘to squeeze in, to clamp’; ablaut sprústi ‘to come out of a clamp due to pressure’; Latvian spraûst ‘to insert’, ablaut sprū-st ‘to be clamped’.

spreu-g-, -k- in the same semantic range:

Luxembourgish spriegel ‘Sperrholz zum Auseinanderspannen’;

New High German New Dutch spriegel, sprügel, sprugel, sprogel ‘quick bow; tensioned bow for a cover; sprinkles in bird trapping’, Luxembourgish spriegel ‘plywood for tensioning apart’;

Latvian spruga, spruñga ‘clamp’, spruñģis ‘toggle’;

Lithuanian sprūgsti ‘to spring up, to escape’, Latvian sprauga ‘gap’;

likely also (as ‘to burst, to scatter’), Latvian spràugt ‘to coarse grind, to crush’; with k: Latvian sprukt ‘to escape, to elude’; spruksts ‘a light-footed person, jumper’, spraukt ‘to squeeze through, to flee’.

(s)preus- see above p. 809 f. ((s)preus-)

Ref : WP. II 670 ff., Trautmann 277, 278, Vendryes RC. 46, 255 ff.

Pages : 993-995

PIET : 2608

1845. sp(h)er-3

English : ‘cattle excrements’

German : in Worten für die Mistkügelchen von Ziegen und Schafen, auch Pille, Ball überhaupt (letzteres erst durch Übertragung)

Material: Greek σφυράς (Attic), σπυράς, σπύραθος (also πύραθος) ‘droppings of goats and sheep’, σφυράς, σπυράς also ‘little balls, pills in general’; Lithuanian spìros ‘sheep droppings’; Latvian spiras ‘droppings of sheep, goats, rabbits; large gray peas’, pires ‘sheep manure’;

With dh-extension:

Greek σπορθύγγια · τρίβολα · τὰ διαχωρήματα τῶν αἰγῶν, ἅ τινες σπυράδας καλοῦσιν (Hesychius); New Icelandic sparð n. ‘sheep manure’, sperðill ‘goat manure’.

Ref : WP. II 672.

Page : 995

PIET : 1066

1846. sp(h)erd(h)-, (s)p(h)red(h)-, nasalization sp(h)rend(h)-

English : ‘to rush; to spring; running’

German : ‘zucken, springen’

Comments: d(h)-extension to 1. and 2. sp(h)er-.

Derivative: spr̥dhā ‘race’.

Material: Sanskrit spárdhatē, spūrdháti (Perf. paspr̥dhḗ, Inf. spūrdhásē) ‘to compete, to fight’, spŕ̥dh- f. ‘competition, combat’

(: Gothic spaúrds), Avestan spərəd- f. ‘zeal’; Greek in Spartan. Names Σπερθίης; Gothic spaúrds f. ‘racecourse’, Anglo-Saxon spyrd m. ‘racecourse, race’, Old High German spurt ‘racecourse’.

In a broader semantic range:

Greek σπυρθίζειν ‘to spring up, to flail, to be agitated’; Old Icelandic spraðka ‘to flail’, Norwegian spradla (spraðla); Westphalian spraddeln; Old High German spratalōn; Old High German sprata ‘line, rule, norm’; Middle High German spretzen ‘to spray’.

Old Icelandic sporðr m. ‘tail; outermost end of something’; Middle High German sporte ‘tail’; Old Icelandic sperðill, Pl. sper[ð]lar assumed from Norwegian dialect speril, sperl, spæl ‘short tail’.

With Germanic t: Swedish sprata ‘to kick around with the feet, to flail’, Norwegian spratla ‘to flail’, Old High German sprazzalōn ‘to flail’, Middle High German spretzen (sprattian) ‘to spray out’, New High German Bavarian spratzeln ‘to spray, to sprinkle’, Middle Dutch spartelen, spertelen, sportelen ‘to flail’.

Nasalization Old Icelandic spretta (sprintan) ‘to leap up, to spring forth, to sprout, to spray, to rise (of the sun)’, Causative spretta (sprantian; partly also sprattian) ‘to pull apart, to separate’, Middle High German sprenzen; Swedish V. ‘to burst, to spray, to sprinkle = to adorn with color, to decorate’ and ‘to spread out, to strut’.

Middle High German sprinz ‘the springing up of flowers, color melt’; New High German Bavarian sprinz ‘sprouted young person’;

Old High German spranz ‘tear’; Middle High German spranz ‘the springing up of flowers; the spreading out’; Middle English sprenten ‘to leap, to run’; North English sprent ‘to spring, to burst’; sprent ‘stain, blot’.

Lithuanian sprándas ‘nape, neck’; Latvian sprañda ‘nape’; Lithuanian sprindỹs ‘span’; Latvian sprîdis ‘span’.

With Germanic d:

Anglo-Saxon sprind ‘lively, vigorous’, Old Icelandic sprund f. ‘crack, split; woman’;

Old Church Slavonic predajǫ, -ati ‘to spring; to tremble’, Russian prjádatь, prjánutь ‘to hop, to spring’, with ablaut Polish prąd ‘current, stream’, Slovene prôdek ‘lively’, etc.

Ref : WP. II 675 f., Trautmann 277 f., Vasmer 2, 450.

Pages : 995-996

PIET : 2609

1847. (s)p(h)ereg-, (s)p(h)erəg-, (s)p(h)rēg- (nasalization spreng-)

English : ‘to rush, hurry; to scatter, sprinkle’

German : ‘zucken, schnellen’ und ‘streuen, sprengen, spritzen’

Comments: g-extension to sp(h)er-

Material: A. With sound significance:

Sanskrit sphū́rjati, sphūrjáyati (‘breaks forth, comes to light’ and) ‘crackles, rattles, resounds’; sphū́rja-, sphū́rjaka- m. ‘a specific plant’; sound significance also Greek σφαραγέομαι ‘to burst (from full udders)’ and ‘to crackle, to sizzle, to burst with a loud noise’.

Lithuanian sprãga, -éti ‘to crackle, to burst’; Causative sprãginti ‘to make crackle, to roast’; ablaut sprógti ‘to burst’; Latvian sprâgt and sprêgt ‘to burst’, spruogt ‘to bud’; Lithuanian spùrga f. ‘hop blossom’.

Latvian spurdzes f. Pl. the same; spurgt ‘to spray’; Proto Slavic pragnǫ, pragnǫti in Czech prahnouti ‘to wither, to languish’, Placename Praha ‘withered place’; Causative Slovene prážiti ‘to stew’, ablaut Serbian pr̋žiti ‘to roast’ (Proto Slavic prъžiti);

Note by Andi Zeneli:

Albanian përzhit ‘burn’ a Slavic loanword.

B. Albanian, Germanic, and Celtic from speaking: Albanian shpreh ‘I express’ (spreg-sk-); but Welsh ffraeth (spreĝh-to-) ‘quick, ready’, Breton fraez, freaz ‘clear’, Cornish freth ‘lively’ belong to sperĝh- p. 998; Welsh ffreg ‘chatter’ has unclear -g (from -k); Anglo-Saxon sprecan, Old Saxon sprekan, Old High German sprehhan ‘to speak’.

Anglo-Saxon sprǣc, Old Saxon sprāca, Old High German sprāhha ‘language’

(alongside forms without r with unclear history:

Old High German spehhan, Anglo-Saxon specan ‘to speak’, spǣc ‘speech’, English to speak, speech, Middle High German spaht ‘chatter, loud song’, spehhen ‘to chatter’); in a more general sound significance, Old Icelandic spraka ‘to crackle’ (spraki ‘rumor’), Danish sprage ‘to crash, to crackle’.

C. In other meanings:

Sanskrit sphū́rjati ‘breaks forth, comes to light’ (see above); parāgas ‘pollen’.

Avestan sparəga- ‘sprout’ (‘from the barbs below the arrowhead’), frasparəɣa- ‘shoot, branch’.

Greek σφαραγέομαι ‘to be bursting full, from udders’, σπαργάω ‘to be swollen (from juice, milk), to be inflamed with desire, passion’, σπαργαί · ὀργαί · ὁρμαί (Hesychius), σποργαί · ἐρεθισμοὶ εἰς τὸ τεκεῖν (Hesychius), ἀσπάραγος, ἀσφάραγος ‘young shoot; asparagus’.

Latin spargō, -ere ‘to scatter, to sprinkle, to spray’;

Middle Dutch sparken ‘to emit sparks, to sparkle’, Anglo-Saxon spearcian (English sparkle), spircan ‘to emit sparks, to spray’, Middle Dutch sparke, Anglo-Saxon

spearca (English spark) ‘spark’, nasalized Middle Dutch spranken ‘to sparkle’, Middle Dutch spranke ‘spark, the act of spraying, small spot’.

Old Icelandic sparkr ‘lively, active’; Old Icelandic sprǣkr, Norwegian sprǣk, Swedish dialect spräker ‘lively’, also ‘radiant, shining’; Danish dialect spræg ‘proud, boastful’ (sprēgi-); English sprinkle ‘to scatter, to sprinkle, to spray’; Swedish dialect spräkkel ‘spot’ (‘splash’), spräckla ‘to have measles’;

Norw. and Nisl. sprekla, Middle High German spreckel ‘(skin) spot’, nasalization Middle High German sprinkel, sprenkel ‘sprinkle, spot, (skin) spot’;

nasalization Middle High German sprinkel, sprenkel ‘splash, spot’; r-less forms include Middle Dutch spinkel = sprinkel, Middle Dutch spekelen ‘to sprinkle’, Dutch spikkel ‘spot, splash’, Anglo-Saxon specca 'spot'; Lithuanian spúogas ‘spot, dot’.

- without initial s, and simultaneously as a variant alongside perk̂-, prek̂- ‘speckled’ (p. 820 f.): Old Icelandic freknōttr ‘freckled’, Norwegian and New Icelandic frekna ‘freckle’, English freak ‘to stripe’.

Anglo-Saxon spræc n. ‘sprout, branch’, spranca m. related (sprincel ‘basket-snare’); based on the meaning ‘to crackle, rustle, burst’ is Norwegian sprek ‘dry twigs’, Old Icelandic sprek ‘rotten wood’, Old High German sprahhula ‘splinter, chaff’.

Middle Dutch sprok, sprokkel ‘twigs’; Dutch sprokkig ‘brittle’, sprokkeln ‘to burst’, Norwegian dialect sproka, sprokka ‘spring, crack’, Anglo-Saxon fors piercan ‘to dry, to wither’; Middle Dutch sporkel ‘February’ (likely from bud sprouting, compare with English spring ‘spring’), Modern Dutch sprickel ‘twigs, dry branch’.

Compare also Anglo-Saxon spracen ‘alder’, Norwegian sprake ‘juniper’, Old High German sporah, spurcha related, also (‘twitching, snapping, elastic’) Old High German houue-spranca ‘locust (grasshopper)’, Old Saxon sprinco related, Middle Dutch spranke, sprinke, sprenkel related; Middle High German sprinke ‘bird trap’, New Dutch New High German Sprenkel the same; New Dutch sprenkel ‘clamp wood’.

Old High German springa ‘pedicle’, older Modern High German Sprengel ‘bird trap’, English springe, springle ‘bird snare’ are influenced by springen.

Latvian spiřgt ‘to become fresh, to strengthen’, spiřg(t)s ‘fresh, lively, healthy’; spiřgsti (pirgsti) ‘glowing coals under the ash’; spiřgulis ‘splinter’ (‘something splashed away’); spridzinât ‘to splash around, to snap’, spridzîgs ‘quick, lively’; spuřguls ‘small, lively child’, spę̄rgans ‘brittle, lively’; Lithuanian sprõgis, Latvian spradzis ‘earth flea’.

D. without the initial s- compare also: Sanskrit parjánya- ‘rain cloud (splashing, sprinkling); the rain and thunder god’ (see above pp. 819, 823); Old Irish arg ‘drop’, Middle Welsh eiry, Welsh eira ‘snow’, Old Cornish irch, New Cornish er, Breton erc’h related (pargo-, pargi̯o-); likely also Old Church Slavonic prъga ‘new ear of wheat’, Russian pergá ‘pollen’ and similar.

Old Church Slavonic is-prъgnǫti ‘to spring out’, Polish pierzgnąć ‘to burst, to spring up (skin)’;

nasalization Old Bulgarian vъs-pręgnǫti ‘to sprout out’, prǫgъ ‘grasshopper’; as ‘snapping’ Old Church Slavonic prǫglo ‘tendril, sprinkle’, Russian prúga, pružina ‘spring’, u-prúgij ‘elastic, springy’, as well as the Proto-Slavic family pręgǫ ‘to stretch, to tighten’, prǫgъ ‘yoke’, Polish poprąg ‘belt’ etc.

Ref : WP. II 672 ff., WH. II 566 f., Trautmann 276 f., 278 f., Vasmer 2, 337, 450.

Pages : 996-998

PIET : 1090

1848. sperĝh-, spreĝh-, nasalization sprenĝh-

English : ‘to hurry, to spring’

German : ‘sich hastig bewegen, eilen, springen’

Comments: Extension of sper- ‘to twitch, to snap’.

Material: Sanskrit spr̥háyati ‘is desired, feels envy’, Avestan ā-spərəzatā ‘was striving’.

Greek σπέρχομαι ‘to rush in, to hasten (σπερχόμενος ‘in haste, quickly’), to be impetuous, to be agitated’, σπέρχω ‘to press, to drive’, σπερχνός ‘quick, hasty’, ἀσπερχές Adv. ‘vehemently, passionately’; related to Welsh ffraeth (see p. 996).

Old Icelandic springa ‘to jump, to burst forth’, Anglo-Saxon, Old Saxon, Old High German springan related;

causative Old High German sprengen ‘to make spring (a horse), to (ex)plode’ and ‘to scatter, to splash, to sprinkle’, Old Icelandic sprengja ‘to explode’, Anglo-Saxon sprengan ‘to spread, to burst; to explode, to sow’.

Middle High German sprinc (-g-) ‘jump, spring, source’, Anglo-Saxon spring ‘water source’, English spring ‘same, coil spring, bud sprouting, spring’; old ablaut form sprōgh- in Old Icelandic sprōga ‘to spring, to run’.

Ref : WP. II 675, Trautmann 278 f.

Page : 998

PIET : 2612

1849. (s)p(h)eu-d-

English : ‘to press, hurry’

German : ‘drücken, mit Nachdruck betreiben, eilen’

Material: New Persian poy ‘haste’ (Iranian pauda-), Parthian pwd ‘run’.

Greek σπεύδω ‘hurry, hasten; I am zealous, strive, put forth effort’; transitive ‘to urge on, to accelerate’ (originally ‘to push, to press’, as in σπούδαξ ‘mortar pestle’, meaning ‘one that crushes’, according to Hesychius); σπουδή f. ‘haste, zeal, endeavor’, σπουδαῖος ‘hasty, eager, diligent’, σπουδάζω ‘to hurry, to engage with zeal’;

perhaps Albanian punë ‘work, business’ (pudnā);

Possible d-expansion of a root spéu- : speu- : spŭ-, potentially related to Sanskrit sphā-vayati ‘fattening, strengthening’, Anglo-Saxon spōwan ‘to thrive’ (differently noted above under 2. spēi-);

compare also Greek ἐσφυδωμένος ‘stuffed with food’, σφυδῶν · ἰσχυρός, σκληρός Hesychius, διασφυδῶσαι · αὐξῆσαι Hesychius;

uncertain Greek σφύζω (Fut. σφύξω) ‘to twitch, to move violently, to fever, to strive eagerly’, σφυγμός m., σφύξις f. ‘twitching, pulse’, ἀσφυκτέω ‘to be without a pulse’ (sphug-)."

Old High German spioz ‘lance’, Modern High German Spieß, Old Saxon spiot, Old Icelandic spjót ‘spear’, spýta ‘stake’; possibly related without s-: Norwegian föysa ‘to urge on’, Modern Icelandic fausi ‘fiery person, fool’ (poud-to-).

Lithuanian spáusti ‘to press’, iterative spáudyti; spaudà ‘press’; ablaut, spũdinti ‘to hurry, to flee’, spūdéti ‘to struggle’.

Ref : WP. II 659, Trautmann 273 f., Szemerényi ZDMG 101, 205 f.

Pages : 998-999

PIET : 2599

1850. (s)pĭ̄ko-

English : ‘woodpecker’, etc.

German : ‘Specht und andere größere Vögel’

Material: Sanskrit piká- m. ‘the Indian cuckoo’; Latin pīca ‘magpie’, pīcus ‘woodpecker’; Umbrian peico ‘woodpecker’ (ei for ī), Italic a folk name Pīcentes; with initial s: Old High German speh, speht, Old Icelandic spǣtr, Norwegian spett(a), Swedish spett, Danish spætte ‘woodpecker’; Old Prussian picle ‘cuckoo’.

Ref : WP. II 681, WH. II 580, H. Rix Bz.Nf. 2, 237 ff.

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PIET : 975

1851. (s)pingo-

English : ‘sparrow, finch’

German : ‘Sperling, Fink’, vom piependen Laute

Material: Greek σπίγγος (Hesychius), σπίζα (σπιγγι̯α) ‘finch’ (similar to σπύγγας, σπινθών, σπίνος ‘finch’), σπιζίᾱς m. ‘hawk’ (meaning ‘sparrow hawk’ as in Modern High German Sperber: Old High German sparo ‘sparrow’), σπίζω ‘to chirp’.

Swedish spink, spikke ‘small bird, sparrow, etc.’, English (from the Nord.) spink ‘finch’; Sanskrit phiŋgaka- m. ‘a certain bird, the fork-tailed shrike’ (meaning similar to σπιζίας, see above);

Alongside, without initial s-: Old High German fincho, Anglo-Saxon finc, English finch ‘finch’, with an independent sound designation in French pinson, Italic pincione, Spanish pinzón, as well as in Swedish pink ‘sparrow,’ English dialect pink, pinch ‘finch’.

Ref : WP. II 682.

Page : 999

PIET : 863

1852. (s)p(h)i̯ēu- : (s)pi̯ū-, (s)pīu̯-

English : ‘to spit’

German : ‘speien, spucken’ und ähnliche Nachahmungen des Spucklautes

Comments: The forms without i̯ are at least partially due to dissimilation in the i̯o-present sp[i̯]ū-i̯ō.

Material: Sanskrit ṣṭhīvati ‘spits, expels’ (originally only, later predominantly in compounds with ni(ḥ)-, hence ṣ- from s-;

ṣt-v dissimilated from ṣp-v, thus = Gothic speiwan), ṣṭhyūtá- ‘spat, expelled, spit’; Avestan spāma- ‘saliva, mucus’; Greek πτῡ́ω ‘spit’, πτύαλον, πτύελον ‘saliva’, πῡτίζω (dissimilation from πτῡτίζω) ‘spit, squirt’ (πτύ:- from pi̯ū-; compare with

the treatment of the medial consonant group ἐπιφθύσδω Theokr. ‘to spit out’; ψύττει · πτύει Hesychius with φþ- from φθ-);

Latin spuō, -ere, spūtum ‘to spit, to expectorate’, despuō ‘to spit out, to disdain’; Gothic speiwan, Old Icelandic spȳja, Anglo-Saxon, Old Saxon, Old High German spīwan ‘to spit’, Old Icelandic spȳta ‘to spit’, along with Old Icelandic Swedish spotta, Danish spotte.

Old Frisian spottia, Middle Dutch spotten, Old High German spottōn ‘to mock’; East Frisian spüjen ‘to spit, to spray’, Middle Dutch Dutch spuwen ‘to spit, to expectorate’; Lithuanian spiáuju, spiáuti ‘to spit’, Old Church Slavonic pljujǫ, pljьvati, and so on.

Note by Andi Zeneli:

Albanian shpotit ‘mock’ : Old High German spottōn ‘to mock’

Armenian tʿukʿ ‘saliva’, tʿkʿanem ‘to spit, to expel’ (tʿ can, although derivable from pt-, not equated with the Greek πτ: πι̯); Ossetic tʿu, New Persian tuf, tuh ‘saliva’ from a sound gesture comparable to the Sanskrit (lexicographically) thutkara-, thūthū as a representation of the spitting sound.

Somewhat differently, Sanskrit kṣīvati (Dhātup.) ‘spits, expels’, Greek σίαλον, Ionic σίελον ‘saliva, spittle’, Cypriot σῖαι (Cod. σίαι: σιϝαι, Bechtel Greek Dialect I 412, or σῖσαι) · πτύσαι (Cod. πτῆσαι). Πάφιοι (Paphian) according to Hesychius.

Ref : WP. II 683, WH. II 580 f., Trautmann 276, Schwyzer Gr. Gr. 1, 325, 752, 4.

Pages : 999-1000

PIET : 2620

1853. (s)plei-

English : ‘to split, cut’

German : ‘spalten, abspalten, spleißen’

Comments: See p. 985 under (s)p(h)el-1 and plēi- ‘bald, bare’ (p. 834), when actually meaning ‘debarked, flayed’.

Material: Latvian plītes ‘small crumbs’, pliviņa ‘loose fluttering tree bark, flake’; very questionable Old Icelandic fleinn ‘protruding hook on a device’, Anglo-Saxon flān f. m., flā f. ‘arrow, throwing spear’.

d-Present (or d-extensions): Middle High German splīzen, Old Frisian splīta ‘to split, to cleave; intransitive to split oneself’, New Dutch splitten ‘to split oneself’, Middle High German splitter (Germanic splitra-) ‘splinter’, Swedish splittra, Middle Dutch splitteren ‘to shatter, splinter’.

nasalized: Norwegian splint ‘wooden nail, wedge’, English splint, splent ‘split piece of wood, splinter, chip’, English New Dutch splinter ‘splinter, chip’;

without s-: Norwegian flinter ‘small piece’, Dutch flenter ‘rag’; Old Icelandic fletta (flintōn) in fletta-grjōt ‘flintstone’, Swedish flinta similarly; Norwegian flint ‘stone splinter’, Anglo-Saxon flint ‘flint, rock’.

Middle Dutch vlint-stēn (alongside Old High German flins, Middle High German vlins ‘pebble, hard stone’, probably as flint-sa-, a descendant of an -es stem); Middle Dutch New Dutch vlîse (which became New High German Fliese) ‘stone tile’, Old Icelandic flīs ‘splinter’ (plīd-to-).

Alongside with Germanic d: Norwegian flindra ‘thin slice or splinter’, English flinders ‘sticks, stumps’, and Norwegian splindra ‘large flat wood splinter’, Old Danish splind, splinder ‘splinter’, splinde ‘to split’.

Old Irish sliss ‘chip, splinter, shavings’, slissiu ‘shavings, slat’ (splid-ti-, -tiō); however, slind ‘brick, flat stone’ relates to Breton sklent ‘slate’ and likely derives from Latin scindula: scindla - sklinda.

Ref : WP. II 684.

Page : 1000

PIET : 0

1854. (s)pleiĝh-

English : ‘to spread the legs’

German : ‘die Beine spreizen’

Material: Sanskrit plḗhatē 'goes, moves'; Greek πλίσσομαι 'steps out', ἐκπλίσσομαι 'gapes open (of wounds)', πλιχάς f. 'the splay, place between the thighs', στόμα διαπεπλιχός 'gaping mouth'; with initial s- probably Old Irish sliassait f. 'thigh' (spleigh-s-ontī); via Old Irish lingid 'jumps', Pret. leblang- (ple-plong-) see Thurneysen Greek p. 687.

Ref : WP. II 684., Pisani Mél. Boisacq II, 181 ff.

Page : 1000

PIET : 2622

1855. (s)poimno-, -ā

English : ‘foam’

German : ‘Schaum, Gischt’

Material: Sanskrit phéna- m. ‘foam, froth’; Ossetic fink, finkʿä the same; Latin spūma f. ‘foam, froth’, pūmex m. ‘pumice’ (referring to its foam-like porous texture);

Old High German feim, Anglo-Saxon fām ‘foam, froth’; Lithuanian spáinė ‘foam streaks on moving water’; Old Prussian spoayno ‘foam’ (spáinā); Old Church Slavonic pěna (Russian péna, Serbo-Croatian pjȅna) ‘foam’.

Ref : WP. II 681, WH. II 388 f., 580, Trautmann 227 f., Vasmer 2, 334.

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PIET : 1068

1856. sprei-, spreu-

See also : s. oben S. 994 f. (spher-).

Page : 1001

PIET : 0

1857. sp(h)reig-

English : ‘to abound’

German : ‘strotzen, prall gespannt sein’

Comments: cf. (s)p(h)ereg-

Material: Greek σφριγάω ‘to swell, be full of life, be eager, lustful’, σφρίγος n. ‘bursting fullness’; Norwegian sprikja ‘to stretch, spread out’, intransitive ‘to be relaxed, to swell, to burst’; Swedish dialect sprika ‘to stretch out’.

Ref : WP. II 683 f.

Page : 1001

PIET : 0

1858. srak$^{w}$-to-, -ti-

English : ‘sharp-edged’

German : ‘scharfkantig, scharfe Kante, Ecke, Felszacke’

Material: Sanskrit sraktí- f. ‘tooth, corner’; Avestan sraxti-, ϑraxti- ‘corner, side’; Greek ῥακτοί · φάραγγες (Hesychius) alongside secondary ῥάπται (similar meaning).

Ref : WP. II 702, Schwyzer Gr. Gr. 1, 299.

Page : 1001

PIET : 2653

1859. srebh-, sr̥bh- und serbh-

English : ‘to sip, swallow’

German : ‘schlürfen’

Material: Armenian arbi (sr̥bh-) ‘I drank’, arb ‘drinking party’; Greek ῥοφέω (Ionic ῥυφέω) ‘to sip’ (also ῥόφειν EM.), ῥοπτός ‘sipped’, ῥόφημα (Ionic ῥύφημα) n., ῥόφος m. ‘broth, thick drink’; Albanian gjerp (serbhō) ‘I sip’, gjerbë ‘drop’; Latin sorbeō, -ēre ‘to sip’; Middle Irish srub ‘snout’ (srobu-).

Lithuanian srebiù, srẽbti ‘to sip’ (also sriobiù, sriaubiù, perhaps derived from srubiu), alternating forms surbiù, surbti ‘to suck, sip’; Latvian surbju, surbt ‘to sip’ (-ur-reduction stage to srobh- or sorbh-; compare also Polish sarbać); Latvian strebju, strèbt ‘to sip, to spoon out’, strę̃ba ‘something to sip; a drunkard’.

Proto Slavic serbjǫ, sьrbati ‘to sip’, with various adaptations in Slovenian srẹ́bati, Czech střebati, etc.;

possibly also Middle High German sürpfeln, sürfeln ‘to sip’, Icelandic sarpr ‘crop of birds’, Old Icelandic as a nickname (‘gullet’), with Germanic p derived from geminated pp; also Dutch slorpen, slurpen, New High German schlurfen with l following schlucken.

Ref : WP. II 704, 716, WH. II 561 f., Trautmann 294, Vasmer 2, 612; W. Schulze setzte s(u̯)erbh-, srubh- an.

Page : 1001

PIET : 2658

1860. sr-edh-, sr-et-

English : ‘to whirl, wave, boil’

German : ‘strudeln, wallen, brausen, rauschen’

Comments: Expansion of 1. ser-

Material: Greek ῥόθος m. ‘the sound of waves’, ἁλί-ρροθος ‘sea roaring’, ταχύ-ρροθοι λόγοι ‘swiftly flowing words’, ἐπίρροθος (and ἐπιτάρροθος) ‘rushing to aid; also of gods: for assistance’, ῥόθιος ‘roaring’, assimilated ῥάθαγος· τάραχος (Hesychius);

perhaps also later ῥώθων, mostly plural ῥώθωνες ‘nostrils, nose’ as a colloquial term ‘snorer, brawler’; alongside ῥέθεα plural ‘nostrils, nose’; compare ῥῖς, ῥῑνός f. ‘nose’ as ‘the flowing one’ to the root form srēi-: srī-.

Old Cornish stret gl. ‘latex’; Middle Cornish streyth ‘river’; Middle Irish srithit f. ‘stream of milk or blood’ (sr̥t-n̥tī);

Old High German stredan, strad, Middle High German streden ‘to surge, bubble, boil’, stredunga, stridunga ‘surge’; Middle High German stradem ‘whirlpool’, late Middle High German and New High German Strudel.

Ref : WP. II 704; Fraenkel Gl. 32, 31 f.; Leumann Hom. Wörter 220.

Pages : 1001-1002

PIET : 0

1861. (s)reigh-

English : ‘to climb, creep’

German : ‘klettern, mühsam kriechen’

Comments: (also (s)reikh-)

Material: Sanskrit ríṅgati (media related to nasalization) and ríṅkhati ‘moves with difficulty, crawls’ (often used in reference to children); Greek ἀνα-ρριχάομαι, ἀρριχάομαι ‘to climb up laboriously with hands and feet’.

Ref : WP. II 702, Frisk Greek Wb. 103.

Page : 1002

PIET : 0

1862. srenk-

English : ‘to snore’

German : ‘schnarchen’

Material: Greek ῥέγκω, ῥέγχω ‘to snore; to snort’; ῥέγκος n., ῥέγξις f. ‘snoring’, ῥόγκος, ῥογμός of the same kind; Old Irish srennim ‘to snore’ (srenk-nā-mi); Middle Irish srēimm n. ‘snoring’ (srenk-smn̥), also srĕimm influenced by srennim.

A similar imitation of sound likely originates from Greek ῥύγχος ‘pig's snout, muzzle, beak’; whether Armenian ṙungn, Pl. ṙngun-kʿ, ṙəngun-k̄ ‘nostrils, nose’ is derived from it or is related to Indo-European srungh- remains questionable.

Ref : WP. II 705.

Page : 1002

PIET : 2659

1863. srēno-, -ā

English : ‘body part (hip)’

German : Körperteilbenennung, etwa ‘Oberschenkel, Lenden’

Material: Avestan rāna- m. ‘the outer part of the thigh, thigh’; Middle Persian New Persian rān ‘thigh’; Lithuanian stŕénos ‘the loins, the lower back’.

Ref : WP. II 705.

Page : 1002

PIET : 1101

1864. sresk-

English : ‘to drizzle’

German : ‘tropfen’

Material: Avestan srask- (srasča-) ‘to drip, to drip off; to drizzle’, sraska- m. (New Persian sirišk) ‘tear, weeping’; Middle Persian srixt ‘dropped’; Armenian srskel (srēsk- or srōsk-) ‘to sprinkle’.

The borrowing of the Armenian word from the Aryan would be a prerequisite for connecting Avestan srask- and Armenian srskel as k̂lek-skō- with Lithuanian šlãkas ‘drop’, šlakéti ‘to drip’, šlẽkti ‘to spray’ (see above p. 607 k̂leu- ‘to rinse’).

Ref : WP. II 602 f., 705.

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PIET : 0

1865. sreu-

English : ‘to flow’

German : ‘fließen’

Derivative: sreu̯-et-, sreu-men-, sreu-to-s ‘river’; srou̯ā, srou̯o-, sru-ti- ‘the flow’; sru-to- ‘flowing, flowed’; peri-sru-to- ‘surrounded by flowing (water)’.

Material: Sanskrit srávati ‘flows’ (= Greek ῥέω); srava- m. ‘the flow’

(= Greek ῥόος, Old Church Slavonic o-strovъ); giri-sravā ‘mountain stream’ (= Greek ῥοή, Lithuanian sravà); srutá- ‘flowing, flowed’

(= Greek ῥυτός = feminine Lithuanian srutà; closely related Latvian strauts); srutí- f. ‘way, the flow’

(= Greek ῥύσις, possibly Armenian aṙu); sravát- f. ‘river’

(= Greek -ρεϝετ-ης); Sanskrit srōtaḥ n., Old Persian rautah- n., New Persian rōd ‘river’; causative srăváyati ‘causes to flow’, srāva- m. ‘outflow’.

Armenian aṙoganem, oṙoganem ‘benetze’ (sroṷ-), vgl. Old Lithuanian srãvinu ‘mache bluten’), wohl auch aṙu ‘Kanal’ (srutis oder sruịos);

Avestan (ravan-), Gen. Pl. raonąm ‘of the rivers’; urvant- (sru-vant-) ‘flowing’; from a d(h)-present form related to Greek ῥυθ-μός: Avestan raoδaiti ‘flows’, raoδah- n. ‘river’, urūd f. ‘river course, bed’ (Sanskrit visrúh- f. ‘stream’ or similar);

Armenian aṙoganem, oṙoganem ‘to moisten’ (related to sroṷ-), compare with Old Lithuanian srãvinu ‘to bleed’, and likely also aṙu ‘canal’ (related to srutis or sruịos).

Maybe Albanian përrua ‘stream’ by Andi Zeneli

Greek ῥέω ‘to flow’ (Fut. ῥεύσομαι, Aor. Epidaur. ἐξερρύᾱ, Kalymna ἐ[γ]-ρυᾷ Conj. derived from sruṷā-;

compare Lithuanian pasrùvo ‘floated’ from -āt; typically sreu̯ē- in ἐρρύην, Lithuanian sravė́ti; related to one of these heavy bases is the Sanskrit Inf. srávitavē);

ῥόος (Cypriot ῥόϝος), Attic ῥοῦς m. ‘current, flood’, περί-ρροος ‘surrounded by flowing (water)’ (also ἀψό-ροος for the transmitted ἄψορρος), ῥοή (korkyr. Dat. Pl. ρhoϝαῖσιν) ‘the flowing, stream’.

(= Lithuanian sravà), ῥυτός ‘flowing, streaming’; περίῤῥυτος ‘surrounded by flowing (water)’ (= Sanskrit pari-sruta-); ῥύσις f. ‘the flowing’; ῥύας, -άδος ‘gushing’; ῥύδην, Homeric ῥυδόν Adv. ‘in abundance’; ῥεῦμα n. ‘flowing, stream; surge’; ἀκαλα-ῤῥείτης ‘gently flowing’.

βαθυ-ῤῥείτης ‘deeply flowing’; ἐϋ-ῤῥείτης ‘richly flowing’ (-ῤῥεϝετης, compare Sanskrit sravat-); similar to Ionic ῥέεθρον, Attic ῥεῖθρον n. ‘river course, riverbed’ derived from the thematic sreu̯e-; ῥυθμός, Ionic ῥυσμός ‘regular motion compared to the wave of the sea, rhythm’; Thracian Στρῦμων (river name), Στρῦμη (city name).

Old Irish sruaimm n. ‘river’; Old Breton strum ‘abundance (of milk)’ (= Greek ῥεῦμα, unless ablaut-equivalent with Germanic strauma-); but Old Irish sruth ‘river’, Welsh ffrwd, etc., derived from spru-tu-; compare Pokorny Celtica 3, 308 f.;

Old High German stroum, Anglo-Saxon strēam, Old Icelandic straumr ‘stream’ (: Latvian straume, Polish strumień).

Lithuanian sraviù, sravéti (old sravù) ‘to flow gently, to seep’; sraũjas ‘flowing rapidly’; sravà ‘the flowing, menstruation’; srovẽ; Latvian strāve, stràume ‘stream’; strauts ‘rain creek, stream rapid’; Lithuanian srutà ‘slurry’; Old Church Slavonic struja ‘current’, ostrovъ ‘island’ (‘that which is surrounded by water’); Polish strumień ‘brook’.

Indo-European sreu- is an extension of ser- ‘to flow’.

Ref : WP. II 702 f., Trautmann 279 f.; Vasmer 2, 287; 3, 32.

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PIET : 2655

1866. sreup-

English : ‘scabby, dirt’

German : ‘schorfiger Schmutz am Körper’

Material: Greek ῥύπος m. ‘dirt, impurity’, ῥυπόω, ῥυπαίνω ‘to stain’, ῥυπαρός ‘dirty’, ῥυπάω ‘I am dirty’, ῥύπος n. ‘whey’, ῥύπτω ‘I clean’, Med. ‘I wash myself, I blow my nose’.

Proto-Slavic strupъ (from sreupos or sroupos) ‘wound’ (Old Church Slavonic; literally ‘scab on the wound’), ‘poison, pus’ (Slovene), ‘scab’ (New Bulgarian, Russian), ‘rash in children’ (Serbo-Croatian), ‘crust’ (Polish, Czech); ablauting Church Slavonic strъrъtъ ‘roughness, hardness’.

Ref : WP. II 703, Vasmer 3, 32.

Page : 1004

PIET : 2656

1867. srīg-, srīgos-

English : ‘cold, frost’

German : ‘Kälte, Frost’

Material: Greek ῥῖγος n. ‘frost’, ῥῑγέω, Perf. m. present meaning ἔρρῑγα ‘to freeze, to shiver, to tremble’; ῥῑγώω ‘I freeze’.

Latin frīgus, -oris n. (= Greek ῥῖγος) ‘cold, frost’, frīgeō, -ēre ‘to be cold, to freeze, to be frozen’, frīgidus ‘cold’.

Ref : WP. II 705 f.; nach WH. I 547, II 434, Long grade of (s)rēiĝ-, corresponding to Latin rigeō ‘to stiffen’, rigor ‘stiffness (due to cold)’, Lithuanian réižtis ‘to stretch’ (see also above, pp. 855, 862).

Page : 1004

PIET : 1102

1868. srŏ̄mo-

English : ‘lame’

German : ‘lahm’

Comments: only Old Indic and Slavic

Material: Sanskrit srāmá- ‘lame’, srā́ma- m. ‘lameness’; Old Church Slavonic (etc.) chromъ ‘lame’.

Ref : WP. II 706; Machek Slavia 16, 191, IF. 53, 94; Vasmer 3, 272 f.

Page : 1004

PIET : 1103

1869. stā- : stə-

English : ‘to stand’

German : ‘stehen, stellen’

Comments: reduplicated si-stā-, extended stāi- : stī̯-, stāu- : stū̯-, and st-eu-.

Derivative: stā-dho- ‘to stand’, stā-lo- ‘framework’, stā-men- ‘location, stature’, stā-no- ‘same’, stā-ro- ‘large’, stə-ro- ‘same’, stā-ter- ‘driver’, stā-ti-, stā-to-, stā-tu- ‘the act of standing’, stə-to- ‘same’, stə-tio̯-, stə-ti- ‘standing’, stā-tlo-, stə-tlo- ‘stand’, -sti-, -sto- ‘standing’, stāu-ro- : stəu-ro- : stū̯-ro- ‘firm, strong, steadfast, support’, st-eu-ro- ‘bull’, stā-u̯o- ‘the act of standing, position’.

Material: A. Sanskrit tiṣṭhati, Avestan hištaiti, Old Persian 3rd person singular imperfect a-ištata ‘to stand’

(corresponding to Latin sistō, Irish -sissiur; the athematic verb also corresponds to Greek ἵστημι, while late Old High German sestōn ‘to arrange’ is borrowed from the Romance Italic assestāre ‘to put in order’), Aorist Sanskrit á-sthā-m (= Greek ἔστην), Perfect tasthā́u, tasthimá, tasthivas-.

Greek ἵστημι (Doric ἵστᾱμι) ‘to place’, Aorist ἔστην, Perfect ἕστηκα, ἕσταμεν, ἑσταώς (ἐπί-σταμαι ‘to understand’ is likely a neologism based on the Aorist ἐπι-σταίμην, ἐπι-στάμενος); ἱστός ‘mast, the upright loom beam, fabric’.

Avestan Old Persian stāya- ‘to place; to position oneself’;

Latin sistō ‘to place’, Umbrian sestu ‘sistō’, Volscian sistemiatiens ‘they established’;

Old Irish tair-(ś)issiur ‘to stand, to remain standing’, ar-sissedar ‘it is insisted, it rests upon’, fo-sissedar ‘he advocates for’ (sessam ‘the act of standing’, sessed ‘the same’, etc.).

Latin stō (stāre, stetī) = Umbrian stahu ‘to stand’, stā-i̯ō;

Old Latin likely also had a transitive meaning ‘to place’; Oscan staít (staị̯eị̯eti) ‘stands’ plural stahínt, eestínt (ēstaị̯eị̯ent) ‘extant’;

Old Irish ad-tāu, -tō ‘I am, I exist’ (stā-i̯ō), 3rd person singular (ad)-tā = Welsh taw ‘that it is’ from stā-t, impersonal passive tāthar ‘one is (evil)’ from stā-to-ro.

Middle Welsh Impersonal ny-m-dawr ‘it does not concern me’, Cornish ny-m-deur (tā-ro-) ‘I do not want’;

Old Irish ness- (ni-stā-) ‘to tread down’ in com-ness- ‘to condemn’, dī-ness ‘to despise’, to-ness- ‘to step on’, ar-ossa ‘is expected’ (are-uks-stā-); assae ‘easy to do’ from ad-stā-i̯o- ‘to be placed’.

Old Saxon and Old High German stān, stēn ‘to stand’; rhyming formations with gēn, gān ‘to go’ (see p. 419);

with t-extension: Preterite Gothic stōþ, Old Icelandic stōð, Old Saxon stōd, Old High German stuot (mostly stuont in the present) ‘I stood’, to which corresponds with present nasalization Gothic and Old Saxon standan.

Old Icelandic standa, Anglo-Saxon stondan, Old High German stantan ‘to stand’; along with this, Old High German stanta ‘bucket, tub’ and with a new ablaut, Old Icelandic stund ‘time (point), while, hour, duration’, Anglo-Saxon stund f. ‘specific time, hour, occasion’, Old Saxon stunda ‘time (point)’, Old High German stunta ‘the same’, late Middle High German also ‘hour’.

Lithuanian stóju (stāi̯ō), stóti ‘to step’, Old Church Slavonic stajǫ, stati ‘to place oneself’, stojǫ, stojati (stəi̯ēti) ‘to stand’; Tocharian B ste ‘is’, 3rd person plural stare.

B. Indo-European n-Present stə-nā- in Avestan fra-stanvanti ‘they advance’, Armenian stanam ‘I stand, I acquire’, Greek Cretan στανύω ‘to place’ (a neologism based on Greek ἱστάνω); Latin prae-stināre ‘to establish the price in advance, to purchase’, destināre ‘to fix, to determine, to decide firmly’ (dēstina ‘support’), obstināre ‘to insist on something’.

Albanian shtonj ‘to place’ (‘to set up, to position’); Old Church Slavonic stanǫ (Inf. stati) ‘I will stand, to step’;

Old Prussian postānimai ‘we will’, postāt ‘to become’, stānintei ‘standing’; Tocharian B stäm- ‘to stand’; also compare the nouns with n-formants.

C. Root nouns as the second components of compounds:

Sanskrit ni-ṣṭhā́- ‘projecting, jutting out’, pari-ṣṭhā́- ‘(standing around =) obstructing’, f. ‘obstacle’, pr̥thivi-ṣṭhā- (and -ṣṭhá-) ‘standing on the ground, firmly

present’, rathē-ṣṭhā́- ‘standing on the chariot, fighting’ = Avestan raϑaē-štā- ‘warrior’;

Greek θέμις, -στος ‘right, law’ (originally a name of a goddess meaning ‘the one who stands firm and unyielding’, θεμί-στā̄),

Greek μετανάστης ‘one who has changed his original residence through standing up and leaving’; Old Irish hiress ‘faith’ (prefix [p]eri + stā).

D. -st-o-: Sanskrit, for example, prati-ṣṭhá- ‘standing firm’ (-ṣṭhā f. ‘stillness, persistence’), duḥ-stha- = Greek δύσ[σ]τος ‘difficult, unfortunate’, bala-stha- ‘standing in full strength’, and similar forms; noun pra-stha- m. ‘promontory’ (‘projecting’) = Old Irish ross ‘promontory, forest’, Middle Breton ross ‘hill’, Welsh rhos ‘moor’, Old Church Slavonic adj. ‘straight, simple, plain’.

Sanskrit pr̥-ṣṭhá- n. ‘back’, etc. (see p. 813);

Greek παστός (pasthós) ‘bed curtain’ (compare with the d-suffix Greek παραστάς, παστάς, etc. mentioned there);

Sanskrit gōṣṭhá- m. n. ‘cow shed’, bhayá-stha- m. n. ‘dangerous situation’, Old High German ewi-st m. ‘sheepfold, sheep pen’, Old Icelandic nau-st n. ‘shed for ships, shiphouse’; Albanian breshtë, bresht f. ‘fir forest’ (: brē ‘fir’) and similar forms.

Old Illyrian Tergeste, Λαδεστα, -στον, etc.;

Sanskrit tri-ṣṭhá- ‘standing on three supports’, Oscan trstus ‘testicles’ (tristaamentud ‘testament’), Latin (at least having become i-stem) testis (tri-sto-) ‘one who stands as a third, as a witness among two disputants’, Old Irish tress- ‘third’; Latin caelestis ‘having a station in the sky’ (originally o-stem, compare hapax legomenon Veneris caelestae), agrestis ‘rural’.

Lithuanian atstùs ‘fern’ (: atstóti ‘to remove oneself’; derived from the adverb atstù = instr. originating from -ṓ), Latvian nuô-st Adv. ‘away, hence, forth’; Latin praestō ‘present, there, at hand, ready to serve’; praestōlarī ‘to stand ready’ likely derived from praestōdārī.

As Indo-European st[ə]ti-s with a elided ə in the composition are to be understood:

Sanskrit pṛ-ṣṭi- f. ‘back’, etc. (see p. 813, middle) and prati-ṣṭhi- ‘resistance’; Greek ἔξαστις ‘thread protruding from the fabric’ (ἔξ-αν-στις), κατ’ ἄντηστιν ‘opposite’ (αντην-στι-); Lithuanian dim-stis ‘courtyard, yard, estate’.

E. Nouns with Dental Suffixes:

1. Latin super-stes, anti-stes (stə-t-);

2. Participles: Sanskrit sthitá- ‘standing’ (Avestan stāti- ‘standing’ with a modified high grade), Greek στατός ‘placed, standing’, Latin (Oscan-Vulsci) status ‘placed’; Old Irish fossad ‘steady’, Welsh gwastad ‘flat, constant, equal’ (from u-po-statos); Old Icelandic staðr ‘inclined to stand, stable’ (especially in reference to horses); derivation in Middle High German stetec ‘the same’.

Old High German stata f. ‘a convenient place or time, assistance’, Modern High German zustatten; Old High German gistatōn ‘to give a good opportunity, to permit’, Old Icelandic steðja ‘to place, to confirm, to permit’, Middle Dutch steden ‘the same’, Anglo-Saxon stæþþan ‘to bring to a stand’; Lithuanian stataũ, -ýti ‘to place’.

3. Albanian mështet, pshtet ‘support, lean against’, fstetem ‘to stay’ (derived from the verbal adjective stə-to-);

4. Sanskrit sthíti- f. ‘the act of standing, position, existence’, Avestan stāti- ‘standing, position’; Greek στάσις, -εως ‘position, state; uprising’ (στατικός, στάσιμος).

Latin statim "while standing, standing"; classical "on the spot," statiō = Oscan statíf "location," Gothic staþs m. (i-stem),

Old Icelandic staðr m., Old High German stat f. "place, location, site, city," Anglo-Saxon stede, styde f. "the standing, staying in place, location" (compare also Old Norse en-stem steði m., Gen. steðja "anvil" from staþjan-, literally "support").

Long grade Avestan stāiti- ‘to stand, position, arrangement’, Old Church Slavonic postatь ‘determination’, Infinitive Lithuanian stóti, Latvian stāt, Old Prussian stāt, Old Church Slavonic stati ‘to place oneself, to step’.

Latin status, -ūs ‘standing, position, status’, statuō, -ere ‘to place, to set up’, Umbrian statita ‘statute’; Breton steut, Welsh ystawd ‘sheaf’ (stā-tā), Breton steudenn ‘peg, nail’ (stā-t-), Loth RC. 43, 154 f.

Lithuanian statùs ‘standing, steep’, Gothic staþa Dat., Old Saxon stath m., Old High German stad, stado m. ‘landing place, bank, shore’;

Old Icelandic stǫð f. ‘landing place, position’, stǫðva ‘to bring to a stand’ (staþwō(n), compare Latin statu-s, -ere); staði ‘haystack in the barn’ (= Middle Dutch stade ‘place where the harvest is piled up’).

5. with dh-suffix: Welsh an-sawdd ‘the fastening’, Old Irish sādud (stādh-ī-tu-) the same; Old Icelandic stōð n. ‘location, herd of mares with one or more stallions’, Anglo-Saxon stōd n. ‘herd of horses’, Middle Dutch stōt (-d-) f. ‘enclosure for horses, herd of breeding horses’, Old High German stuot f. ‘herd of breeding horses’, also ‘mare’, New High German Stute.

Old Icelandic (e.g., hug-) støðr ‘fixed, firm’ (more likely Indo-European t due to Gothic ungastoþai ‘without firm standing’;

t or dh with analogous ablaut ē: Old High German stāti ‘firm, durable, constant’, Middle Dutch stēde ‘firm, stable’);

causative Gothic ana-, du-stōdjan ‘to begin’, Old Icelandic støða ‘to bring to a stand’; with Germanic stōþia- is related Lithuanian stãčias ‘standing’; Lithuanian statìnė ‘large wooden tub’.

6. Sanskrit sthātar- ‘driver’, sthātṛ n. ‘the standing one’, Latin stātor; Greek στάτηρ, -ῆρος ‘a weight and a coin’; st[ə]-ter with loss of ə in the compound, possibly in Sanskrit savya(ē)-ṣṭhar- ‘the left-standing charioteer’, Avestan raϑaē-štar- ‘warrior, war hero’ (as raϑaē-štā-, see above; possibly however a reformation of -ṣṭhā after the agent nouns in -tar).

7. Latin obstāculum ‘obstacle’ n.; Welsh cystadl ‘equivalent’, distadl ‘worthless’ (stə-tlo-);

Old Icelandic stǫðull m. ‘milking place, dairy’ = Anglo-Saxon staþol ‘foundation, position, place’, Old Saxon stathal ‘position’, Middle Dutch stadel ‘barn’, Old High German stadal ‘stand, grain store’, New High German (Southern German) Stadel, older Danish stedel ‘land, homestead’;

Lithuanian stãklės Pl. ‘loom’; Lithuanian stãklė ‘stake’, Latvian staklis ‘same, point, battlement, fork’, Old Prussian stakle ‘support’ (with kl derived from tl).

8. with the formans -dhlo-: Latin stabulum ‘location, stay; lair of wild animals, stable’ (prōstibulum ‘thing for public standing, courtesan’, naustibulum ‘ship location, vessel in ship shape’), stabilis ‘firm, steadfast’, Umbrian staflarem ‘stabulārem’, Oscan staflatas-set ‘they were established’, pälign. pri-stafalacirix ‘praestibulātrix, antistita’.

More isolated dental derivations: -dh- in Greek σταθμός, mostly Pl. σταθμά ‘stand, location, weight’, σταθερός ‘standing, immovable, firm’; -d- in στάδιος ‘standing, stiff, inclined’, στάδην ‘standing’, ἀπο-σταδόν ‘standing far away’.

9. With l-formants:

Welsh cystal ‘just as good’ (kom-sta-lo-); Gothic stōls ‘throne’, Old High German stuol, Anglo-Saxon stōl, Old Norse stōll ‘chair’,

Lithuanian pastõlai ‘frame for beehives’, deeply layered Old Church Slavonic stolъ ‘throne, seat’, in modern Slavic languages ‘chair’ or ‘table’.

10. With m-formants:

Sanskrit sthā́man- n. ‘location, force’; Greek στήμων m., στήμεναι ‘to stand’, Latin stāmen n. ‘lift on an upright loom, etc.’, Umbrian Dat. stahmei ‘statiōni’; stahmito ‘statūtum’;

Old Irish sessam ‘the standing’ (si-stā-mu-), foessam ‘protection’ (upo-si-sta-mu-) = Middle Welsh gwaessaw ‘guarantee’; Gothic stōma ‘ὑπόστασις, basis, substance’; Lithuanian stomuõ, -eñs ‘stature’; Russian stamík ‘support beam’.

Greek στάμνος ‘jug’, σταμῖν-ες Pl. ‘supports, side beams’;

Welsh cysefin ‘first’ (kentu-stamīno-); Middle Irish samaigim ‘to place’, Welsh sefyll, Cornish sevell ‘to stand’, Breton sévell (stamiḷio-) ‘to erect, to build’

(besides with Celtic t Old Irish tamun ‘tree trunk’; Old High German stam, stammes ‘stem’, etc. seems to represent a combination of a related stamna- with a staƀna-, see steb- ‘post’);

Tocharian A ṣtām, B stām ‘tree’; but Old High German ungistuomi ‘ungainly’ relates to stem- ‘to restrain’, see there.

11. With n-formants (cf. the present formations with n):

Sanskrit sthā́na- n., Avestan Old Persian stāna- n. ‘location, place, spot’, New Persian sitān, Greek δύσ-[σ]τηνος, Doric δύστᾱνος ‘(in poor condition) unfortunate’, ἄστηνος similarly,

Lithuanian stónas ‘stand’, Old Church Slavonic stanъ ‘stand, camp’, Albanian shtuarë ‘standing’, shtorazë ‘upright’ (stā-no-di̯o-, compare with the d-suffix Greek ἀποσταδόν etc.), shtâzë, shtėzë ‘cattle’ (stan-zë).

12. With r-forms: Sanskrit sthirá- ‘firm, immovable’; Lithuanian stóras ‘thick, substantial’ (actually ‘stout’), Old Church Slavonic starъ ‘old’ (‘stout’ in contrast to the more delicate youth), Old Norse stōrr ‘large’, Old Saxon stōri ‘large, famous’, Anglo-Saxon stōr ‘mighty’;

13. With the i̯ developed from stā-i̯ō: Sanskrit jala-sthāya- m. ‘water container’, sthāyin- ‘standing still, remaining, continuous’ and the like, sthēmán- m. ‘firmness, rest, duration’ (sthayiman-).

F. st(h)āu-: st(h)ū-: Lithuanian stóviu, -éti ‘to stand’ (Memel stáunu), stovà ‘place’, stõvis ‘state’, stovùs ‘standing (from water)’, Latvian stāvu, stāvêt ‘to stand’, stāvus ‘standing, upright’; stāvs ‘steep’, stāvs ‘form’, stāvi, stāve ‘loom’;

Old Church Slavonic staviti ‘to place’, stavъ ‘stand, structure’; Anglo-Saxon stōw, Old Frisian stō f. ‘place’, Old Icelandic eld-stō ‘hearth’;

Gothic stōjan ‘to set straight’ (perhaps stōwjan: Old Church Slavonic staviti), staua f. ‘court’ (stōwō), staua m. ‘judge’, Anglo-Saxon stōwian ‘to restrain’, English stow ‘to dam up’, Old High German and Middle High German stouwen (stawjan) ‘to accuse; to command (scolding); refl. to gather up’, New High German stauen; with ū: Old High German stūatago ‘court day’, stūan ‘to accuse, to scold, to hinder’, Middle Dutch stūwen (= stouwen, stōwen) ‘to dam up’, etc.;

With gradation stōu-: Greek στωϝ-ός ‘pillar’ in Attic στοιά, στοά (στωϝι̯ᾱ̆), Aeolic στωΐα ‘portico’, στωΐδιον diminutive, στωϊκός ‘belonging to the school of the Stoa’, στώμιξ · δοκὶς ξυλίνη Hesychius;

Weak-stemmed: Sanskrit sthūṇā ‘pillar’ (at least ṇ from n), Avestan stŭ̄na, stunā ‘pillar’; Greek στύ̄ω ‘to stiffen, to raise up’, Med. ‘to stand steeply up’, στῦμα n. ‘erection of the penis’,

στύμος · στέλεχος, κορμός; στῦλος m. ‘pillar, stalk’, στύραξ ‘the lower end of the spear’; Old Icelandic stūmi ‘a giant’; Middle High German stūnende ‘opposing’,

New High German staunen as ‘to gaze in astonishment’; however, there are no attestations for this ablaut grade in the u-stem Sanskrit su-ṣṭhú adv. ‘well, beautifully’, anu-ṣṭhú, anu-ṣṭhuyā́ ‘immediately’;

With t-form: Old Icelandic stoð (Pl. stoðir, staðr, steðr) f. ‘support, post, assistance’, Anglo-Saxon stuðu, studu f. ‘support, post’, Middle High German stud f. of the same, Old Icelandic stuðill m. of the same, Middle High German studel ‘post, pole’;

Old Icelandic styðja ‘to support’, Old High German studen ‘to fix, to establish’, Old Icelandic stoða ‘to support, to help’; with intensive consonant lengthening: Middle Dutch stutten ‘(to) support’, Old High German (unter)stutzen, New High German (unter)stützen; also Old High German stūda ‘bush’; Latvian stute, stuta ‘reed, rod’;

Reduction grade stəu-: Greek σταυρός ‘stake’ = Old Icelandic staurr ‘stake’ (ablauting Norwegian dialect styr, styrja ‘long pole, stiff person’); Latin forms: instaurāre ‘to set up again’ (originally referring to poles, supports in construction), restaurāre ‘to restore’.

G. st-eu-, st-eu̯ə- ‘massive, firm, thick, wide’ (Germanic stiura, see below) as ‘stable, steadfast’ in Sanskrit sthāvará- ‘thick, steadfast, durable’ (the latter meaning and vowel length perhaps influenced by sthā- ‘to stand’),

sthávira- ‘broad, thick, sturdy, dense, old’, (or as a replacement after the comparative superlative): Sanskrit sthūrá-, sthūlá- ‘thick’ = Avestan stūra- ‘large, strong, sturdy’ (compositional forms stūi-, stvi-, meaning stuvi-),

comparative superlative Sanskrit sthávīyas-, Avestan staoyå̊ ‘the larger, stronger, greater’, Sanskrit sthá-viṣṭha-, Avestan stāvišta- ‘the strongest, coarsest, biggest’, Sanskrit stháviman- n. ‘width’, Avestan stavah- n. ‘thickness, strength’; Armenian stvar ‘thick’ (stu̯ar-);

Old Swedish stūr ‘large’ (alongside stōr, see above), stȳras ‘big farm’, Middle Dutch stūr ‘large, strong, heavy; stubborn, coarse, unfriendly’ (compare Sanskrit ni-ṣṭhura- ‘rough, hard, coarse’, ni-ṣṭhūrin- ‘coarse, raw’), Old Icelandic stūra ‘gloominess’, verb ‘to be sorrowful’ (New Swedish stūra ‘to gaze stiffly’ modified in meaning related to the New High German stieren), long grade Old High German stiuri ‘strong, substantial, proud’;

With a different meaning: Old High German stiura, Middle High German stiure ‘support, steering oar, assistance, tax’, New High German Steuer f. and (from New Dutch) n., Anglo-Saxon stēor f. ‘steering oar’, Old Icelandic stȳri n. ‘steering oar’, Middle Dutch stür(e) n. ‘steering oar’, f. n. ‘government; help, resistance’, f. ‘support’, Gothic us-stiurei ‘lack of restraint’, Middle Dutch unstūre as well, Gothic stiurjan ‘to establish, assert’;

New High German "zur Steuer der Wahrheit," Old Icelandic stȳra ‘to steer a ship; to govern’, Anglo-Saxon stīeran as well, Old High German stiurren ‘to support, steer, guide’; probably originally ‘stake, steering oar’ (secondarily: to support, guide with it), in agreement with Old Icelandic staurr, Greek σταυρός (see above) under stēu-ro-: stəu̯-ro- aligns, which cannot be entirely separated from st(h)āu-;

The Sanskrit sthūrá- etc. likely corresponds to Indo-European steu-ro- ‘bull (and other large livestock)’:

Avestan staora- ‘cattle’, Middle Persian stōr ‘draft animal, horse’, Gothic stiur m. ‘bull calf, bull’ (according to W. Schulze Kl. Schr. 483 = Sanskrit sthávira-); Old High German stior, Anglo-Saxon stēor, Old Icelandic stiōrr (alongside þjōrr) ‘bull’.

Ref : WP. II 603 ff., WH. I 343 f., 705 f., Trautmann 280 ff., Vasmer 3, 2 ff.

Pages : 1004-1010

PIET : 969

1870. stag-

English : ‘to drop, drizzle’

German : ‘sickern, tröpfeln, leise rinnen’

Material: Greek στάζω, στάξω, σταγῆναι ‘to drip, to drip in (transitive), to let drip; to drip (intransitive), to run’, στακτός ‘dripping, drooping’, σταγών, -όνος f. ‘drop’, στάγες plural of the same.

Latin stāgnum ‘any stagnant water, lake, pond, puddle, or slow-flowing water’;

Latin (Celtic loanword) stagnum ‘tin’ (‘the dripped, easily melted’), Old Irish stān ‘tin’; Welsh ystaen, New Cornish stean, Breton stean (derived from Latin);

Old Breton staer, New Breton ster ‘river, stream’ (stagrā), Welsh taen ‘sprinkling, scattering’ (from stagnā).

Ref : WP. II 612, WH. II 585, Flasdieck Zinn u. Zink 14 ff.

Page : 1010

PIET : 2549

1871. (s)tāi-

English : ‘to conceal; to steal’

German : ‘heimlich um etwas bringen, hehlen, stehlen’

Derivative: tāi̯u-s-, tā-ti-s ‘thief’

Material: Sanskrit stāyát ‘secretly, hidden’, stāyú-, tāyú- ‘thief’ (= Old Church Slavonic taj adv. ‘secretly’, if derived from tāi̯u; Greek τηΰ-σιος); stḗya-m ‘theft’, stēná- ‘thief’; Avestan tāyu- ‘thief’, tāya- ‘theft’;

Greek τηϋσίη ὁδός ‘a path that deceives one regarding the effort of intent’ (τᾱΰ-τιος, derived from τᾱi̯υ-τᾱ), τήτη · ἀπορία, ἔνδεια, στέρησις according to Hesychius, τητάω ‘to deprive of something, to rob’, Med. ‘to take away’; Old Irish tāid ‘thief’ (= Old Bulgarian tatь, with -d being analogical); Old Church Slavonic taj ‘secretly’, tajǫ, tajiti ‘to conceal’, tatь ‘thief’; Hittite tajezzi, tajazzi ‘to steal’.

Ref : WP. II 610, Trautmann 313, Vasmer 3, 69.

Page : 1010

PIET : 2544

1872. stāi-, stī̆-, sti̯-ā-

English : ‘to condense, press together’

German : ‘verdichten, zusammendrängen, stopfen; sich verdichten, gerinnen, stocken’

Comments: Related is stĕib(h)-, stĕip- ‘pole, rod,’ etc.

Derivative: stĭ-i̯ā ‘something dense,’ stī-mo-, stĭ-ro- ‘dense’.

Material: Sanskrit styā́yatē ‘coagulates, hardens’, participle styāna-; (grammatically) prastīma- ‘crowded, heaped’, stīmá- ‘sluggish’ (literally ‘stagnant’), viṣṭīmín- referring to the cunnus, stíyā f. ‘stagnant, still water’, stimita- ‘heavy, sluggish, immobile, wet’; Avestan stā(y)- ‘heap, mass’;

Greek στέᾱρ, στέᾱτος ‘standing fat, tallow’ (stāi̯r̥); Homeric ἀγχι-στῖνος ‘closely pressed together’ (compare Sanskrit styā-na-); στῖα f., στῖον n. ‘small stone’; στίλη ‘drop’ (compare Latin stīria, stīlla);

Latin stīria ‘frozen drop, icicle’, diminutive stīlla ‘drop’ (stīr[e]lā);

New Icelandic stīrur ‘stiffness in the eyes’, Norwegian stīra, Old Icelandic stira, Danish Swedish stirra ‘to stare’, East Frisian stīr ‘stiff, rigid’, New High German stier, stieren; Lithuanian styrstù, stỹrti ‘to stiffen’, stýrau, -oti ‘to stand stiffly and awkwardly’;

Old Icelandic stīm n. ‘unrest, noise’, Norwegian stīm ‘school of fish’, Middle High German stīm, steim ‘colorful crowd, commotion’;

Gothic stains, Old Icelandic steinn, Anglo-Saxon stān, Old High German stein ‘stone’;

Old Church Slavonic sténa ‘wall, rampart’, stěnьnъ ‘stonelike’;

Perhaps also Old Icelandic stī n. ‘stall’, stīa ‘to enclose’, Anglo-Saxon stig, stī ‘pigsty; hall’, Middle Dutch stege ‘pen for animals’, Old High German stīga, Middle High German stīge, stīje ‘stall or slatted enclosure for small livestock’;

Lithuanian stìngti ‘to coagulate’, Latvian stingt ‘to become compact’, stingrs ‘tight, rigid, cohesive, taut, stiff’;

In connection with Latin timeō ‘I fear myself’, etc., see WH. II 682.

Ref : WP. II 610 f., WH. II 595;

See also : s. auch steu̯ə- S. 1035.

Pages : 1010-1011

PIET : 2545

1873. stāk-, stek-

English : ‘to stand; to put’

German : ‘stehen, stellen; stehend, Ständer = aufrecht stehender Pfahl’

Comments: Expansion of stā- ‘to stand’.

Derivative: stok-lo- ‘firm’.

Material: Sanskrit stákati ‘stands firm, resists’, Avestan staxta- ‘firm, strong’, staxra- ‘strong, firm; especially from winter frost: severe’; Umbrian stakaz ‘established’.

Old High German stahal n. m., Old Icelandic stāl n. (derived from Old High German stehli, Anglo-Saxon stiele n.) ‘steel’ (connected to Old Prussian staclan ‘steel’), Germanic stahla- likely equivalent to Avestan staxra-, Indo-European stóklo-;

Old Icelandic stagl n. ‘wheel used for executions’, Norwegian stagle ‘stake’, staga ‘to walk stiffly’, Old Icelandic stag n., Anglo-Saxon stæg n. ‘rope’ (‘the tightly stretched one’);

With a different meaning ('to stop, to become short'), Old Icelandic stakka f. ‘stump’, stakkaðr, stǫkuttr ‘short’, Danish stak-aandet ‘short-winded’; Lithuanian stokà ‘lack’, stokstù, stõkti ‘to begin to lack’.

Ref : WP. II 611, WH. II 585.

Page : 1011

PIET : 2547

1874. steb(h)- und stēb(h)- : stəbh-, nasalized stemb(h)-; step- (auch stēp-), nasalized stemp-; nominal stəbho-s, stemb(h)ro-s, stomb(h)o-s

English : ‘post, pillar, stump; to support’, etc.

German : Bedeutungsumfang: ‘Pfosten, Pfeiler, Stamm, Baumstumpf (auch ‘Busch, Büschel’); verbal: ‘stützen, versteifen, feststellen, anhalten, (auch ‘hemmen’), (auf)stampfen, treten (Tritt, Stufe, Fußspur); beschimpfen (steif und herausfordernd dastehen; prahlen), staunen (aus erstarrt dastehen)’

Comments: A relationship to stā- 'to stand' is possible.

Material: Root form with -b:

Sanskrit stábaka- m. n. 'bunch', stambá- m. 'bush, bunch' (= Lithuanian stámbas 'cabbage stalk');

Greek στέμβω 'to trample, to mistreat, to insult', στεμβάζειν · λοιδορεῖν, Hesychius στόβος m. 'to scold, boast', στοβέω, στοβάζω 'to insult';

Old Saxon Pret. stōp 'tread firmly on', Anglo-Saxon stæppan (steppan), stōp 'to step firmly, to stride', Old High German stepfen and stapfōn 'to step firmly, to walk firmly', along with the causative Anglo-Saxon stǣpan 'to dedicate', Old High German (Hildebrandslied) stoptun tosamane 'to let them tread together';

Middle Dutch stappe, Old High German stapf, stapfo (stāffo) 'tread, footstep' (Germanic stapp-);

Old Icelandic stǫpull m. 'post, pillar, tower', Old Frisian stapul 'upright block; crown of a tooth', Anglo-Saxon stapol m. 'trunk, post, column', Middle Dutch stapel m. 'column, support, stacked heap, stacking place' (which led to New High German Stapel), Old High German stapfal, staffal 'foundation, step, stage';

New High German Staffel 'rung of a ladder, stair landing'; Old Saxon stōpo m. 'step, footstep', Anglo-Saxon stōpel the same, Old High German stuoffa, stuofa, New High German Stufe, Middle High German stüefe 'firm, strong'; Anglo-Saxon stǣpe, stepe, Pl. stapas 'step, stage', Old Frisian stepe the same,

Old Icelandic stapi m. 'high and steep rock'; Old Frisian stēpa 'to contribute' (denominative from:) Old Frisian ield-stōpe 'contribution; wergeld', Old High German stuopfa the same (Old Church Slavonic staръ 'stirrup' derived from Germanic);

Nasalized Old New Dutch stamp, Old High German stampf m. 'tool for pounding', (Old Church Slavonic stopa 'mortar' derived from Germanic), from which Old Icelandic stappa 'to push, stamp, crush' comes, Anglo-Saxon stempan 'to crush in a mortar' (English stamp also 'to imprint');

Middle High German stempfen and Old High German stampfōn, Middle High German stampfen 'to thump, beat, impress' and further Middle Dutch stempel, Old High German stempfil 'stamp, pestle'; Middle Dutch stump m. 'tree stump; adj. 'blunt, dull', Old High German stumpf m. 'stump, stub, tree stump'; adj. 'blunt, mutilated, abbreviated';

Additionally, problematic Middle Irish sibal 'a walking, marching' (stebulo-).

Root form with -bh-:

Sanskrit stabhnáti, stabhnṓti, stambhatē, -ti 'to support, to restrain', Med. 'to become stiff, to harden', stabhitá- 'supported', stabdha- 'stiff, rigid; arrogant', causative stambhayati, -te 'to make fixed, to stiffen, to paralyze, to stop, to suppress', stambha- m. 'post, pillar; restraint, paralysis; arrogance', (cf. New Persian sitamba 'violent, quarrelsome'), stambhanam 'support, holding, restraint' = Avestan stəmbana- 'support', Avestan stawra- 'firm';

New Persian sitabr, istabr 'strong, mighty'; Vedic stabhūyán, stabhūyámāna- 'not moving from the spot, immovable', Old Persian stambava 'resist! stand up!' (Indo-Iranian stambhau-);

Greek ἀστεμφής 'unshaken' (literally 'who cannot be pressed'), στέμφυλα n. pl. 'pressed olives or grapes', σταφυλή 'grape, vine; uvula', σταφύλη 'plumb bob';

Middle Irish sab f. 'shaft, pillar, rod' (stəb[h]ā); semmor 'clover' (stemb[h]ro-);

Old Icelandic stefja (staƀjan) 'to hinder', stefna 'to pile up' (to make stiff, to bring to a standstill), Old High German stabēn 'to be stiff, rigid', East Frisian staf 'stiff, lame'; Gothic stafs (Nom. Pl. stabeis) στοιχεῖα 'letters' (instruction through runic sticks);

Old Icelandic stafr 'staff, support, letter', Anglo-Saxon stæf 'staff, letter', Old High German Middle High German stap (-b-) 'stick, support, staff'; Swedish and Danish staver 'fence post' (cf. Old Church Slavonic stoborъ, Lithuanian stãbaras); Old Frisian stef 'staff';

Old Icelandic stef n. (stabja-), stefna f. (staƀanjōn-) 'specific, fixed time, etc.', Anglo-Saxon stefn, stemm m. 'time, occasion, period'; Old Icelandic stafn n. 'stem, gable of a house', Old Saxon stam n. 'stem', Anglo-Saxon stefn, stemn m. 'stem, root, gable'; Old High German stam (-mm-) 'tree trunk, lineage', New High German Stamm (a merging of staƀ-na- with stam-na-: Old Irish tamun 'tree trunk');

Nasalized Old High German stumbal 'cut-off piece, stub', stumbilōn 'to mutilate'; Old Frisian stemblinge 'mutilation'.

Lithuanian steḿbti 'to set a sprout', steḿbras, stembrỹs 'stem' (= Middle Irish semmor), stiḿbras 'tail stump, stub', Žemaitian stámbris 'stem', Lithuanian stambùs 'coarse, grainy', stámbas 'cabbage stalk', Latvian stuobrs 'stalk, reed'; Lithuanian stebulẽ f. 'hub'.

Latvian stebe 'mast', Russian stebátь, Little Russian stebnuty 'to whip; to step, to sew'; stabýti, stabdýti 'to bring to a stop', stãbas 'post, shock wave', Old Lithuanian stabas 'idol' (a stake revered as divine), Latvian stabs 'pillar, column', Old Prussian stabis m. 'stone', stabni f. '(stone) oven', Lithuanian stãbaras 'dry branch', Old Church Slavonic stoborъ 'column'; with the meaning 'to be amazed': Lithuanian stebė́tis.

Root form with -p-:

Sanskrit in the causative sthāpáyāmi 'to set, to establish';

Old Church Slavonic stopa 'footstep', stepenь 'step', Old Lithuanian stapýtis 'to remain standing', Lithuanian stẽpas 'shock wave', stapìnti 'to erect a pen';

Old Church Slavonic stǫpiti, stǫpati 'to step'.

Ref : WP. II 623 ff., Trautmann 280, 284, Kniper Nasalpräs. 195 ff., Vasmer 3, 16, 19, 35.

Pages : 1011-1013

PIET : 1061

1875. (s)teg-1

English : ‘to cover’

German : ‘decken’

Derivative: (s)tegos- n. 'roof, house', (s)teg-to- 'covered', togā 'covering'.

Material: Sanskrit sthagati (unattested), sthagayati 'to cover, to conceal'; Greek στέγω 'to cover, to protect', στέγος, τέγος n.

(= Old Irish tech), στέγη, τέγη f. 'roof, house', στεγανός 'covering, shielding; covered, hidden', στεγνός 'covering, protecting; covered, closed; compact, solid, dense' (also relates to the meaning of tegu- 'thick'), στεκτικός 'covering, protecting';

Latin tegō, -ere 'to cover, to conceal', tēctum 'roof' (= στεκτός), tegulum 'cover, roof, shell', teges, -etis 'cover, mat', tēgula 'roof tile', toga 'toga'; Umbrian tehteřim 'roofing material, covering'.

Note by Andi Zeneli:

Albanian tjegulla 'roof tile' a Latin loanword.

Old Irish tech (neutral -es stem = Greek τέγος), Old Welsh tig, New Welsh ty, Old Cornish ti 'house', Old Breton bou-tig 'cow shed' (with unclear Brittonic origin); Plural Old Welsh te, New Welsh tai, also seen in Old Irish teg-lach 'household', Welsh teulu, Old Cornish teilu 'family' (tego-slougo-).

Old Irish -tuigiur 'I cover' = Old High German decchiu; tuige 'straw' (tog̯i̯ā), imthuge 'covering, clothing'; Welsh am-do 'garment, wrapping', Old Irish ētach 'clothing', Welsh Cornish to 'roof', Welsh toï 'to cover'.

Old Icelandic þekja 'to cover', Anglo-Saxon þeccan 'to cover', Old High German decchen 'to cover' (iterative togēi̯ō = Old Irish tuigiur, influenced by Indo-European tegō);

Old Icelandic þak, Anglo-Saxon ðæc, Old High German dah n. 'roof'; Old Icelandic þekja 'roof', Old High German decchi 'cover, roof'; Anglo-Saxon þecen,

Old Saxon thecina the same, along with Old Icelandic staka, stakka f. 'hide, skin'; (without the -s- in Norwegian dialect taka 'pigskin').

A lengthened grade Lithuanian stíegiu stíegti 'to cover with a roof', Old Prussian steege 'shed', Lithuanian stíegtojas 'roofer', with ablaut stógas = Old Prussian stogis 'roof'; possibly Russian-Church Slavonic stogъ m. 'haystack, heap'.

Note by Andi Zeneli:

Albanian shtog ‘elder (tree) (Sambucus)’, shtagë f (plural shtaga, definite shtaga, definite plural shtagat) ‘pole, stick’

Ref : WP. II 621 f., WH. II 654 f., Trautmann 288.

Pages : 1013-1014

PIET : 2563

1876. (s)teg-2

English : ‘pole, stick, beam’

German : ‘Stange, Pfahl, Stock, Knüttel, Balken’

Comments: See also under steig- 'to stab'.

Material: Armenian tʿakn, Gen. tʿakan 'mallet, hammer, club', tʿakałak, tʿakałał 'capitello, architrave';

Latin tīgnum (tegnom) 'timber, beam';

Old Icelandic stjaki ‘stake, pole’ = Old High German stehho ‘club, stake, stick, peg’; (with expressive gemination stekko): Old Swedish staki ‘pole, spear’, Anglo-Saxon staca ‘same’, Middle Dutch stake ‘same’, Old High German stach ‘spike deer’.

Danish stak ‘abject, branch’; denominative Old Icelandic stjaka ‘to push’, staka ‘to push, to fall’, Middle Dutch staken ‘to push’; Gothic hleiþra-stakeins ‘inserting tents’;

from the image of the pole derived is Norwegian dialect staka, stjaka ‘to walk stiffly, to stumble’, New Dutch stakern ‘same’.

Old Icelandic stakkr ‘haystack’, Middle Dutch stak ‘sloping dam made of poles and twigs’ (: Old Church Slavonic stogъ ‘haystack’);

Lithuanian stãgaras, stegerỹs ‘dry long stem’, Latvian stēga f., stēgs m. ‘long pole, long stick, spear’; stega f. ‘penis’.

Old Church Slavonic stežerъ ‘stake’, Russian stožár ‘pole’, Slovenian stę̑žja, stǫ̑žje ‘haystack pole’, Serbian stȍžêr ‘tree on the threshing floor’, Old Sorbian sćěžor ‘mast’; Old Church Slavonic stogъ ‘haystack’; stěgъ ‘flag’; derived from Old Church Slavonic stьgno under (s)teig$^{w}$-.

Ref : WP. II 613, 622, Trautmann 285, Vasmer 3, 16 f.

Page : 1014

PIET : 1060

1877. stegh-, nasalization stengh-

English : ‘to stick; pole, stalk’, etc.

German : ‘stechen; Stange, Halm, Spitzes, Steifes’

Material: Greek στόχος ‘the set target, conjecture’ (στοχάζομαι ‘to aim, investigate, guess’); Swedish stagg (Germanic stagga-) ‘stiff and prickly grass’, dialect ‘abject, stickleback (fish)’, related to staggian- ‘to equip with a thorn = to equip with a penis’ in Old Icelandic steggi m. ‘prick’.

New Icelandic auch ‘tomcat’ (late Anglo-Saxon stagga m., English stag ‘the adult male deer’, English dialect auch ‘male’, derived from the Nord.); Prussian-Lithuanian stegė, stegis ‘stickleback’, Latvian staga(i)s ‘a spiny fish’, stage ‘alant’ (also stagi ‘a herb eaten like cabbage’).

Nasalized: Greek στόνυξ, -υχος (formed after ὄνυχ- ‘sharp tip’), στόνυξι · κέρασι Hesychius; στάχῦς, -υος (also ἄσταχυς) m. ‘ear’ (α = n̥).

Old Icelandic stinga, stakk, Anglo-Saxon stingan ‘to pierce’; Gothic usstagg ‘take out, stick out!’; Old High German stanga, Old Icelandic stǫng ‘stick, pole, stake’, Anglo-Saxon steng (stangi-) same, Dutch steng (stangiō[n]-) same, Old High German stengil ‘stem’; ablaut Old High German stungen ‘to sting’.

Church Slavonic ostegъ, Serbian-Church Slavonic ostežь ‘clothing, cloak’; Russian stegátь, stegnútь ‘to stitch, to sew, to whip’, stëžka ‘seam’ (e in a closed syllable derived from ь and transferred from stegátь); Czech steh, Polish ść́ieg, ść́ig ‘stitch’.

Here as ‘to stiffen,’ with the intonation of a heavy base: Lithuanian sténg-iu, -ti ‘to strain oneself,’ reflexive ‘to resist,’ stangùs ‘stubborn.’

Ref : WP. II 622 f., Vasmer 3, 9, Trautmann 285.

Pages : 1014-1015

PIET : 1544

1878. (s)tei-

English : ‘sharp, spike’

German : ‘spitzig’

Derivative: st(o)i-lo- ‘tip’

Material: Avestan staēra- ‘mountain peak’ hapax legomenon, taēra- ‘mountain peak, summit’ (likely from stoi-lo-, so that the full form is: ) Latin stilus ‘pointed stake, stem, stylus for writing’; with formative -mo-: Latin sti-mu-lus ‘thorn’; also Latin stīva (and stēva in Romance languages) ‘plow tail’ as stei-u̯ā compared with Sanskrit tīvrá- ‘intense, sharp,’ which could derive from ‘pointed, piercing’;

For Old High German Old Saxon stil etc., see Frings Germania Romana 180 f.

Ref : WP. II 612, WH. II 592.

Page : 1015

PIET : 2550

1879. stĕib(h)-, stī̆b(h)-, stĕip-, stī̆p-

English : ‘pole, stick; stiff’

German : ‘Stange, Stecken; steif’ und ‘zusammendrängen’ usw.

Derivative: stīpo- ‘stiff’

Material:

1. stĕib(h)-, stī̆b(h)-: Sanskrit stibhi- m. ‘panicle, tuft’; Greek στιφρός ‘dense (crowded), firm, strong’, στῖφος n. ‘crowded mass, heap’;

Armenian stēp ‘frequent’, as a noun ‘strength, force’, stipem ‘press, force’; Greek στείβω ‘make dense, press firm, tread’, στιπτός ‘firm, compact’, στιβαρός same meaning, στίβος m. ‘the trodden path’, στιβάς, -άδος ‘bed of straw or similar’, στοιβή ‘the stuffing, padding’, στοιβάζω ‘heap up’, στῖβη ‘heap’;

Old Church Slavonic stьblъ, stьblo (Russian stébelь) ‘stem’, stьblije ‘stalk’; Lithuanian stáibiai ‘shins’, stíebas ‘stick, pillar, mast’, Latvian stiba ‘rod, stick’, Old Prussian stibinis ‘sled runner’, Lithuanian stībis ‘male member’: Lithuanian stiẽbtis ‘to stand up tall’, Latvian stibt ‘to become numb’, Lithuanian stíebas ‘stick, pillar, mast’, Latvian stìebrs ‘rush’.

2. stĕip-, stī̆p-: Latin stīpes, -itis m. ‘stake, trunk, pole’, stīpō, -āre ‘to press together densely, to heap together, to stuff tightly’, obstīpus ‘leaning sideways’;

with ĭ: stipula f. ‘stalk, straw’; unclear are stips, stipis ‘money, gift, donation’; stī̆pendium ‘soldier's pay, tax, tribute, salary’ (stipi-pendiom), stipulor, -ārī ‘to stipulate’; Umbrian steplatu, stiplato ‘stipulātō’;

Greek proper name Στῖπων from στῖπος = Old English stīf, Middle High German (originally Middle Dutch) stīf ‘stiff, upright’, alongside Old Frisian stef; Middle Low German stīvele ‘support’, Middle High German stīvel same meaning, Old Icelandic stīfla ‘to dam up’ (from which English stifle ‘to suffocate’); with Germanic p: Dutch stīpel, stīper ‘supporting wood’, Frisian stīpe ‘stake’, English stipe ‘stem’; Middle Low German stip, stippe ‘dot, spot’, stippen ‘to dot, embroider’, Middle High German steppen ‘to sew in rows, embroider’, New High German steppen; Middle Low German stift ‘small nail, pin’, Old High German

steft ‘point, thorn, pin’; unclear are Gothic stiftōn ‘to build’, Old High German and Middle High German stiften ‘to establish, found, build, instigate’, New High German stiften;

Lithuanian stimpù, stìpti ‘to become stiff, to die’, stiprùs ‘strong, powerful’, plural stipinaĩ ‘support on a sled’, Latvian stipt ‘to become stiff’, with ablaut Lithuanian stiẽpti, Latvian stiept ‘to stretch’; Old Prussian postippin ‘whole’.

Ref : WP. II 646 f., WH. II 593 ff., Trautmann 287, Vasmer 3, 7;

See also : zu stāi- S. 1010.

Pages : 1015-1016

PIET : 2589

1880. (s)teig-

English : ‘to stick; sharp’

German : ‘stechen; spitz’

Comments: Extension of stei- the same

Derivative: (s)tig-to- ‘stitched’

Material: Sanskrit tējatē ‘is sharp, sharpens’, tējáyati ‘sharpens, pricks’, tiktá- ‘sharp, bitter’, tigmá- ‘pointed, sharp’, tḗjas- n. ‘sharpness, edge, brightness’, tḗjana-m ‘the act of sharpening, igniting; point, arrowhead, reed shaft, arrow shaft’, with the collective tējanī́ f. ‘braid or bundle of reeds, straw, etc.’

Avestan taēɣa-, taēža- ‘sharp; m. sharpness’, tiɣra-, Old Persian tigra- ‘pointed’; Afghan tērə ‘sharp, pointed’ (taigra-); Avestan tiži- same, tiɣri- ‘arrow’ etc., New Persian tēɣ ‘tip, sword’ (Armenian loanword tēg ‘spear’), tēz ‘sharp’, tēj ‘arrow’.

without initial sound. s - also Germanic þĭ̄hstila- ‘thistle’ (cf. the s-stem Sanskrit Sanskrit tḗjas-) in Old Icelandic þistill, Anglo-Saxon ðistel, Old High German distil and Norwegian tīstel, East Frisian dīssel ‘thistle’ and perhaps Old Welsh tigom ‘naevi’ (‘point, spot’ from ‘sting’, cf. Greek στίγμα).

Greek στίζω ‘to prick, to tattoo’, στίγμα ‘sting, point’, στικτός ‘spotted’ (‘stitched’);

Latin īnstīgō, -āre ‘to incite, to stimulate, to provoke, to prick up’.

Nasalized īnstinguō ‘to incite’, interstinguō ‘to sprinkle (furnish) here and there with something’, distinguō ‘(prick, poke apart) to distinguish’ (-uō similar to unguō etc.), Umbrian anstintu ‘distinct’;

Latin stinguō, -ere ‘to extinguish’ (from the action of pricking apart burning logs).

Middle Irish tiug- (tigu-) ‘last’, Old Welsh guotig, Welsh wedi ‘after’ (‘behind the end’), Old Irish tigernae ‘lord’, Gaulish Tigernum castrum, Welsh teyrn ‘ruler’ (often influenced by tegos ‘house’); Breton stec’h ‘sheaf’ (stikkā); Breton stiogen ‘ink snail’ from stiog derived from stigākā (vgl. Loth RC. 43, 156).

Gothic stiks ‘stitch, point’, Old High German stih, Old Saxon stiki, Middle Dutch steke, Anglo-Saxon stice m. ‘same’; stician ‘to stab’; intransitive ‘to stick, to remain fixed’,

Middle Dutch sticken ‘to stab, to stick, to ignite, to suffocate’, Old High German sticken ‘to stab, to stick’, ir-sticken ‘to suffocate’, Old High German steckēn ‘to remain stuck’, New High German stecken (stikkēn equivalent to ‘to be nailed’); Old Icelandic steikja ‘to roast’ (literally ‘to stick on a spit’; related are steikr ‘roast’, stikna ‘to be roasted’).

with ablaut derailment: Old Saxon stëkan ‘to fasten, to adhere’, Old High German stëhhan, New High German stechen, causative stakjan in Old High German stecken ‘to fasten (by means of stitches), to insert’, New High German stecken tr., Gothic staks ‘wound mark, stigma’.

Old High German stahhula ‘thorn’, Old Icelandic stækr ‘stinking, sharp’; this transition into the e-series was favored by the Germanic derivatives of steg- ‘pole’ (e.g., Old Icelandic stjaki m. ‘post’), with which the group Gothic stiks, New High German stechen combined into a new unit; thus, it formally derives from stig-, but with the meaning of steg-: Old Icelandic stika, Old High German stehho ‘stake’ (the latter also equals Old Icelandic stjaki), Old Icelandic stik n. ‘stake’.

Mit kk: Old Icelandic stikka ‘stake, pole’, Anglo-Saxon sticca m. ‘stake, spoon’, Old Saxon stekko ‘stake, post’, Old High German stecko ‘stake’.

Other terms for stig- include: Old Icelandic stikill ‘tip’, Anglo-Saxon sticel(s) m. ‘thorn’, Middle Dutch stekel, Old High German stihhil ‘thorn’, New High German

Stichel; Gothic stikls, Old High German stehhal ‘cup’ as ‘a vessel tapering to a point at the bottom for sticking into the ground’.

Old Saxon stekal ‘rough, stony’, Middle Dutch stekel ‘devious’, Anglo-Saxon sticol ‘steep, high’, Old High German stehhal, Middle High German stechel, stichel, stickel ‘steep’ as ‘the soles of the feet pricking, full of sharp stones’;

Latvian stigt ‘to sink in’, Lithuanian stingù stigaũ, stìgti und stýgau, -oti ‘to remain calm in one place (to get stuck)’; possibly related to (s)teig$^{w}$h-.

Ref : WP. II 612 ff., Wissmann Nomina Postverb. 86 f., 191, Vasmer 3, 8;

See also : s. unter (s)teg-2.

Pages : 1016-1017

PIET : 2551

1881. steigh-

English : ‘to march, ascend’

German : ‘schreiten, steigen’

Derivative: st(o)igho-, stigh-tā ‘path’

Material: Sanskrit stighnōti ‘ascends’ (Dhātup.), Vedic pra-stighnuyāt optative present ‘may he ascend’, ati-ṣṭigham infinitive ‘to surpass, master’;

Greek στείχω ‘I stride, go’, στίξ, genitive στιχός, plural στίχες, -ας ‘row, line’, Attic στίχος ‘row, line, verse’, στιχᾶσθαι ‘to go or come in close rows side by side or one behind the other’, στοῖχος ‘row, line’;

Albanian shtek, shteg-u ‘passage, entrance, path, hair parting’ (= στοῖχος);

Old Irish tīagu ‘I stride, go’, techt f. ‘the going, the messenger’, Welsh taith ‘journey’ = Breton tiz ‘haste’ ([s]tiktā), Welsh mor-dwy ‘sea voyage’ ([s]teigho-) etc.;

Gothic steigan, Old Icelandic stīga, Old English, Old High German stīgan ‘to ascend’ (= Greek στείχω); Old High German stīg ‘path, trail, step’, Old Icelandic stīgr ‘footpath’; Gothic staiga ‘path, way’, Old High German steiga ‘steep path’;

Old High German steg m. ‘footbridge, small bridge’; Old Icelandic stigi m. ‘stair, ladder’, stig n. ‘step’, Old English stige ‘the act of ascending or descending’, Old High German stega ‘step, staircase, ladder’ (Old High German stiega, New High German Stiege with ē, thus probably from stēighā); Old English stæger f. ‘staircase’ (English stair), Middle Dutch steiger ‘steep’, Dutch ‘loading place, scaffold’, Old Icelandic steigur-ligr ‘steep, upright’; Old Icelandic stētt f. ‘footprint, stepping stone, path, position, rank’, stēttr m. same meaning (: Welsh taith), Old Icelandic stētta ‘to support, help’, Old English stihtan, stihtian (‘to set on a base =) to arrange, order’, Old Frankish stihtan (= Old High German stiftan) etc.;

Lithuanian staigà adv. ‘suddenly’, staigùs ‘intense, quick-tempered’, staigaũs, -ýtis and steigiúos, steĩgtis ‘to hurry, to strive’; Latvian stèidzu(ôs), stèigt(iês) ‘to hurry’, staĩgât ‘to wander’, stiga ‘path’; Old Church Slavonic stignǫ ‘I come’, stьdza, stьza ‘footpath, road’, stьgna ‘road’.

Ref : WP. II 614 f., Trautmann 285 f.

Pages : 1017-1018

PIET : 2553

1882. (s)teig$^{w}$-

English : ‘shoulder, arm, hip’

German : ‘Schulter, Arm, Schenkel’

Material: Armenian tʿēkn, Gen. tʿikan ‘shoulder, armpit; arm’, Pl. tʿitunkʿ ‘shoulders; back; rear, side of a building, etc.’ (toig$^{w}$-no-);

Celtic toibos from toig$^{w}$-os- in Old Irish tōeb, tōib n., Welsh Cornish Breton tu ‘side’;

Old Church Slavonic stьgno ‘femur’, Slovene stégno ‘thigh’, Russian stegnó ‘hip, loin; thigh’.

Ref : WP. II 614; anders Vasmer 3, 8 (zu steg-2).

Page : 1018

PIET : 1129

1883. (s)teig$^{w}$h-

English : ‘to await patiently’

German : ‘ausharren, ruhig verweilen’

Material: Sanskrit títikṣatē ‘endures, tolerates’, titikṣā ‘patient endurance, perseverance, patience’; Gothic stiwithi ‘patience’; related Latvian stigt, see also p. 1017.

Ref : WP. II 615.

Page : 1018

PIET : 2554

1884. (s)tel-1

English : ‘to let flow; to urinate’

German : ‘fließen lassen, harnen’

Material: Greek σταλάσσω, Attic -ττω ‘to let drip; to drip, to drop’ (likely analogous to -άζω), στάλαγμα ‘drop’, σταλαγμός ‘the dripping, drop’, late σταλάω ‘σταλάσσω’; τέλμα n. ‘puddle, swamp, mud, mortar’ (borrowed from Armenian tełm, tiłm ‘mud, dung’).

English stale ‘urine’, to stale ‘to urinate’, Middle Dutch stal ‘urine of horses’, Middle Dutch New High German stallen ‘to urinate’ (from horses, also from people in Swiss usage); unclear Middle Breton staut, New Breton staot ‘urine’ (stalto-);

A ĝ(h)-expansion perhaps in Lithuanian įteĨžti ‘to soak, to pour in’, intransitive ištiĨžti ‘to become soaked’, ablaut tuĨžti ‘to become damp’; Proto Slavic tъlstъ ‘swollen, thick’ in Old Church Slavonic tlъstъ ‘same’, Russian tolstyj ‘thick’.

Note by Andi Zeneli:

Albanian tul ‘fat’

Ref : WP. II 642 f., Trautmann 331 f., Vasmer 3, 117.

Page : 1018

PIET : 3228

1885. stel-2, stelə-

English : ‘broad, to broaden’

German : ‘ausbreiten, flach hinbreiten’

Derivative: stlā-to- ‘broad’

Material: Armenian aṙa-stał (stḷ-no-) ‘roof’, lain ‘broad’ (lai-in, extension of lai- from stlā-to = Latin lātus);

Latin lātus (stlā-to-) ‘broad’, earlier onset in stlatta ‘cargo ship’;

ablauting stlə- in latus, -eris n. ‘side’, later ‘brick’ (if ‘flat stone’), perhaps lāmina ‘thin plate’, if from (s)tlā-menā ‘the spread out’; also Latium, if from (s)tlə-t-iom ‘plain’;

Proto Slavic steljǫ stьlati ‘to spread out’ in Old Church Slavonic po-steljǫ, po-stьlati ‘to lay down’, stelja f. ‘roof’; related Latvian slāju, slāt ‘to load, to pack’.

Ref : WP. II 643, WH. I 755 f., 769 f., 772 f., II 596, Trautmann 286, Vasmer 3, 10;

See also : wohl zu stel-3.

Pages : 1018-1019

PIET : 2583

1886. stel-3

English : ‘to put, place’

German : ‘stellen, aufstellen; stehend, unbeweglich, steif; Ständer, Pfosten, Stamm, Stiel’

Derivative: stēlo- ‘site’, stl̥-no- ‘frame’

Material: Sanskrit sthála-m, sthalī́ ‘elevation, hill, dry land’, sthálā ‘earth fill’, sthálati (Dhātup.) ‘stands’; possibly sthāla-m, sthālī́ ‘vessel, pot’; unclear sthāṇú- ‘standing firm’, noun ‘stump, rod’ (stharnú-, Indo-European st(h)el-nu-);

Armenian stełcanem ‘I create’, stełn, Pl. stełunkʿ ‘trunk, stem, branch’;

Greek στέλλω ‘set in order; arrange, send for; dispatch; equip, dress, complete’, στόλος m. ‘equipment, procession, army march’ and ‘protruding beam, stake, oar handle, etc.’, στολή f. ‘armor, clothing, equipment, army march’; στολίζω ‘arrange, finalize, equip’, στελεᾱ́ f. ‘handle of the axe’, later στελεόν n., Homeric στελεϊ-ή, -όν same, Attic στελεός m. same, στέλεχος n. ‘trunk, stump; puffin’; Lesbian-Thessalian στάλλα, Doric στᾶλᾱ, Attic στήλη ‘column’ (stl̥-nā, cf. Old High German stollo); perhaps στάλιξ(ă) ‘stake for tying hunting nets’;

Albanian shtjelj (stel-nō) ‘to twist in’;

Latin stolidus ‘stupid, foolish, uneducated’, stultus ‘foolish’, stolō, -ōnis ‘root shoot’ (literally ‘stick, stem’);

Latin locus, Old Latin stlocus ‘place’ (stlo-ko-); īlicō ‘on the spot’ (en-stlokōd);

Old Icelandic stjǫlr ‘tail’, Norwegian stjøl ‘stem, handle’, Anglo-Saxon stela m. ‘plant stem’, ablauting Middle English stall ‘plant stem, ladder rung, handle’, Middle Dutch stale, stal ‘post; foot’; Old Icelandic stāl n. ‘haystack, heap’, Anglo-Saxon stǣl ‘place, position’ (stēlā); Vandalic personal name Stilico = New High German Stilka;

Old Icelandic stallr (stolnos) ‘frame, altar, manger, shed’, Anglo-Saxon steall ‘position, place, stall’, Old High German Middle High German stal (-ll-) ‘dwelling, place, stall’; derived Old High German stellen ‘to set, establish, arrange’, Old Saxon stellian, Anglo-Saxon stellen ‘to put, place’; Old Icelandic stallra ‘to remain standing, to halt’;

Old Saxon stollo ‘foot structure’, Old High German stollo, Middle High German stolle ‘support, frame, post, foot of a chair’, New High German Stolle, Stollen (Indo-European stl̥n-, cf. Greek στήλη and the ablauting Old Icelandic stallr ‘frame’);

Old Saxon Old High German stilli ‘still, calm’, Anglo-Saxon stille same (stel-ni-); Old Icelandic stilla ‘to soothe, arrange, outsmart’, Old Saxon gistillian ‘to soothe’, Anglo-Saxon stillan ‘to soothe, calm down’, intransitive ‘to become calm’, Old High German New High German stillen ‘to make calm’;

Icelandic stālmi, Norwegian stalme m. ‘the state of swelling of the udder’, Swedish stolm ‘stubble’ (: Latvian stuĵms); Norwegian stalma, stolma ‘to oozing’.

Old Prussian stallīt ‘to stand’; Latvian stuĵms ‘tree stump; limb, arm, leg’;

as s-less variants, tel- ‘to be still’ (see there).

Extended root forms:

stelb-, stelp-; stelbo- ‘post’:

Old New Dutch stelpōn ‘to stagnate’, Dutch stelpen ‘to soothe, restrain’, New High German (New Dutch) stelpen ‘to stop blood flow’;

Middle Dutch stalpen ‘to stagnate’, stolpe ‘lard and other types of fat’ (‘hardened’); Old Icelandic stolpi, Middle English stulpe, Middle Dutch stolpe ‘beam, post’; Middle Dutch stülpen ‘to invert, turn over’, stulpe ‘top, pot lid’; Norwegian stolpa ‘to walk with stiff and long steps’, New High German (New Dutch) stolpern and similar.

Lithuanian stalbúotis ‘to remain standing’, stelbúotis ‘to become dumb’, ablauting Latvian stuĩbs ‘stupefied, stunned’, stùlbs ‘post’, ablauting stiĩbs ‘shin’; Old Church Slavonic stlъba ‘step’, Russian stolb ‘pillar, post’;

With p: Lithuanian stuĨpas, Latvian stùlps, Old Church Slavonic stlъръ ‘column, tower’, Russian stolp;

a nasalized root form stlemb- likely in Latin stlembus ‘heavy, slow’.

steld-:

Sanskrit at most in sthaḍu- m. ‘hump, bump’;

Old High German stëlza, Middle Dutch stelte, Swedish stylta, Middle English stilte ‘stilt’, English stilt; New Dutch stilte ‘pole, stem’, Anglo-Saxon styltan ‘to be astonished’ (to stiffen), East Frisian stoltern ‘to stumble’, Middle High German stolzen, stülzen ‘to limp’, Swedish stulta ‘to stumble’, Middle Dutch stolt ‘stately, proud’, Old High German Middle High German stolz likewise (Middle High German also ‘foolish’);

a dh-present form of stel- in Gothic and-staldan ‘to offer, to provide’, ga-staldan ‘to acquire, to possess’, Anglo-Saxon stealdan ‘to possess’, Old High German (etc.) hagustalt ‘(only possessing a hedge =) day laborer, unmarried man, hagstolt’.

stelg- (also stelk-) nominal (s)tolgo-:

Middle Irish tolg m. f. ‘strength’; Old Swedish stiælke, Norwegian stjelk, stelk and ablauting stalk, English stalk ‘stem, stalk’, Anglo-Saxon stealc ‘high, steep’, Middle Dutch stolkeren ‘to strut’, New Dutch stelkeren, stolkeren ‘to trickle’, also as ‘stiff, to walk’;

Norwegian stalka, stulka ‘to stomp, to creep’, similar to Anglo-Saxon stealcian, English stalk likewise, Old Icelandic stelkr ‘shore plover’; compare Middle Irish ta(i)lc ‘strong’, with k;

Lithuanian steĨgti ‘to stare, to look stiffly’, stalgùs ‘stiff, defiant, proud’, steĨgtis ‘to boast’, possibly also Žemaitian stìlguos ‘to hurry’; due to the meaning, questionable Lithuanian stulgỹn ‘upward’, Old Lithuanian stulginti ‘to lengthen’.

Ref : WP. II 643 ff., WH. I 817 f., II 599, Trautmann 284, 290 f., Vasmer 3, 18.

Pages : 1019-1020

PIET : 2585

1887. stem-

English : ‘to push; to stumble, stutter’

German : ‘stoßen, anstoßen; stottern, stammeln; hemmen’

Comments: only Germanic and Celtic

Material: Old High German gistemōn, gistemēn, Middle High German stemmen ‘to restrain’, Old High German ungistuomi ‘ungovernable’ (not self-controlling), Middle High German gestüeme ‘gentle, quiet’; Gothic stamms ‘stammering’, Old Icelandic stamr likewise ‘hindered, deprived’, Anglo-Saxon stam, Old High German stamm ‘stammering’.

Old Icelandic stama, Old High German stamēn ‘to stammer’, Anglo-Saxon stamor ‘stammering’, Old High German stam(m)al likewise, stamalōn ‘to stammer’; Old Icelandic stemma (stammjan) ‘to stem, to dam, to hinder’, East Frisian stemmen likewise, Middle High German stemmen ‘to make stand, to make stiff; intransitive (of water) to be dammed up’; deeply rooted Old Icelandic stumra ‘to stumble’ (Norwegian also stamra), Middle English stumren, stum(b)len, East Frisian stummeln likewise; Old Saxon, Old Frisian, Old High German stum(m) ‘mute’.

Latvian stuomîtiês ‘to stammer, to stumble, to stop, to rear up, to hesitate’ (stōm), stumt ‘to push’, Lithuanian stumiù, stúmiau, stùmti ‘to push, to shove’, Latvian stuostīt (stamstīti) ‘to push’; reflexive ‘to stutter’.

Ref : WP. II 625 f., Wissmann KZ 62, 141 f.

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PIET : 2567

1888. (s)ten-1

English : ‘to groan’, etc.

German : von lauten Geräuschen: ‘donnern, rauschen, dröhnen, stöhnen’

Derivative: stono-s ‘the groaning’

Material: Sanskrit stánati (= Greek στένω, Anglo-Saxon stenan, Lithuanian stenù), stániti, stanáyati ‘thunders, roars, bellows, crashes’, stanayitnú- m. ‘thunder’, tanayitnú- ‘rumbling, thundering’, tányati (= Aeolic τέννει) ‘rustles, sounds, thunders’, tanyú- ‘rustling, roaring’; Afghan tanā ‘thunder’, New Persian tundar likewise; Sanskrit abhi-ṣṭaná- m. ‘noise’.

Greek στένω ‘to groan, to sigh, to lament,’ Ionic στείνω (= Old Church Slavonic stenjǫ) likewise, στενάζω likewise, στεναγμός ‘the sighing,’ στενάχω likewise, στόνος m. ‘the groaning,’ ἀγά-στονος ‘very groaning’ (Sanskrit abhi-ṣṭaná- ‘the roaring, bellowing,’ Russian ston ‘sigh’), Στέντωρ; Lesbian τέννει · στένει, βρῡ̃χεται Hesychius;

Latin tonō, -āre ‘to thunder; also of other loud sounds’, to-nitrū, tonitrus ‘thunder’; Celtic River name Tanaros (: Old High German donar);

Anglo-Saxon stenan st. V. ‘to groan’; Middle Dutch stenen, Swedish V. likewise (stanjan = Sanskrit stanáyati); Old Icelandic stynja likewise = Middle Dutch stönen (New High German stöhnen); Old Icelandic stynr m. ‘groaning’, Anglo-Saxon gestun n. ‘noise, whirlwind’;

Old Icelandic stanka ‘to groan’, Anglo-Saxon stenecian ‘to wheeze’; Old High German donar ‘thunder’, Anglo-Saxon þunor likewise, Old Icelandic þōrr ‘god of thunder’, Anglo-Saxon ðunian ‘to thunder, to roar, to sigh’;

Lithuanian stenù, -éti ‘to groan, to sigh’, Old Church Slavonic stenjǫ, stenati likewise; Russian stón ‘the groaning’; Old Prussian stint, stīnons Partiz. Perf. Akt. ‘suffered’.

Ref : WP. II 626 f., WH. II 690 f., Trautmann 286.; Vasmer 3, 10, 19.

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PIET : 2568

1889. sten-2

English : ‘narrow’

German : ‘eng, einengen’

Material: Old στενός, Ionic στεινός ‘narrow’ (στεν-ϝό-ς), Homeric τὸ στεῖνος ‘narrowness, a narrow space; crowding, distress (also Attic τὸ στένος)’, στενυγρός ‘narrow’, Στενύ-κληρος (στεν-υ-: στεν-ϝο-); στάνει · (σ)τείνεται · συμβέβυσται Hesychius;

Perhaps related to sten-to- in Old Icelandic stinnr ‘stiff, firm, hard, strong’, Anglo-Saxon stīð, Old Frisian stīth likewise, which Holthausen further connects to Latvian stinte ‘icicle’.

Ref : WP. II 627; Holthausen Aengl. Etym. Wb. 323.

Pages : 1021-1022

PIET : 1076

1890. (s)ter-1, (s)terə- : (s)trē-

English : ‘stiff, immovable; solid’, etc.

German : ‘starr, steif sein, starrer, fester Gegenstand, bes. Pflanzenstamm oder -stengel; steif gehen, stolpern, fallen, stolzieren’

Comments: see also ster- ‘barren’ and ster- ‘stiff plant stem’, further treg- ‘to exert all forces’, strenk- ‘tense’.

Material: A. Greek στερεός (attested also as στερρός from στερεός) ‘rigid, firm, hard’, στέριφος (also ‘barren’, see ster-6 ‘barren’), στερέμνιος; στεῖρα ‘keel beam’, elongated form: στῆρα; τὰ λίθινα πρόθυρα (Hesychius), στηρίζω (Fut. -ξω) ‘to support firmly, to prop’, Med. Pass. ‘to support oneself, to brace oneself’, στῆριγξ, -γγος ‘support’, to which σκηρίπτω ‘to support’, Med. ‘support oneself, prop oneself’, dissimilated from στηρίπτω;

Note by Andi Zeneli:

Albanian shtërzoj ‘to labour, to strain oneself, to exert oneself’

στρηνής, στρηνός ‘hard, sharp, powerful’, στρῆνος n. ‘intense desire, strength, exuberance’, στρηνιᾶν ‘to be exuberant’, στρηνύζω ‘to shout hoarsely’ (in

formative relation to Latin strēnuus), Latin strēnuus ‘full of vigorous activity, busy, brave’; Albanian shterr (ster-n-) ‘to lay dry, to cause to cease’; regarding strēnā ‘good omen’ see WH. II 601; Latin consternō, -āre, also exsternō ‘to disturb, to disconcert’, sternāx ‘timid, stubborn’;

Note by Andi Zeneli:

Albanian -rn- : -rr- phonetic shift identical with Germanic (-rn-): Albanian shterr (ster-n-) ‘to lay dry, to cause to cease’; Old Icelandic stǫrr f. ‘Carex’ (literally ‘the stiffness’)

Welsh trin ‘effort, struggle’ (strēnā);

Germanic stara- ‘rigid, especially of the eye’ in Middle Dutch star m. ‘rigidity of the eye’, Old High German stara-blint, Anglo-Saxon stær(e)blind ‘starblind’, Old Icelandic stara, Anglo-Saxon starian, Old High German starēn ‘to stare’; with -rr- (from -rn-) Old Icelandic stǫrr f. ‘Carex’ (literally ‘the stiffness’), starr (Accusative starran) ‘stiff, rigid, hard’, New High German starr;

Middle High German sterre, New High German Bavarian sterr ‘rigid, stiff’, from which Middle High German starren, sterren ‘to be or become rigid’, New High German erstarren, starren, Norwegian stara and sterra (starrian) ‘to resist, to exert oneself’; sturra- (sturna-) ‘becoming rigid, propping oneself up’ in Gothic and-staúrran ‘to be discontented’;

Old High German stōrren ‘to stand out stiffly, to protrude’, Old High German storro ‘tree stump, block’, New High German störrig, störrisch; Anglo-Saxon stierne ‘serious, hard, strict’, Old High German stornēn ‘to support, to frighten’ (‘stiff, rigid with fright’), sturni ‘stupor’, Swedish sturna ‘to support’;

Old Icelandic stirðr ‘stiff, unyielding, hard, unfriendly’;

Old Prussian stūrnawiskan instrumental singular ‘seriousness’, stūrnawingisku adverb ‘seriously’, stūrni-tickrōms ‘eagerly’; Lithuanian starinù, -ìnti ‘to make stiff’;

Russian starátь sja ‘to struggle’; with ablaut strō- (related to στρη-νής, strē-nuus) and dental formation: Old Church Slavonic strada ‘hard work, labor’, stradati ‘to suffer’; along with Old Church Slavonic strastь ‘suffering’ (strad-tь), Latvian struôstêt ‘to endanger’; with the morpheme -mo- presumably Old Church Slavonic

strьmo ‘steep, inclined’, with ablaut in Polish stromy ‘steep’ (Trautmann 290, Vasmer 3, 25).

1. Guttural extensions:

(s)ter-g- and (s)tre-g-:

Old Icelandic participle storkinn ‘set, rigid’; Gothic ga-staúrknan ‘to become rigid’, Old Icelandic storkna ‘to congeal’, Old High German ki-, er-storchanēn ‘to become rigid, to grow cold’; New High German Tyrolean stork ‘knot, stub of a tree’, Bavarian stork ‘fishing rod’;

Middle High German storch ‘penis’; also (from the stiff gait) Old Icelandic storkr, Anglo-Saxon storc, Old High German stork, storah(h) ‘stork’; (possibly related to Greek τόργος ‘vulture’, literally ‘stiff = large’), see also Tyrolean storke(l)n ‘to stride with long legs’, Thuringian storchen ‘to walk like a stork’, Westphalian storkeln ‘to stumble, to trip’;

Adj. starku- in Anglo-Saxon stearc ‘stiff, strong, stark’, Old High German starc, starah ‘strong, large’, Old Icelandic sterkr, Old Swedish starker ‘strong’, reduced grade Old Icelandic styrkr (sturki-) m. ‘strength’;

Middle Dutch strak (-ck-) ‘stiff, tense, upright; obstinate’, Middle High German strac (-ck-) ‘taut, stretched, straight’: Anglo-Saxon strec, stræc (strǣk) ‘rigid, firm, strong, intense’; denom. (or vice versa, strak post-verbal) Old High German stracchēn ‘to be stretched out’ and strecchan, strecken ‘to stretch out, to make straight’, Anglo-Saxon streccan ‘to stretch out’; compare also treg- ‘to exert force’;

Latvian terglis ‘headstrong, obstinate person’, terglāties ‘to harden oneself to something’;

Lithuanian strė́gti ‘to become rigid, to turn into ice’; uncertain if related to Old Bulgarian strachъ ‘fear’ as strōgso-, see Vasmer 3, 23;

Perhaps based on (s)terg-: Latin tergus, -oris ‘hard back skin of animals, hide, back’ (likely from the hair that is most bristled on the back), tergum ‘same, especially back’, tergīnum ‘leather whip’;

Note by Andi Zeneli:

Τεργέστε - Tergeste, settlement of northern Illyria with Roman theatre, Trieste, Italy

Perhaps related as a nasalized form strenk-, streng-, see there.

(s)ter-k-:

Little Russian storčáty, storčity ‘to protrude, to stare’, torčáti, torčity the same, Czech strčeti, trčeti ‘to stick out, to protrude’.

2. Dental extensions:

(s)tert-, more correctly ster-to- in Welsh serth ‘steep, obscene’, Old Icelandic stirðr ‘stiff’ (see above) and storð ‘grass, green stalk’;

(s)terd-:

Old Icelandic stertr ‘tail’, Anglo-Saxon steort, Old High German sterz ‘tail’, Middle High German also ‘stalk, stem’ (like English start), New High German Sterz; ablaut form Norwegian dialect start ‘stiff branch, blunt’, Middle High German stürzel ‘stalk’;

Old Icelandic upp-stertr ‘proud’, Old Icelandic sterta ‘to stretch’, Middle High German sterzen (also a strong verb) ‘to stick up stiffly, to move quickly’, transitive (also starzen) ‘to stiffly direct upwards’, Middle English sterten ‘to start up, to be startled’, English start; Old Icelandic stirtla ‘to straighten up’;

Anglo-Saxon steartlian ‘to stumble’, English startle ‘to start up in fright’; West Germanic sturtjan, Old High German sturzen, Middle High German stürzen, Middle Dutch storten ‘to tumble, to pour out, to disturb’; Old Frisian stirta ‘to knock over’; Middle High German storzen ‘to swagger’;

Without initial consonant s: Norwegian tart (and start) ‘coccyx’, turt ‘Sonchus alpinus’ (t- from Old Norse þ-), compare Greek τόρδυλον ‘a umbelliferous plant’; Welsh tarddu ‘to break out, to spring forth, to issue’;

(s)terə-d-: Welsh tardd m. ‘eruption, issue, flow’, Cornish tardh ‘dawn (of the day)’, Breton tarz ‘rupture, burst’, tarz-ann-deiz ‘daybreak’ (tr̥̄d-);

With a similar meaning to New High German Sterz, Norwegian (s)tart, related: Lithuanian tursóti ‘to stand with the buttocks extended’, tursėti ‘to stick out the

buttocks’ (turs- from tort-s-) and Old Irish tarr ‘belly’ (tortso-); identical seems to be Irish torrach ‘pregnant’, Welsh torrog of the same meaning, Cornish tor, Old Breton tar, Breton tor, teur, Welsh tor(r) ‘belly, lower abdomen’.

(s)terdh-:

Greek στόρθη Hesychius, στόρθυγξ ‘tip’; possibly related here Welsh tardd as mentioned above;

a nasalization form strend- in the Germanic, e.g., Middle High German strunz ‘stub, lance splinter, coarse fellow’, English dialect to strunt ‘to walk stiffly, splay about’, etc.

3. Labial expansions:

(s)terp-:

Latin stirps ‘the trunk of a tree (figuratively offspring, origin)’;

Lithuanian stiřpti ‘to spring up, to grow’ (literally ‘to tighten’), steřptis ‘to stand one's ground’ (‘to stiffen’), stùrplis ‘the hindquarters of a horse’;

Albanian shterpë ‘infertile’ (see also 6. ster- ‘infertile’); Irish serrach ‘foal’ (referring to the long legs);

Without s-: torpeō, -ēre ‘to be stiff, insensible, numb’ (= Old Bulgarian u-trъpěti or = Russian toropétь); Lithuanian tiřpti ‘to stiffen, to become numb’, Latvian tìrpt likewise;

Serbian-Church Slavonic utrъpěti ‘to stiffen’, Russian térpnutь ‘likewise, also from fear’, Russian - Church Slavonic terpkij ‘harsh’, r. térpkij ‘herb, sour’; Russian toropétь, otoropétь ‘to become unsettled’ (Trautmann Balto-Slavic Wb. 325), Little Russian torópa ‘an immobile person’, Slovak tràp ‘fool’; the meaning ‘stiff, rigid = to endure’ likely underlies Old Church Slavonic trъpěti ‘to suffer’.

Russian terpétь likewise; Proto-Slavic torpiti (Causative) in Czech trápiti, Old Polish tropić ‘to torment’, Russian toropítь ‘to spur on’; as ‘stiff, blunt, from the standpoint of taste’: Old Church Slavonic trъpъkъ ‘bitter, harsh’, Russian térpkij ‘herb, sour’, similar to New Persian turuš ‘sour’ (if derived from tr̥fša-) and New High German derb (see below).

Note by Andi Zeneli:

Albanian Terpo, Tërpo ‘surname’

Partly may derive from (s)terp-, partly from (s)terbh-:

Old Icelandic þiarfr, Anglo-Saxon ðeorf, Old Saxon thervi, Old High German derbi ‘unfermented’, New High German Bavarian derb ‘dry, arid, lean’;

with initial s-: Old Icelandic stjarfi m. ‘work, effort’, stjarfr ‘stiff-mouthed (of horses)’, stirfinn ‘stiff-necked’, starf n. ‘work, striving, office’, starfa ‘to toil’;

Old High German sterban ‘to die’ (‘to stiffen’; see below Middle Irish ussarb); Old Saxon sterƀan, Old Frisian sterva, Anglo-Saxon steorfan likewise (English starve ‘to perish, especially from hunger’); Old High German sterbo, Anglo-Saxon steorfa ‘plague’;

New High German Tyrolean storfn ‘stump, tree stump’, Westphalian storpeln ‘to stumble’ may be based on a root form with b.

strep-:

Lithuanian par-strapìnti ‘to stumble home’, strỹpti ‘to stamp’, stripinỹs, stráipis ‘rung of a ladder’;

Late Middle High German straf (-ff-) ‘tight, strict’, West Flemish strāf (strēpo-) ‘strong, powerful, strict’, East Frisian strabben ‘to behave obstinately’, Middle High German strabbeln ‘to fidget’; Swiss strapfen ‘to pull tight’ (strappōn); likely related to ‘to treat strictly’ is: Old Frisian straffia ‘to contest, to scold’, Middle Dutch straffen, which was borrowed into Middle High German as strāfen, likewise ‘to punish’, strāfe ‘rebuke, reprimand, punishment’.

sterbh-, strebh-:

Greek στέρφνιον · σκληρόν, στερεόν Hesychius (compare also στέριφος, στριφνός below and streibh-), στέρφος, τέρφος, Doric στρέφος ‘skin of animals, hide, leather’; Middle Irish ussarb ‘death’ (uks-sterbhā); Welsh serfyll ‘decayed’ (Loth RC. 43, 147); Middle Irish srebann m. ‘skin’;

Old Church Slavonic u-strabiti ‘to refresh’, Polish postrobić ‘to strengthen’ (Proto-Slavic storbiti); with ablaut Old Russian u-strebe Aor. ‘became ripe’, Church

Slavonic strъblъ ‘healthy, firm’, Russian stérbnutь ‘to stiffen, to perish’, etc. (Trautmann 284 f., Vasmer 3, 11 f.);

Whether the Greek groups from στρεβλός ‘twisted’, στρέφειν ‘to turn’, ablauting στραβός ‘crooked’, στραβών ‘squinting’, στροβέω ‘to spin around’, στροφή ‘turning’, etc., can be explained from a meaning of ‘to pull tight’ (see below New High German bestremmen in this meaning) is highly questionable; it is more likely related to a distinct root streb-, strebh- ‘to turn, to twist’.

stremb-, stremp-:

Middle Dutch strampe(le)n ‘to stomp heavily with the feet’, New High German (actually New Dutch) strampeln, Middle Dutch strumpe(le)n ‘to stumble, to bump into’, and similar; Middle High German strumpf, Middle Dutch strump ‘sock, stub’ (New High German ‘cut-off trousers, sock’), Norwegian dialect strump ‘small wooden bowl, etc.’ (‘hollowed-out tree trunk’, likewise stropp ‘a measure’);

Norwegian dialect stremba ‘to tense; to swell the chest or stomach,’ Icelandic strembinn ‘tight, hard, proud,’ Norwegian dialect stramb ‘sharp smell’; with -mm-: Middle Dutch stram (-mm-) ‘tight, strong, compact, vigorous’ (New High German stramm derived from New Dutch), New High German Bavarian bestremmen, bestrempen ‘to tighten, to constrict’;

Old Prussian strambo ‘stub’, Latvian strìebs and struobs (strambas) ‘stalk, reed’, strumbulis ‘stick’;

Lithuanian straũpas ‘stick’, strampalióti ‘to walk unsteadily (stiffly)’; Latvian strampul(i)s ‘stump, small piece of wood; frozen dung’.

B. strĕi-, steri-:

Anglo-Saxon strīmendi ‘resisting, striving’ (Glossary); English dialect to strime = to stride; Lithuanian strainùs ‘stubborn, obstinate’, pasistraĩnyti ‘to strive, to brace oneself’.

1. With guttural expansion: see streig- ‘stiff’.

2. With dental expansions:

with Indo-European -dh-: Anglo-Saxon strīdan st. V. 'to stride', English to stride, Middle Dutch strīden 'to spread the legs, to stride widely' (via Latin strittabellae

'the suitors', see WH. II 605 f.); Old High German strītan st V. 'to fight, to strive', Swedish V. Old Icelandic strīða 'to fight, to torment', Anglo-Saxon strīdian 'to fight'; Old Icelandic strīð 'strife, torment, care, severity.'

Old Saxon strīd 'effort, struggle', Old High German strīt 'strife', einstrīti 'persistent'; Old Icelandic strīðr 'stiff, hard, severe, strong'; with Indo-European -d-: Old Icelandic strita 'to strive, to exert oneself', streita the same; without initial s-: Old Swedish þrēsker 'obstinate', Norwegian dialect treisk 'obstinate, troublesome, laborious'.

3. With bh-extension: Greek στέριφος 'stiff, hard, solid, unfruitful', noun 'keel beam' (like στεῖρα), στριφνός 'hard, solid' (compare above στέρφνιον, στέρφος); Middle Dutch New Dutch strif, stref 'stiff, solid', streven 'to be stiff, to stretch oneself', Middle High German streben 'to straighten oneself, to stretch, to rise', New High German streben, Strebe-balken ‘Strebe-beam’, Strebe-pfeiler ‘Strebe-pillar’; ablaut Middle Dutch strīben st. V., New Dutch strijven 'to strive, to fight'.

C. strĕu-:

1. With guttural extensions:

Dutch struik, Middle Dutch strūk, Middle High German strūch, New High German Strauch; Middle High German strūch 'shaggy'; New Icelandic striūgr 'dish of curdled milk', strūga 'to make rough, to make shaggy', Old Icelandic strūgr 'disgust, arrogance', Middle English New English to struggle 'to toil, to fight'."

Latvian strūkuls 'icicle', as well as Old Lithuanian strungas, Lithuanian strùgas, striùgas, strùkas 'short, stunted'.

2. With dental expansions:

Lithuanian strustìs f. 'bast strip in the sieve'; without initial s-: Proto Slavic trъstь in Old Church Slavonic trъstь 'reed'; Greek θρυόν n. 'bulrush' (trusom); Lithuanian trùšiai m. pl. 'reed', trušìs, triušìs f. 'reed, bulrush', Latvian trusis 'bulrush, reed', Old Church Slavonic trъsa, trъsina 'stiff hair, bristle'.

Latvian trums 'bump, tumor' (when compared to trud-mo-, see also:) Latin strūma f. 'swollen glands, goiter' (streud-stroud-, strūd-mā); according to Vasmer 3, 145, it corresponds to Lithuanian traũšti 'to crumble', Latvian trausls 'fragile', trust 'to rot, to decay'.

Old Icelandic strūtr 'tip, peak', Danish strude, strutte 'to stand stiffly, to resist', Swedish strutta 'to walk clumsily', Anglo-Saxon strūtian 'to stand stiff', New Dutch strutt 'stiff', New High German strotz the same, Middle High German and New High German strotzen, Middle High German striuzen 'to resist, to spread', strūz 'resistance, strife', New High German Strauß the same = Middle English strūt 'the swelling, strife'.

Middle High German strūzach 'bush', gestriuze 'brushwood', New High German (Blumen- (flower) Strauß; also related are Old Saxon strota 'tube, throat', Middle Dutch strote, strotte f., Middle High German strozze 'throat, trachea', Old Frisian strot-bolla the same; without initial s-: Anglo-Saxon ðrotu, ðrote, English throat, throttle 'throat, trachea'.

Anglo-Saxon ðrot-bolla 'trachea' (English thropple), Old High German drozza 'throat, trachea', New High German Drossel with the derivative erdrosseln, Middle High German drüzzel 'throat' and 'snout', Old Icelandic þrūtr 'snout'.

Old Icelandic þrūtinn 'swollen', þrūtna 'to swell, also out of pride', þrōti 'swelling', Anglo-Saxon ðrūtian 'to swell out of pride or anger';

the same meanings 'to swell, strife' are also found in Middle Irish trot, New Irish troid 'strife' (truzdā), Welsh trythu 'to swell', trythyll 'licentious'."

3. With labial extensions:

Greek στρῡφνός 'herb (of taste); peevish; firm, stiff'."

Old Saxon strūf 'shaggy, rough', strūvian 'to resist', Middle High German strup (-b-), strūbe 'shaggy', Old High German strūbēn, Middle High German strūben, striuben 'to stiffen', New High German sträuben, Middle High German strobel 'shaggy', Old Germanic Strubiloscalleo 'shaggy head'; Middle High German Struppe (Germanic -bb-).

New High German Gestrüpp, Dutch strobbe 'stump, bush', strobbelen 'to stumble', Swedish strubbla the same; with Germanic -p- (Indo-European -b-): Norwegian strøypa 'to pinch', New High German Swiss strum(p)fen, Middle Dutch strumpen 'to contract', struppe 'stump';

Old Icelandic str(j)ūpi 'throat, gullet', Norwegian strop 'narrow opening';

Lithuanian strùbas, Latvian stru(m)ps 'short and stunted', strubikis, strupikis, strupastis 'stumpy tail', Latvian strupulis 'short, thick person; piece of wood, block', Old Lithuanian strupas 'spent man'."

Ref : WP. II 627 ff., WH. II 595, 601 f., 606 f., 692, Trautmann 284 f., 325, Vasmer 3, 98 f., 126.

Pages : 1022-1027

PIET : 976

1891. stĕr-2

English : ‘star’

German : ‘Stern’

Derivative: Collective ster-ā, Gen. str-ās, a lengthened grade stēr-ā 'star, celestial body', ster-nā the same; alongside this are tērā, teros-, terəs the same.

Material: Sanskrit Instr. Pl. stṛ́bhiḥ, Nom. Pl. tāraḥ m. 'stars', tarā f. 'star'; Avestan Accusative Sg. stă̆rəm, Gen. stārō, Pl. Nom. staras-ča, stārō, Accusative strəuš, Gen. strəm, Dat. stərəbyō 'star'; Armenian astł, Gen. asteł 'star, celestial body';

Greek ἀστήρ, -έρος 'star', collective ἄστρα 'younger' ἄστρον 'star, celestial body' (from which Latin astrum is derived), probably related are (ὠπ-)ὀπ-: (ἀ)στεροπή, ἀστραπή 'flash, lightning', στέροψ 'twinkling', (ἀ)στράπτω 'to flash, sparkle', ἀστεροπητής, ἀστεροπαῖος 'lightning thrower (Zeus)'; without initial s- (like Sanskrit tāraḥ, tarā) τερέων Gen. Pl., with metrical lengthening τεῖρεα, τεῖρεσιν 'celestial bodies'.

Latin stēlla 'star' (stēr-[o]lā, diminutive); Breton sterenn, Cornish sterenn (Pl. steyr), Welsh seren 'star' (Pl. ser), Middle Irish ser 'star' (Zfc Ph. 19, 200); alongside this, a lengthened grade Gaulish GN Đirona, Sirona; Gothic staírnō, Old High German sterno, Old Norse stjarna 'star' and Old High German Old Saxon sterro, Anglo-Saxon steorra 'star' (sters- from the s-stem steros), Old Frisian stēra 'star' (or stēre f.).

Ref : WP. II 635 f., WH. II 587 f., Scherer Gestirnnamen 18 ff., Frisk Greek Et. Wb. 170 f.

Pages : 1027-1028

PIET : 1063

1892. ster-3

English : ‘to rob, steal’

German : ‘rauben, stehlen’

Material: Greek στερέω (Attic στερίσκω only in the present) 'to rob', στέρομαι 'I am robbed, I lack';

Middle Irish serb 'theft' (ster-u̯ā); with l instead of r due to a crossing with 'to steal': Gothic stilan, Old Icelandic stela, Anglo-Saxon, Old High German stelan 'to steal'.

Ref : WP. II 636.

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PIET : 2572

1893. ster-4

English : ‘line, stripe, ray’

German : ‘Streifen, Strich, Strähne, Strahl’; ‘über etwas hinwegstreifen, -streichen’

Comments: also sterə-: strē-, strei-, streu-; expanded with g, b, dh (or t); identical with ster- 'to spread out'.

Derivative: strē-lā 'arrow', stroigo- 'stroke'.

Material: Old High German strāl(a) 'arrow, lightning bolt', New High German Strahl, Old Saxon strāla f. 'arrow', Middle Dutch strāle 'arrow, ray, thorn', Anglo-Saxon strǣl f. 'arrow, spear', Norwegian straal 'small school of fish', East Frisian strāl 'streak', Old Saxon strāl m.

Middle High German stræl (strēlia-) 'comb' (from the teeth = rays), from which Old High German strālen, New High German strählen 'to comb'; Norwegian strīl, strīla 'streak, vein, ray', Swedish stril 'small water jet', strila 'to drizzle', Old Church Slavonic strěla 'arrow'.

Middle High German strām 'light stripe, ray, stream', New High German dialect strām 'stripe'; related to strei-: Old High German strīmo, New High German dialect streimen, Middle Dutch strīme 'stripe, streak, ray'; perhaps related to streu-: Middle High German and Middle Dutch strieme, Middle Dutch strēme 'stripe, ray' (if derived from Old High German striomo).

New High German Striemen;

Old High German strëno, Middle High German strën(e) 'strand, lock of hair'; related to streu-: Lithuanian struniti 'to build', Old Church Slavonic struna 'strand, string'; from the base ster-: Little Russian postorónok, Polish postronek, Czech postranek 'strand, cord, string'.

Latvian (saules) stars 'sunbeam', stars 'twig', stara 'string, stripe';

streig-: Greek ξέστριξ (knid.) 'six-sided', if derived from ξέσ-στριξ; Latin striga 'stripe, swathe; row of tents; longitudinal furrow', strigōsus 'thin, meager', stria (likely strig̯ā) 'furrow, fold'; stringō, -ere in the meaning 'to strip off, to stroke, to touch, to draw the sword', strigilis 'scraper' (from which New High German Striegel is derived).

Old High German strīhhan 'to stroke', Anglo-Saxon strīcan 'to stroke, to rub, to move, to go'; Gothic striks 'stripe', Old High German strik 'stripe, line, stretch of way, border stripe', Anglo-Saxon strica 'stripe'; Old Icelandic strik 'striped cloth', Norwegian strik 'stripe, wind stripe, stroke'; Middle Dutch strēk 'stroke, trick', Middle High German streich 'stroke, hit' (straika-), Anglo-Saxon strācian 'to stroke', English stroke 'hit'.

Old Prussian strigli 'thistle'; Old Church Slavonic strigǫ, strišti 'to shear'; Russian-Church Slavonic strěgъ 'shearing' (stroigo- = Middle High German Streich); in connection with Swedish streke (strikan-) 'stream line', compare Proto Slavic strъž-: Russian stréženь, strež, strežá 'stream line'.

According to Trautmann 290, Vasmer 3, 12 f., related as 'middle, heart': Old Prussian strigeno 'brain', Proto Slavic strьžьnь, respectively strьženь 'center, marrow', Russian-Church Slavonic strьženь 'marrow', etc.

streib-: Old Irish srīab 'stripe' (streibā); Middle Dutch strīpe 'stripe', Middle High German strīfe, New High German Streifen, Norwegian strīpa the same, Swedish stripa 'a hanging tuft of hair'; Middle Dutch strīpen 'to (off)strip', Middle High German streifen (straipjan) 'to stroke, to glide, to roam around, to peel off, to flay', New Dutch strēpen 'to strip off' and similar.

streug-: Greek στρεύγομαι 'I become weakened, I languish' (Old Irish trōg 'distress', see also ter-, treugh- 'to rub'); Old Icelandic strjūka 'to stroke, to wipe, to smooth; to move quickly', strȳkja, strȳkva the same, stryk 'stripe', strykr 'strong wind', Old High German strûchon 'to rush, to impinge'.

Middle High German strûchen ‘stumble,’ Dutch strooken ‘stroke, agree with,’ East Frisian strōk ‘stripe, streak,’ Middle Dutch straken ‘stripe, stroke’ (a from o),

Anglo-Saxon stroccian ‘stroke,’ Norwegian strokk ‘plane’; Latvian strūgains ‘striped,’ Lithuanian striũgas ‘knife’ (Polish loanword); Old Church Slavonic stružǫ, strъgati ‘scrape, shear,’ strugъ ‘tool for scraping,’ Russian strug ‘plane’ etc.

streub-: Old High German stroufen, Middle High German ströufen (straupjan) ‘strip, deprive, plunder, roam’ = Middle Dutch strō̄pen the same, Anglo-Saxon be-strīepan the same, Middle High German striefen (streupan) ‘stripe’; Middle High German strupfen ‘stripe, pluck off.’

streudh- or streut-: Anglo-Saxon strūdian and strūdan ‘plunder,’ strȳdan ‘deprive,’ Middle Dutch stroden, Old High German strutten the same

Ref : WP. II 636 ff., WH. II 603, 604 f., Trautmann 288 f.; Vasmer 3, 27, 30 ff.

Pages : 1028-1029

PIET : 2573

1894. ster-5, sterə- : strē-, steru- : streu-

English : ‘to widen, to scatter’

German : ‘ausbreiten, ausstreuen’

Comments: (compare ster- ‘stare, to be stiff’)

Derivative: storo- ‘layer,’ str̥-to- ‘spread out,’ sterə-men- : str̥-men- ‘spreading.’

Material: A. Sanskrit str̥ṇā́ti, str̥ṇṓti (originally from the base streu-), later also starati ‘scatters (about), sprinkles; throws down, casts down,’ participle str̥tá-, stīrṇá-, infinitive stártavē and staritavāi, starītavē; sva-stara- m. ‘own scatter,’ pra-stará- m. ‘scatter, cushion; surface, plain’ (= Russian prostór ‘space, spaciousness’); stárī-man- n. ‘spreading, scattering’ (ablauting with Greek στρῶμα, Latin strāmen).

Avestan star- (present starati, stərənaoti, stərənāti) ‘to scatter,’ participle stərəta- and starəta-; stairiš- n. ‘scatter, bedding, bed’; urvarō-straya- ‘clearing of plantations.’

Greek στόρνῡμι (only present and imperfect; compare with ὀμόργνυμι), στορέννῡμι (neologism), στρώννῡμι (from στρῶσαι) ‘to scatter, to stretch out; to spread, to level,’ Aeolic perfect ἐστόροται; participle στρωτός; στρώμα n. ‘scatter, bedding, carpet, covering,’ στρωμνή likewise; στρατός (= Sanskrit str̥tá-) ‘group, crowd’ (Cretan σταρτός with metathesis ‘a subdivision of the phyle’), then ‘army’ (along with στρατιά, στρατεία, στρατηγός), Aeolic στροτός; long grade στέρνον ‘chest’ (‘spread surface’);

compare Old High German stirna ‘forehead,’ related stem Sanskrit stīrṇa-, Welsh sarn, and o-grade Old Church Slavonic strana);

Albanian shtrinj ‘to spread out’ (str̥nḭ̯ō); shtie ‘to lay down, throw, cause a miscarriage’ (sterō); shtrofkë ‘cover, cave, nest’;

Note by Andi Zeneli:

Albanian shtronj ‘spread, (of beds or tables) to make (put sheet on)’ : Greek στρώνω • (stróno) (past έστρωσα, passive στρώνομαι, p-past στρώθηκα, ppp στρωμένος) ‘ (of beds or tables) to make (put sheet on), (of other areas) to cover (with a sheet), (of clothes) to smooth out, removes creases from, (of roads, pavements) to pave, (of carpets, flooring) to lay,

Also Albanian medio passive shtronem, shtrohem : Greek στρώνομαι (strónomai) ‘(senses for the passive)’

Inherited from Byzantine Greek στρώνω (strṓnō), a metaplasm of Koine Greek στρωννύω (strōnnúō) -thematicisation of Ancient Greek στρώννῡμι (strṓnnūmi), a

variant form of στόρνυμι (stórnumi) Alternative form of στόρνῡμι (stórnūmi, “to spread, smooth out”)

Latin sternō, -ere ‘to scatter, to spread out; to lay down,’ participle strātus (also sterətós), then perfect strāvī; prosternere (: Slavic prostьrą, Sanskrit pra-starᵃ-); strāmen ‘scatter’ (: στρῶμα; Sanskrit stárīman-); additionally with g-extension strāgēs ‘the act of falling down, sinking, devastation’ (‘being laid down’), strāgulus ‘suitable for spreading over or under.’

Old Irish sernim ‘to spread out’ (= Latin sternō), cossair ‘bed’ (from kom-stari- or stori-), fossair ‘straw covering’ (from upo-stori-), sreth ‘scatter’ (str̥tā́), sreith ‘meadow’; from the heavy base Middle Irish srath (tu-stem) ‘strand, bank, valley floor’ (not related to Latin; however, Latin cognates include Welsh ystrad ‘vale,’ Breton strad ‘the bottom, the lowest place’); Welsh sarn ‘stratum, pavement’ (from sterəno-, Proto-Celtic starno- : Sanskrit stīrṇá-).

Old High German stirna ‘forehead’ (sterni̯ā), Anglo-Saxon steornede ‘sturdy’;

Lithuanian strāja ‘stable lined with straw.’

Old Church Slavonic pro-stьrǫ - strěti (Russian steréть) ‘to spread out,’ prostranъ (storno-) ‘broad,’ strana ‘side, region,’ Russian storoná likewise; Old Church Slavonic strojь ‘order,’ strojiti ‘to prepare’;

perhaps related are the partially s-less forms based on a St. (s)tr-eno-, (s)trent-, (s)tron-t- structure:

Prussian-Lithuanian trẽnis ‘region, place, spot’ (compare Old Church Slavonic strana, Proto-Slavic stor-nā); Old Lithuanian trenta ‘place, region, stripe’; Old Irish trēt (genitive trēoit) ‘herd’ (trento-); Old Icelandic strind f. ‘side, edge; land’; strǫnd ‘edge, strand’; Anglo-Saxon strand, Late Middle High German strant (-d-), New High German Strand, Old Icelandic fer-strendr ‘square.’

B. Extensions:

stre-k- : Anglo-Saxon stregdan strong verb ‘to scatter, sprinkle, distribute’ (with present formation like bregdan); a lengthened grade Old Church Slavonic strěkati ‘to sting,’ ablaut stroka ‘center, spot,’ Slavic strъkati in Czech strkati ‘to thrust,’ Serbian stȓcati ‘to sprinkle.’

Note by Andi Zeneli:

Albanian stërkat ‘to sprinkle’ a Slavic loanword.

streu- : Latin struō, -ere (struxi, structum with analogical guttural after verbs with v from $g^w$) ‘to spread out, layer, build,’ struēs, struīx ‘heap, multitude,’ Umbrian struçla ‘little heap’;

Old Breton strouis ‘to gum, to stick,’ New Breton streuein ‘to scatter.’

Gothic straujan ‘to scatter,’ Norwegian strøya, Old Icelandic strā ‘to scatter, to spread out,’ Anglo-Saxon strē(o)wian, strēgan, Old High German streuwen, strouwen ‘to scatter’; Old Icelandic strā n. ‘straw,’ Anglo-Saxon strēaw, Old High German strō, New High German Stroh, post-verbal Middle High German ströu, New High German Streu; Germanic strava ‘woodpile for a victory celebration.’

Anglo-Saxon strēon n. ‘wealth, gain, usury,’ Old High German gi-striuni n. ‘profit,’ Anglo-Saxon strīenan ‘to acquire, to produce’; Old High German gi-striunan ‘to profit,’ Middle High German striunen ‘to sniff around,’ New High German Bavarian streunen ‘to search for advantages,’ New Dutch strüne ‘street dog,’ literally ‘the one that roams around.’

possibly related are Serbian strovo ‘spilled fruits,’ Croatian strovaliti ‘to scatter,’ and Old Church Slavonic ostruiti, ostrujati ‘to destroy’ (‘to scatter apart’).

Ref : WP. II 638 ff., WH. II 590 f., Trautmann 287 f., 289, Vasmer 3, 20, 29.

Pages : 1029-1031

PIET : 2577

1895. ster-6

English : ‘sterile’

German : ‘unfruchtbar’

Comments: old special usage of ster- ‘stiff.’

Material: Sanskrit starī́- f. ‘infertile cow’;

Armenian sterj ‘infertile, of animals,’ also sterd (ster-dh-o-, -i̯o-);

Greek στεῖρα f. ‘infertile’ (cow, woman), στέριφος ‘infertile’ (and ‘stiff’);

Albanian shtjerrë ‘young cow, lamb’;

Latin sterilis ‘infertile.’

Gothic stairō f. ‘infertile,’ Old High German stero ‘ram’; with k-extension Middle Low German sterke ‘young cow,’ Anglo-Saxon stierc ‘calf’; Icelandic stirtla ‘infertile cow’;

Bulgarian sterica ‘young cow.’

Ref : WP. II 640 f., WH. II 589 f.

Page : 1031

PIET : 1080

1896. (s)ter-n-7

English : ‘sharp stalk or thorn’

German : in Worten für stechende Pflanzenschäfte

Comments: regarding ster- ‘to be stiff, rigid.’

Material: Sanskrit tr̥̄ṇa-m ‘blade of grass, grass, herb’; Greek τέρναξ ‘artichoke or cactus stem’; Gothic þaúrnus, Old Icelandic þorn, Anglo-Saxon þorn, Old High German dorn ‘thorn’; Old Church Slavonic trъnъ ‘thorn,’ strъnь ‘stalk.’

Ref : WP. II 641, Trautmann 324, Vasmer 3, 14, 98.

Page : 1031

PIET : 0

1897. (s)ter-8

English : ‘dirty water, mud, smear’

German : in Worten für ‘unreine Flüssigkeit, Mist; besudeln; verwesen’

Material: Avestan star- 'to stain oneself, to sin';

Armenian tʿarax, -iç, -oç 'pus, humor' (tero-; alongside perhaps the o-grade:) Armenian tʿor 'that flows down, that drips'; Norwegian stor n. 'rotting, decaying'; Russian Old Church Slavonic stьrvъ, Russian stérva 'carrion'; without initial s-: Lithuanian terménti 'to smear', Bulgarian torъ 'manure'.

(s)terk̂-, nasalization (s)trenk̂-:

Latin stercus, -oris ‘excrement, dung, manure, fertilizer’, sterculīnum, sterquilīnum ‘manure heap’; Welsh trwnc ‘urine, yeast’, Breton stroñk ‘human feces’;

Welsh troeth ‘lye, urine’, troethi ‘to urinate’, Breton troaz ‘urine’ (troktā or tronktā); Lithuanian teršiù, teřšti ‘to soil’, apteřšti ‘to soil’, tiršti ‘to become thick’; East Lithuanian tręsiù, trę̃sti ‘to fertilize’ (like Latin stercorāre);

Lithuanian trąšà ‘fertilizer’, trèšti ‘to rot, decay’, traškanos ‘pus in the eyes’, to which Old Norse þrār ‘rotten, rancid’, Norwegian traa the same, Old English ðrōh ‘rancor’.

(s)terg-, (s)treg-:

Greek στεργάνος • κόπρων Hesychius; τάργανον ‘wine vinegar’; ablaut τρύξ, -γός ‘young, still cloudy wine, wine lees, etc.’; expressive Old Icelandic þrekkr, Middle High German drec, -ckes ‘dirt’; probably also Old English ðreax ‘caries’; perhaps Latin troia ‘sow’ (trogi̯ā ‘the dirty one’), which could also belong to Middle Irish trogaid ‘gives birth’; whether Old Irish torc, Welsh twrch, Cornish torch, Breton tourc’h ‘boar’ is derived from trogos modeled after [p]orc- ‘pig’ is uncertain, but it could belong to the group with torkos relating to the Tenuis group.

Ref : WP. II 641 f., WH. II 708, Vasmer 3, 12.

Pages : 1031-1032

PIET : 1064

1898. sterg-, sterk-

English : ‘to care for, take care of’

German : ‘sorgend worauf achten, hegen und pflegen’

Material: Greek στέργω 'love; am satisfied', στοργή 'love, affection'; Irish serc 'love' is, due to Welsh serch, more likely related to sterkā here rather than belonging to ser-2 or ser-4; related to Slavic sterg- 'to take care of, to guard': Old Church Slavonic strěgǫ, strěšti 'to preserve, to guard', stražь = Russian stórož 'watchman', etc.

Ref : WP. II 642, Trautmann 257 f., Vasmer 3, 12, 20.

Page : 1032

PIET : 2582

1899. (s)teu-1

English : ‘to push, hit’

German : ‘stoßen, schlagen’ u. dgl.

Comments: with consonantal extensions

Material: A. (s)teu-k-: Greek τύκος ‘hammer, chisel; battle axe’, τυκίζω ‘to work stones’, τυκάνη ‘threshing device’ (in Hesychius τυτάνη); Old Irish toll ‘hollow’, toll ‘cave, hole’ (tukslo-), Welsh twll ‘foramen’, adjective ‘perforated’, Breton toull ‘hole’; likely Old High German dūken ‘to press, to push down’, Anglo-Saxon ðȳ(a)n, ðēon ‘to press, to force, to stab’ (see also tu̯enĝh- ‘to press’).

Latvian tukstēt ‘to knock’, taucēt ‘to pound in a mortar’, Russian-Church Slavonic istъknǫti ‘to press out’, Old Church Slavonic tъkati ‘to weave, to poke’, etc.;

Old Icelandic styggr ‘angry, unfriendly’, Dutch stug, older stugge ‘stiff, unfriendly, repulsive’ may originally mean ‘repulsive’ and ‘stiff’ and, in the latter case, could be combined with Lithuanian stúkti (see below) under steugh- ‘to stand stiffly’.

B. (s)teu-g-: Sanskrit tujáti, tuñjáti, tunákti ‘pushes, thrusts’, literally ‘moves quickly’;

Middle Irish tūag f. ‘axe’ and ‘bow’, later stūag, tūagaim ‘to strike with an axe’, tōcht ‘part, piece’; the expressive stoukkā in Breton stuc’h ‘arrow tip, feather’, stuc'henn ‘bundle, slice of bread’ (New Irish stūaic ‘rise, peak’, etc. is British in origin); compare New High German ‘piece’ and ‘to bend’.

Likely Lithuanian stùngis ‘knife stump’, stúkti ‘to rise up’; and Old Church Slavonic tъštati sę ‘to hurry’;

Swedish stuka ‘to overwhelm’, Norwegian stauka ‘to shove, to hurt, to stutter’, Middle Dutch stūken ‘to shove, to stack, to amaze’, New High German verstauchen (from Low German), Dutch verstuiken ‘to sprain’; Old Frisian stāk ‘stiff’ related to Norwegian stauka.

Middle Dutch stoken ‘to poke, to stab’, English dialectal stoke ‘to stoke the fire’, New High German stoche(r)n; without the initial s-: Old Icelandic þoka ‘to move, to change, to go’, Anglo-Saxon ðocerian ‘to wander around’.

Old High German and Middle High German stoc, -ckes ‘stick, staff, tree trunk’ (likely meaning ‘cut branch or trunk’, compare with abstocken), Anglo-Saxon stocc ‘stick, trunk, stump’, Old Icelandic stokkr ‘tree trunk, post, block’, also with the meaning ‘stiff’; dialectal Stück, Middle High German New High German stocken ‘to become stiff’;

Old High German stūhha f., Middle High German stūche m. f. ‘very loose sleeve on women’s clothing (originally sleeve stump), headscarf’, New High German Stauche, Middle Dutch stūke ‘stump, wide sleeve’; with ŭ: Anglo-Saxon stocu f. ‘long sleeve’.

Some tend to assume a core meaning of ‘stiff’ (from which ‘to push’ is derived), and make a comparison with Lithuanian stúkti ‘to stand upright’ (Old Lithuanian staugineĺti ‘to stroll’, literally ‘to walk stiffly, stumblingly’); compare with Russian stugnutь ‘to freeze (to become stiff, rigid), Greek στύγες plural ‘icy cold’, στύγος noun ‘hatred, aversion’, στυγέω ‘to hate, to abhor, to fear’, στύξ, genitive στυγός f. ‘the hated, frost’; FIN Στύξ, see below p. 1035.

The connection of Gothic stigqan ‘to collide with’, ga-stigqan ‘to bump’, Old Icelandic støkkva ‘to spray’, intransitive ‘to burst, to spring, to fall, to run’ is questionable and only possible under the assumption of ‘ablaut deviation’; Anglo-Saxon stincan ‘to spout, to steam, to swirl; to stink’, Old Saxon and Old High German stincan ‘to stink, to smell’; causative Old Icelandic støkkva ‘to chase away, to splash’, Anglo-Saxon stencan ‘to scatter’, Middle High German steuken

‘to make stink’; Old Saxon stank, stunk, Anglo-Saxon stenc ‘odor, stench’, Old High German stanc ‘same, also scent’.

C. (s)teu-d-: Sanskrit tundatē, tudáti ‘pushes, prods, stabs’, todá- m. ‘pusher, guide’; Armenian tʿndal, tʿndel ‘to be shaken’;

possibly originating from Greek names like Τυδεύς, Τυνδάρεως; the meaning of τυννός ‘small’ is uncertain (‘to be thrust’, with Sanskrit tunná- being more of a babbling word with consonant lengthening like τυτθός ‘very small; young’);

Albanian tund, Aorist tunda ‘shake’ by Andi Zeneli

Albanian tus, tut Aorist tuta ‘frighten’ similar to Greek τυτθός ‘very small; young’

Albanian shtynj ‘to push’ (studnḭō).

Latin tundō -ere, tutudī ‘to push, to hit, to hammer’, tudes, -itis ‘hammer’, tuditāre ‘to hit hard’, possibly also including tussis ‘cough’ (which might relate to Umbrian tuder ‘end’, tuderato ‘finished’, suggesting that ‘boundary’ essentially means ‘point of contact’); studeō, -ēre ‘to strive earnestly, to be diligent, to apply oneself’, studium ‘effort, zeal’ (‘to aim for something’ derived from ‘to strike at something’).

Old Irish do-tuit ‘falls’ (with the t from the plural -tuittet derived from -to-tudḭont); Old Breton ar-stud ‘point’, Breton astuz ‘vermin’, Welsh cystudd ‘pain’, and so on.

Gothic stautan (Old Icelandic stauta weak verb), Old Saxon stōtan, Old High German stōzan ‘to push’; Middle High German and New High German stutzen ‘to butt with horns, to stop suddenly, to bounce back’, Middle High German stotze ‘trunk, block’; Old Icelandic steytr, Old High German stōz ‘bump’; Old High German stiuz, New High German Steiß (with Middle Dutch ei for eu) essentially meaning ‘cut-off body part’ (compare New High German Stoß ‘the tail feathers of a bird in hunting terminology’);

Old Icelandic stūtr ‘horn, stump, ox’, Middle Dutch stūt ‘thigh, buttocks’; Swedish and Norwegian stota ‘to stutter, to stumble’, New High German (Low German) ‘to stutter’; based on nasal stem Old Icelandic stuttr ‘short’, Anglo-Saxon styntan ‘to shorten’, and similar forms.

D. (s)teu-p- (occasionally -b-, -bh-) ‘to push’; also ‘stick, stump’.

In Sanskrit, pra-stumpáti (unattested), tṓpati, tupáti, túmpati, tumpáti meaning ‘pushes’, and tūpará- meaning ‘hornless’.

Greek τύπτω ‘I strike’, τύπος ‘blow, impression’; στυπάζει · βροντᾷ, ψοφεῖ · ὠθεῖ according to Hesychius, στύπος ‘stick, stem, stalk’; with -bh- στυφελίζω ‘to strike, to mistreat’, στυφλός ‘rough, stony’; regarding στυφελός ‘domineering’, see Leumann’s Homeric Vocabulary, pages 269 and following.

Latin stuprum ‘shame’, especially ‘dishonor through illicit intercourse’ (originally referring to ‘the punishment inflicted for it’); stupeō, -ēre ‘to stand motionless; to be stunned, bewildered, or to hesitate’, stupendus ‘amazing, worth astonishment’; possibly related with -b(h)- is titubāre ‘to stagger, to stumble, to trip over one’s tongue, to stutter’.

From steub(h)-mā, stoub(h)-mā: Welsh ystum f. ‘bend, twist, shape’, Breton stumm ‘same’ (from which Middle Irish stuaimm f. ‘ability’ is derived), also ‘meander’; dastum ‘the act of gathering’ (Loth RC. 48, 354 ff); compare Anglo-Saxon stūpian;

Old High German stobarōn ‘to be stunned’;

Old Icelandic stūfr ‘stump’, Middle Dutch stūf adj. ‘blunt’, stūven = Old Icelandic styfa ‘to blunt, to fell’; Old Icelandic stofn ‘tree stump, foundation’; Anglo-Saxon stofn ‘same’, Old Icelandic stubbr, stubbi m. ‘stump, tree stump’, Anglo-Saxon stybb n. ‘tree stump’.

With the Germanic -p-: Old Icelandic stūpa ‘to raise up’, Anglo-Saxon stūpian, Middle Low German stupen ‘to bend down’; with ablautend Anglo-Saxon stēap ‘high, towering’ (English steep), Middle High German stouf ‘towering boulder’ (as in Hohestaufen), Middle High German stief ‘steep’.

Old Icelandic staup n. ‘bowl, cup’; Anglo-Saxon stēap, Old High German, and Middle High German stouf ‘cup’; Anglo-Saxon stoppa ‘bucket, pail’; explained as ‘cut off = robbed’, Old Icelandic stjūp- ‘stief-’ (stjūpr ‘stepson’), Anglo-Saxon stēop-, Old High German stiof-, stiuf-, New High German Stief-, Anglo-Saxon ābe-stīepan ‘to rob’, ā-stīeped ‘orphaned’, Old High German ar-, bi-stiufan ‘to deprive of parents or children’;

Latvian staũpe ‘horse hoofprint’; stupe, stups ‘broom stub; (broken) rod’.

Ref : WP. II 615 ff., WH. II 608 ff., Trautmann 331, Vasmer 3, 109, 160.

Pages : 1032-1034

PIET : 1075

1900. steu-2

English : ‘to praise’

German : ‘laut preisen’

Comments: only Indo-Iranian and Greek.

Material: Sanskrit stáuti, stávatē etc. 'praises, exalts', participle stutá- 'praised', stutí- f. 'praise', stōtár- 'singer of praise', etc.; Avestan staoiti 'praises, exalts, sings; prays', participles stūta-, stūiti-, staotar-, etc.; extended Sanskrit stóbhati 'praises, rejoices'; Greek στεῦται '(boasts) promises boastingly'.

Ref : WP. II 620.

Page : 1035

PIET : 2562

1901. steu̯ə-

English : ‘to get dense or tight’

German : ‘sich verdichten, sich ballen’

Comments: perhaps stāu-, stəu-: stŭ with stāi-: stĭ-: st̥i̯-ā- 'to thicken, to stop' can be understood as an extension of a stā-.

Material: Sanskrit ghr̥ta-stāvaḥ accusative plural ‘fat, drop’; pr̥thu-ṣṭu- ‘with a wide braid’, stú-k-ā, stuka- m. ‘tuft, flake’, stōká- m. ‘drop’, with the meaning development ‘lumps, round things’, probably Latvian stṹkis ‘swaddled child’ and Sanskrit stúka- m. ‘child, young animal’; Sanskrit stū́-p-a-, stupá- m. ‘hair bundle’, Greek στῦ̄πη, στύππη ‘tow’ (from which Latin stūpa, stuppa derives).

Greek στῦφω ‘pull together, make dense, hard, taste bitter’, στῦμμα ‘astringent substance’, στῦψις ‘the act of tightening, astringing’, στῡπτικός ‘astringent’, στῡφός, στῡφρός, στῡφνός ‘bitter, astringent’, στυμνός ‘firm, compact’; possibly Greek στύξ, στυγός in the plural ‘piercing frost, icy cold’, στύγος n. ‘(shudder) dread, aversion, hate’, στυγέω ‘to hate, abhor, fear’, but see also above p. 1033.

Church Slavonic studъ, studь ‘cold’, stynǫti ‘to grow cold’, and styděti ‘to be ashamed’ (‘to freeze’); Russian istygnutь, stugnutь ‘to freeze’.

Ref : WP. II 620, Vasmer 3, 33 ff.

Page : 1035

PIET : 0

1902. stilp-, stilb-

English : ‘to shine; to show’

German : ‘glänzen; schauen’

Comments: contrary to the structure of Indo-European roots.

Material: Greek στίλβω ‘I shine, I glimmer’, στίλβη ‘shine’; στιλπνός ‘shining’ = Irish sell ‘eye’, sellaim ‘I look at’, Welsh syllu, Cornish sylly, Breton sellout ‘to look at’.

Ref : WP. II 646.

Page : 1035

PIET : 2588

1903. stomen-

English : ‘mouth’

German : ‘Mund’

Material: Avestan staman- n. 'mouth (of a dog)'; Greek στόμα n. 'mouth', στόμαχος (-gho-formant) 'throat, mouth (of the bladder, of the uterus); stomach mouth, stomach'; with lengthened grade στωμύλος 'ready with words, talkative; pleasantly chatting', στωμύλλω 'chat', στωμυλία 'talkativeness' (that Vedic stāmú- might mean 'sounding, groaning' and be related is uncertain); with secondary a: Welsh safn 'jaw'; sefnig 'throat', Cornish stefenic 'palate', Middle Breton staffn, New Breton staoñ same.

Ref : WP. II 648.

Page : 1035

PIET : 1081

1904. storos, stornos (str̥nos)

English : ‘a k. of bird (starling)’

German : ‘Star und Vögel ähnlichen Lauteindrucks’

Material: Latin sturnus, -ī m. ‘starling’, from str̥nos or stornos; in the latter case, it corresponds to Anglo-Saxon stearn ‘sea swallow’, Old Prussian starnite ‘seagull’ (Ms. stamite); compare also Czech strnad and Russian strenátka ‘goldfinch’.

Old High German star(a), New High German Star, Old Icelandic stari, Anglo-Saxon stær, diminutive stærling, the same.

Ref : WP. II 649, WH. II 610, Frisk 173, Vasmer 3, 26.

Page : 1036

PIET : 972

1905. streig-1

English : ‘to stop, be immovable’

German : ‘stehenbleiben, steckenbleiben, innehalten’

Material: Latin strigō, -āre ‘to stand still, to pause (especially of draft animals)’, which likely relates to obstrigillō, -āre ‘to oppose hindering, to be in the way obstructively’.

Norwegian strika (strikōn = strigāre) ‘to stay, to stop’, striken ‘obstructive’, strīka st. V. ‘to hinder the course, to stop’; Lithuanian straigýti ‘to thrust in’, stringù, strìgti ‘to get stuck’, Latvian striêgt and strigt ‘to sink in’ (essentially ‘to remain stuck’), straignis ‘mud’; Slavic stręg-ti in Polish zastrzać, ustrzać.

Ref : WP. II 649, WH. II 604 f., Trautmann 290.

Page : 1036

PIET : 2591

1906. streig-2

English : ‘stiff’

German : ‘steif, straff’ und ‘zusammendrehen, Strick’

Comments: likely an extension of ster- 'to stiffen'.

Material: Latin stringō, -ere, strictus in the meaning 'to pull tight, to contract, to bind'.

Norwegian dialect strīkja ‘to open the eyes, to swell’, strīk, strek ‘a strapping boy’; strikki- ‘cord’ in Old Frisian strik, Middle Dutch strik (-ck-), Old High German and Middle High German stric (-ck-) ‘cord’; from which Middle Dutch stricken ‘to tie, to bind, to knit’, Old High German strickan ‘to fasten, to tie securely, to knit’, Anglo-Saxon strician ‘to knit, to mend’.

Ref : WP. II 649, WH. II 604 f.

Page : 1036

PIET : 2592

1907. (s)treig-3, streid(h)-

English : ‘to hiss’

German : ‘zischen, schwirren’; Schallwort

Material: Greek τρίζω, τέτρῑγα ‘to chirp, to buzz, to creak’, τριγμός (newly formed τρισμός) m. ‘the chirping, buzzing’, τρῖγλη ‘sea gurnard’, τρῑγόλας ‘gurnard’; στρίγξ, -γγός f., also στρίξ, στλίξ; στρίγλος in Hesychius ‘a night bird’; Latin strīx, -gis f. ‘owl’, strīd(e)ō, -ēre, strīdī ‘to hiss, to buzz, to shriek’.

Ref : WP. II 651, WH. II 606.

Page : 1036

PIET : 977

1908. strenk-, streng-

English : ‘stiff, tight’

German : ‘straff, beengt’ u. dgl. ; ‘Strang, zusammendrehen, zusammenziehen’

Comments: (as with ster-g-, stre-g-, see under ster- ‘to stiffen’)

Material: Greek στραγγός ‘twisted’; dripping through a narrow opening (στραγγουρία ‘stricture’), στράγξ, -γγός f. ‘dripping, expressed drop’, στραγγεύεσθαι ‘to twist together, to constrict, to hesitate’, στραγγάλη f. ‘strand, cord, noose’, στραγγαλεύω, -ίζω, -όω (from which Latin strangulō derives) ‘to strangle’, στρογγύλος (from στραγγύλος) ‘twisted = round’.

Middle Irish srengim ‘I pull, I drag’, sreng ‘cord’, srincne ‘umbilical cord’ (strengīn̥ā).

Latvian stringt ‘to become taut; to wither’ (‘to contract’), strangs ‘brave, fresh’ (Lituanism);

in the Germanic languages from the root form ending in k or gh: Old Icelandic strengr ‘cord, strand, strip, narrow stream’ (strangi-), Anglo-Saxon streng m. ‘cord,

strand’, Old High German stranc (-g-), New High German Strang; denominative Old Icelandic strengja ‘to bind tight, to fasten’.

With a different meaning, Old Icelandic strangr ‘intense, strong, severe, hard’, Anglo-Saxon and Old Saxon strang, strenge ‘strict’, Middle Dutch strenge, Old High German strengi ‘sharp, strong, brave, strict’, and Anglo-Saxon strengan ‘to fasten’, Middle High German strengen ‘to stretch, to urge’, New High German anstrengen.

Norwegian strungen ‘stiff or constricted in the stomach’; Old Icelandic strangi m. ‘tree trunk’;

from the root form on Indo-European media: Old Swedish strunker ‘erect, straight’, Norwegian Danish strunk ‘same, proud’, Norwegian strunken = strungen (see above).

Middle High German strunk ‘stalk’, Middle Dutch strunk ‘stem’, Middle High German strunken, strunkeln ‘to stumble’ (could also be nasalized forms of st(e)reu-g-);

Latvian streñkals ‘a piece of hardened waste’ (approximately ‘stiff, rigid’).

Ref : WP. II 650 f., WH. II 605.

Pages : 1036-1037

PIET : 2594

1909. (s)trep-, (s)treb-

English : ‘to cry wildly, make noise’

German : ‘wild lärmen, schreien u. dgl.’; Schallwurzel

Material: Latin strepō, -ere ‘to make noise, to shout, to rustle’; possibly related to the Italic river name Trebia;

Icelandic þrefa ‘to quarrel’, Old Icelandic þrapt n. ‘gossip’, Anglo-Saxon þræft n. ‘strife, quarrel’, Middle Dutch drevelinge (with p: Old Icelandic þrapr ‘tattler’, þrap n. ‘garrulitas’);

compare (s)treig-3, streid(h)- ‘to hiss, to buzz’ and Latin stertō ‘to snore’.

Ref : WP. II 649 f., WH. II 602.

Page : 1037

PIET : 2593

1910. stru-

English : ‘gray-haired, old’

German : ‘greis, alt’

Comments: only Celtic and Balto-Slavic.

Material: Old Irish sruith ‘old, venerable’ (stru-ti-s), Old Welsh strutiu meaning ‘ancient’; Lithuanian strūjus ‘elderly’; Old Church Slavonic stryjь ‘uncle’, strynja ‘aunt’.

Ref : WP. II 651, Trautmann 290, Vasmer 3, 29.

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PIET : 0

1911. su-, sū-

English : ‘well, good’

German : ‘wohl, gut’ als 1. Kompositionsglied

Derivative: su-bhago- ‘blessing’ or ‘bringing happiness.’

Material: Sanskrit su-, Avestan hu-, Old Persian u-, for example, in Sanskrit su-drú- ‘strong wood’, su-bhága- ‘happy, bringing happiness’, Avestan hu-baγa- ‘bestowing good luck in marriage’.

Greek ὑγιής ‘healthy’ (su-gʷiu̯ēs ‘thriving’);

Gaulish su- (e.g., Su-carus = ) Welsh hy-gar ‘lovable’, Cornish hy-, Breton he-, Old Irish su-, so- (e.g., su-thain ‘eternal’, so-scél(a)e ‘gospel’).

Germanic sŭ̆- in Su-gambri (noun), Old Icelandic sū-svǫrt f. ‘blackbird’ (‘the completely black one’).

Lithuanian sūdrus ‘lush, rich’; Old Church Slavonic sъdravъ ‘healthy’, Czech zdravý (compare above Sanskrit su-drú-), etc.; Slavic sъbožьje, Czech zboží ‘property’ derived from sъ-bogъ (= Sanskrit subhága-, see above, p. 107);

su- is the reduced form of su̯e- (see above, p. 882 f.); compare Sanskrit sva- in sva-dhā = su-dhā ‘sweet drink’ (see above, p. 241), svá-dhita- = sú-dhita- ‘firm, healthy’.

Ref : WH. II 512, E. Fraenkel Mél. Pedersen 443 ff., Vasmer 1, 450 f.

Pages : 1037-1038

PIET : 3206

1912. sŭ̆-s, su̯-ós

English : ‘pig, swine’

German : ‘Hausschwein, Sau’

Derivative: expanded su-ko-; su̯īno- ‘belonging to a pig’

Material: Avestan hū (Gen. Sg. for *huvō) ‘pig’; Greek ὗς, ὑός, Acc. ὗν m. ‘boar’, f. ‘sow’ (from which ὕαινα f. ‘hyena’) alongside σῦς, συός the same; also συῆλαι • marshy places Hesychius; συφε(ι)ός, συφός m. ‘pigsty’ (*-φέϝιος, related to φύω, Indo-European bheu-, above p. 146 ff.); the constellation Ὑάδες ‘group of pigs’; cf. Greek Laconic σίκα;

Albanian thi ‘pig’; Latin sūs, suis ‘pig’, Umbrian sif ‘sues’, sim ‘suem’, suřum, sorsom, sorsalem ‘suillum’ (sŭ-do-, sŭ-dāli-).

Gaulish su-tegis ‘pigsty’ (M.-L. 8492);

Old High German Anglo-Saxon *sū*, Old Icelandic *sȳr* ‘sow’; Latvian *suvẽns*, *sivẽns* ‘piglet’ (unclear Old Prussian *seweynis* ‘pigsty’); Tocharian B *suwo* ‘pig’;

adjectival *no*-derivatives: on the one hand, Greek (late) ὑηνός ‘of the pig,’ on the other hand (proto-language) Latin *suīnus* meaning the same, Old Church Slavonic *svinъ* meaning the same = Latvian *svīns* ‘soiled’; Tocharian B *swāñana misa* ‘pork’; substantivized Gothic *swein*, Old Icelandic *suīn*, Anglo-Saxon Old High German *swīn* ‘pig’; Old Church Slavonic *svinija* ‘pig,’ probably reformed from *svīnī* (feminine form of *svinъ*).

Derivations with *k*:

Sanskrit *sūkara*- (m.) 'boar, pig' (reinterpreted as 'maker of *sū*'); Middle Persian *xūk*, Ossetian *χui* correspond; Latin *sucula* 'young sow'; with expressive gemination: Celtic *sukko*- 'pig, (pig's) snout, plowshare' in Old Irish *socc sáil* 'porpoise' (a fish), Middle Irish *socc* (m.) 'plowshare, snout (of the pig)', Old Irish place name *Socc*; Welsh *hwch* (m. f.), later only (f.) 'pig', Cornish *hoch*, Breton *houc’h*, *hoc’h* (m.) 'pig'; from Gallo-Latin stem Welsh *swch*, Cornish *soch*, Breton *souc’h*, and French *soc* 'plowshare';

Old English *sugu* 'sow', Old Saxon *suga*, Middle Dutch *soge*, New High German Swabian *suge* 'sow'; with expressive gemination Norwegian, Swedish *sugga*, Middle Dutch *sugge*.

Note by Andi Zeneli

Pindar says, ‘there was a time when the Boeotian people were called Syes.’

Sues, σύας, swine, in allusion to their ignorance. Syes, Suas the Pelasgian name of Beotia according to Strabo has derived from σύας the pl fem acc indeclform ‘the pigs’ and σύας pl masc acc indeclform ‘the pigs’. That means that Pelasgians did not understand Greek. The native inhabitants of Greece called the same animal in Albanian thi ‘pig’ : Laconic σίκα ‘pig’

Strabo uses the accusative plural σῦ̆ᾰς sŭăs to name the Pelasgians in Beotia, while average Greeks used the vocative σῦ̆ες sŭes ‘pigs’ to name the Pelasgians.

https://www.perseus.tufts.edu/hopper/text?doc=Perseus:abo:tlg,0099,001:7:7#note-link5

Ref : WP. II 512 f., WH. II 635 ff., Trautmann 294, Vasmer 2, 593, Benveniste BSL 45, 74 f. 90, Thieme, Heimat der Indo-European Gemeinsprache 26 f., 36 f.; likely originally 'giver of birth', related to seu-2: sū- 'to give birth' (see above, p. 913 f.); compare Old Irish berit 'sow' (bherentī); or possibly imitative in nature.

Pages : 1038-1039

PIET : 970

1913. sū-ro-, sou-ro-

English : ‘salty, bitter; cheese’

German : ‘sauer, salzig, bitter’, zunächst von käsig Gerinnendem, schleimig Nassem; auch in Flußnamen

Comments: Root seu̯(ə)-, sou̯(ə)-: sŭ̆-

Material: Old Icelandic sūrr ‘sour, sharp’, m. ‘sourdough’, Middle Dutch and Middle High German sūr n. ‘bitterness’; Old Icelandic sȳra f. ‘sour milk’, Anglo-Saxon sȳring ‘sourness’, Old High German sūrī ‘acid’; Old High German and Anglo-Saxon sūr ‘sour’, Old Icelandic sūr-eygr, Old High German sūr-ougi, Anglo-Saxon sūr-īege ‘runny-eyed’; compare Tocharian B sūrma ‘eye disease’.

Lithuanian sū́ras 'salty', Latvian sũrs 'salty, bitter', Lithuanian sū́ris m. 'cheese', Old Prussian suris the same 'cheese'.

Old Church Slavonic syrъ 'damp', Russian syrój 'damp, raw, sour'; nominalized Old Church Slavonic syrъ, Russian syr 'cheese';

ablauting Old Icelandic saurr m. 'dirt, animal excrement'; Old Bulgarian surovъ 'raw', Russian suróvyj 'rough, raw' (sou-ro-).

cf. the River name Celtic Sūra, New High German Sauer, Sūr, Old Prussian Sure, Latvian Sūr-upe, and the Placename Συράκουσαι plural 'Syracusae' (Sicily), with nt-derivation to Συρακώ, name of a swamp.

Ref : WP. II 513, Trautmann 293 f., Vasmer 3, 49, 58; vielleicht zu seu̯(ə)-1 ‘Saft’ (oben S. 912 f.); über ‘Milch’ zu: ‘geronnene, saure Milch’.

Page : 1039

PIET : 1016

1914. sūs-

English : ‘to buzz’

German : Schallnachahmung für ‘sausen’

Comments: only Germanic and Slavic

Material: Old High German sūsōn 'to rush', Middle Dutch sūsen, Swedish susa, Danish suse, the same.

Old Church Slavonic sysati 'to rush, to whistle' (sound correction for the phonetic law sych-); Old Russian susol 'jerboa, house rat', Bulgarian sъsel the same; sъskam 'to hiss'; cf. Latvian susuris 'shrew', susers 'dormouse'.

Ref : WP. II 514, Trautmann 294, Vasmer 3, 50 f.

Page : 1039

PIET : 0

1915. sūs-

English : ‘parent’

German : ‘Erzeuger’

Comments: only Old Indian and Albanian

Derivative: sūsā 'the giving birth'

Material: Sanskrit sūḥ 'generator'; Albanian gjysh 'grandfather' (sū-s-i̯o-), originally 'generator'; tregjysh 'great-grandfather', gjyshe 'grandmother' (sū-s-i̯ē).

Ref : Jokl. Ling.-kult. Untersuchungen 28 ff.;

See also : zu seu̯ə- : sū-, oben S. 913 f.

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PIET : 3189

1916. su̯ād-

English : ‘sweet’

German : ‘süß; an etwas Geschmack, Freude finden’

Material: 1. su̯ādú-s 'sweet': Sanskrit svādú-, feminine svādvī́ 'sweet, pleasant'; Greek ἡδύς, feminine -εῖα (-ϝια), -ύ, Doric ἀδύς 'sweet'; with formant -mo-: ἅδυμος, Homeric ἥδυμος 'pleasant'.

Latin suāvis (su̯ādu̯is) 'sweet'; Old Saxon swōti, Old High German suozi, Anglo-Saxon swēte, Old Icelandic søtr 'sweet'; Gaulish personal name Suadurīx, genitive, Irish Sadb f. personal name; via Gothic sutis 'calm, gentle', see Mayrhofer KZ 71, 74 f. and 73, 116 f.

Comparative Superlative: Sanskrit svádīyas-, Greek ἡδίων; Sanskrit svā́diṣṭha- = Greek ἥδιστος;

2. su̯ā́dos- n. 'sweetness, pleasure': Vedic prá-svādas- 'pleasant, agreeable', μελιηδής 'honey-sweet', ἦδος n. 'vinegar' (Greek ἦδος n. 'advantage', remains distant).

3. su̯ādonom, -ā: Sanskrit svā́danam, Greek ἡδονή feminine 'pleasure'.

4. Verbs and other nominal formations:

Sanskrit ved. svādatē 'is pleased, enjoys' = Greek ἥδομαι (Boeotian ϝᾅδομη) 'I rejoice'.

Avestan xᵛ āstō 'made palatable by cooking, cooked' = Sanskrit svāttá- 'seasoned'; Sanskrit svā́da- masculine 'taste, flavor', Baluchi vād 'salt' (medial concept 'seasoning');

Causative or intensive svādáyati (= Latin suādeō, see below) and svadáyati 'to make palatable, acceptable; to taste, enjoy', deep level sūdayati 'to arrange properly, to make good, to finish = to kill, to destroy' (with the same ablaut grade perfect suṣūdimá; sūdā- masculine 'cook', Lithuanian súdyti, Gothic sūtis).

with analogous ă: svádati 'makes palatable, seasons', svádate 'tastes', participle svattá-; nasalized Avestan xᵛ̆andra-kara- 'doing pleasantly = pleasing', Afghan xᵛ̆and 'pleasant taste, enjoyment' (cf. Greek ἀνδάνω).

Greek ἥδομαι (see above); ἄσμενος 'delighted', not securely related here as participle of the s-aorist ἥσατο (the lenis unexplained); αϝᾱδεω, αηδεω (Homeric ἀηδήσειε, ἀδηκότες) 'I am displeased',

Locrian ϝεϝαδηκότα (ᾱ or ă); ἀνδάνω 'I please', Aorist Homeric εὔαδε, Gortynian ἔϝαδε, Perfect ἕᾱδα (: Sanskrit sasvadē), ἀφανδάνω 'I displease' (ἀφαδία 'hostility').

Ionic ἄδος masculine 'resolution', ἄδημα Hesychius the same, αὐθάδης, Ionic αὐτώδης 'presumptuous, self-satisfied' (αὐτοϝάδης), ἀϝαδής 'displeased', from which ἀαδεῖν · ὀχλεῖν, ἀπορεῖν Photios; this -es stem ἄδος is a later Greek coinage from ἀνδάνω.

Latin suādeō, -ēre 'to please' (i.e., 'to make something agreeable to someone');

Lithuanian sū́dyti 'to season, to salt';

possibly related is Anglo-Saxon swatan plural 'beer', Scots swats 'freshly brewed beer'.

Ref : WP. II 516 f., WH. II 611 f., Frisk 104, 166, 184 f.

Pages : 1039-1040

PIET : 1019

1917. su̯ard-

English : ‘to laugh’

German : ‘lachen’

Material: Greek σαρδάνιος 'sardonic, mocking', σαρδίζειν 'to laugh mockingly'; Welsh chwarddu, Cornish hwerthin, Middle Breton huersin 'to laugh'.

Note by Andi Zeneli:

σαρδάνιος

Ancient Greek

Alternative forms

σαρδόνιος (sardónios)

Etymology

Uncertain, but since antiquity it is often cited as deriving from the Sardinian plant (Ranunculus sardous), known as either σαρδάνη (sardánē) or σαρδόνιον (sardónion). When eaten, it would cause the eater's face to contort in a look resembling scorn (generally followed by death).

It has also been compared with σέσηρα (sésēra, “to show teeth”) and σαίρω (saírō, “to grin”).

Alternatively, Kretschmer tried to connect this word to the name of the Šardana people living near Egypt, although the details remain unclear.

Illyrian tribe Sesarethi ‘Zgërdhesh’, Albanian zgërdhihem ‘laugh, show the teeth’

Ref : WP. II 517.

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PIET : 2436

1918. sṷei-, sṷi-

English : ‘to hiss, whistle’

German : ‘zischen, pfeifen’, Schallwort

Comments: expanded sṷeizd-; Italic and Germanic sṷeighl-

Material: Indo-European older form is sṷeizdō: Sanskrit kṣvēḍati, kṣvēdati 'to roar, to bellow, to hum' (when kṣ- is a sound enhancement of an assimilated svaiẓdati); Old Irish sēt- 'to blow (an instrument)', Middle Irish airfitiud 'to please by music', Old Irish ind fet 'whistling', New Irish fead 'a whistle' (swizdā).

Middle Irish fetán 'pipe'; Welsh chwythu 'to blow (an instrument)', chwyth 'the blowing', chwythell 'pipe' (chwib the same, a blend of chwyth and pib 'pipe' from Latin pīpa); Cornish whythe, whethe, Breton c’houeza 'to blow'; Old Church Slavonic svistati, zvizdati 'to whistle' (may be derived from an assimilated svizdati).

Greek σίζω 'to hiss', Aorist ἔσιξα (σίξις, σιγμός 'the hissing') is a similar sound formation to Latvian sīkt 'to hiss'.

Similarly, Latin sībilō, -āre 'to hiss, to whistle', sībilus 'hissing; the hiss', derived forms sīfilō, sīfilus; compare reduced forms Gothic swiglōn 'to play the flute, to whistle', Old High German swëglōn the same, swëgala 'flute' (sṷighlā-).

Similarly, but without historical connection to the above words, New Persian siflīden 'to whistle, to chirp', Old Church Slavonic sipota 'hoarseness', sipnǫti 'to become hoarse', Czech sípati 'to hiss, to become hoarse'.

Ref : WP. I 215, II 517 f., WH. II 531 f., Vasmer 2, 594 f.

Pages : 1040-1041

PIET : 2438

1919. sṷĕ̆(i)-

English : ‘to bend, turn, swing’

German : ‘biegen, drehen, schwingen’

Comments: (see also seu- and su̯eng- ‘to bend’)

Derivative: su̯i-lo-, su̯i-mo- ‘rotation’

Material: Greek σῑμός ‘bent upwards, blunt-nosed, mocking’ (also σικχός ‘disgust, everything reproachful’); perhaps also σῑρός ‘pit’ (indentation);

Welsh chwid ‘spiral turn, trick’, chwidl ‘turning in a circle, dizzy’, chwidr ‘quick, fleeting, hasty’; chwim m. (su̯ī-smo-) ‘movement, drive’, Adj. ‘quick’, chwyf m. ‘movement’ (su̯ĭ-mo-, compare below Germanic swĭ̯m-), chwyfio ‘to move’, Breton fiñval, gwiñval ‘to move, stir’;

Welsh chwyn ‘movement’, chwil (su̯ī-lo-) ‘turning quickly’; chwyl and chwel (su̯ĭ-lo-, -lā compare to Norwegian svil) ‘turn, course’, Cornish wheyl ‘work’, Old Irish sel ‘turn, rotation, period’, Middle Irish des-sel ‘turn to the right’, tuath-bil ‘turn to the left’;

Middle Dutch swāien, sweimen ‘to swing’; as a participle Old Icelandic svað n. ‘the gliding’ (su̯ə-to-), svaða ‘to glide’, Anglo-Saxon swaðian ‘to wrap’, English swath(e), Middle Dutch and Middle High German swade ‘row of mown grass, swath’;

Norwegian svīma ‘to sway, to reel’, Middle High German swīmen has the same meaning; Anglo-Saxon swīma m. ‘dizziness, faintness’, Old Icelandic svīmi, Dutch zwijm has the same meaning; Middle High German swīmel, swimmel ‘dizziness’; Old Icelandic sveimr m., sveim n. ‘tumult, commotion’, sveima ‘to wander around’;

Middle High German sweim m. ‘the floating, wandering, swinging’, sweimen ‘to swing, to sway’; Norwegian svil n. ‘spiral; the curled seed pod of fleshy fish’; New Dutch swīr ‘swing, rotation, to stroll’, swīren ‘to move in a swinging manner, to flit about, to live in a rush and bustle’.

su̯eib-: Avestan xšvaēwayaŦ̃-aštra- ‘swinging the whip’, xšviwra- ‘quick’; Gothic midja-sweipains ‘the Flood’ (literally ‘the sweep of the middle’); Old Icelandic sveipa ‘to throw, to envelop’, Anglo-Saxon swāpan ‘to swing, to sweep, to drive’, Old Saxon swēp ‘swept away’, Old High German sweifan ‘to swing, to wander, to contend’, sweif ‘swing, tail’ = Old Icelandic sveipr ‘band, coil, curled hair’, Old Icelandic svipa ‘whip’.

sṷeid-: in Lithuanian svíesti, Latvian sviêst ‘to throw’, Frequentative Lithuanian sváidyti, Latvian svaĩdît ‘to throw repeatedly’; relating to Latvian svaĩdît ‘to anoint, to smear’ (see below under sṷēid-) related here.

sṷeig-: Germanic also ‘to give way, to relent’ (derived from sṷī- ‘to dwindle’) ‘(craftily) to twist something, to evade, trickery’ and similar: Old High German swīhhōn, Anglo-Saxon swīcian ‘to wander, to roam, to deceive’.

Old Icelandic svīkva sȳkva (ṷ-present), svīkja ‘to deceive, to betray’; Anglo-Saxon swīcan ‘to leave, to betray’, poetically ‘to go away, to wander’; Old Saxon swīan has the same meaning ‘to tire’; Old High German swīhhan ‘to tire, to relent, to abandon’; Middle High German swīch m. ‘course of time’, ā-swīch ‘secret departure’, sweichen ‘to tire’; Old Icelandic svik n. ‘betrayal, deceit’, Anglo-Saxon swic n. has the same meaning, Old High German biswih m. also means ‘deceit’.

Lithuanian svaĩgti ‘to feel dizzy’, svaiginéti ‘to stagger around dizzy’, Russian svigát’ ‘to roam around’;

Tocharian A wāweku ‘lied’, B waike ‘lie’.

sṷeik-: Old Icelandic sveigr ‘flexible’, m. ‘flexible stem’, Swedish dialect svīga, svēg ‘to bend oneself’, Causative Old Icelandic sveigja ‘to bend’, Pass. svigna ‘to bend, to give way’, svigi m. ‘flexible stem’; Old High German sweiga ‘cattle shed’ (woven structure).

sṷeip-: Old Icelandic svīfa ‘to swing, to turn, to roam, to hover’, Anglo-Saxon swīfan ‘to turn, to sweep, to change (English swift ‘quick’), to sway’, Old Icelandic sueifla ‘to swing’, Middle High German swibeln, swivelen ‘to reel’, Old High German sweibōn ‘to hover, to swing’, swebēn ‘to hover’.

Latvian svàipīt ‘to whip’, svipst(iķ)s ‘hare’s foot, decorative tassel’.

Ref : WP. II 518 ff., Vasmer 2, 591 f., Johannesson 794 ff.

Pages : 1041-1042

PIET : 1408

1920. sṷeid-1

English : ‘to shine’

German : ‘glänzen, schimmern’

Material: Avestan xᵛaēna- ‘glowing, burning’ (xᵛaēdna-); Latin sīdus, -eris ‘star’, consīderāre ‘to consider’, dēsīderāre ‘to long for’;

Note by Andi Zeneli:

Greek Ancient: σίδηρος m (sídēros) ‘iron’

Lithuanian svidùs ‘bright, shiny’, svýsti ‘to begin to shine’, svidù, -éti ‘to shine’; Latvian svīst ‘to dawn, to break from the day’, sváidīt ‘to anoint’ (literally ‘to make shine’);

A similar sṷeit-, but in the meaning ‘to singe, to burn’ in Old Icelandic svīða, Old High German swīdan ‘to burn’; also likely as Aorist-present Old High German swedan ‘to burn smolderingly’ and with ablaut variation Anglo-Saxon swaðul ‘smoke’, Middle High German swadem ‘smoke, vapor’ and similar.

Ref : WP. II 520 f., WH. II 534, Trautmann 296.

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PIET : 2441

1921. sṷeid-2

English : ‘to sweat; sweat n.’

German : ‘schwitzen’

Derivative: sṷeides- n., sṷ(e)id-ro-, sṷoido- 'sweat'

Material: Sanskrit svídyati, svédatē 'sweats', svéda- m. = Avestan xvaēda- 'sweat' (= Germanic swaita-);

Armenian kʿirt-n, Gen. -an 'sweat' (rt from dr, compare Greek ἱδρώς, Latvian sviêdri); Greek (ε)ἶδος (Ionic) n. 'sweat', Homeric etc. (ε)ἰ/δίω, Attic ἴδῐ̄ω 'sweats', ἵδρώς, -ῶτος, Attic ἴδρώς likely after εὐρώς, -ῶτος ' mold, mildew, dank decay ' from the original -os stem of Homeric Dat. ἱδρῷ, Accusative ἱδρῶ- (derived from Indo-European su̯idro-), ἱδρώω 'sweats' (ἱδρωσ-ι̯ω);

Albanian dirsë, djersë 'sweat', djers 'sweats' (with s from ti̯ in the present su̯í-drōxti̯ō);

Latin sūdor, -ōris 'sweat' (su̯oidōs), sūdō, -āre 'to sweat';

Welsh chwys, Cornish whys, Breton c'houez 'sweat' (su̯idso-);

Anglo-Saxon swāt, Old Saxon swēt, Old High German sweiz m. 'sweat', Old Icelandic sveiti m. the same; Old High German swizzen (= Sanskrit svídyati) 'to sweat', Causative-Iterative Old High German sweizzan, Middle High German sweizen 'to shed sweat, bleed, become wet';

Middle High German also 'to make hot, roast, hammer together to a glowing heat, to weld' (= Sanskrit svēdáyati 'makes to sweat');

Latvian sviêdri Pl. 'sweat', svîstu, svîst 'to sweat', svîdêt 'to make sweat'.

Ref : WP. II 521, WH. II 623, Trautmann 295.

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PIET : 1020

1922. su̯ēid-

English : 'milk'

German : 'Milch'

Material: Sanskrit kṣvidyati, kṣvēdatē (incredible) 'becomes moist'; Avestan xšvīd- m. 'milk', possibly related to Lithuanian svíesti 'to grease', Latvian svaîdît the same, Lithuanian svíestas 'butter', Latvian sviê(k)st the same.

Ref : WP. II 521, WH. II 624;

See also : s. auch sụeid- oben S. 1042, Z. 5.

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PIET : 1038

1923. sụek-

English : ‘to smell (well)’

German : ‘(gut) riechen’

Comments: only British and West Germanic.

Material: Welsh chweg 'sweet, pleasant', Cornish whek, Breton c’houek; Welsh chwaeth (sụekto-) 'taste'; Old High German swehhan 'to smell, stink, well up'; with geminates Old High German swekhe, sueckia Pl. 'odors', Old Saxon swec 'smell, scent', Anglo-Saxon swecc, swæcc 'taste, smell, scent', sweccan 'to smell'.

Ref : WP. II 521.

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PIET : 2442

1924. sụekrū́-

English : ‘mother-in-law or father-in-law’

German : ‘Mutter des Ehemannes’

Derivative: derived from suékuro- (dissimilated from sụekruro-) 'father of the husband'; sụēkuro- 'belonging to the father-in-law'.

Material: Sanskrit śváśura-, Avestan x̌asura- 'father-in-law', Sanskrit śvaśrū́- 'mother-in-law'; New Persian χusrū the same.

Armenian skesur 'mother-in-law' derived from k̂u̯ek̂urā), then skesrair 'father-in-law', literally 'man of the mother-in-law'; Greek ἑκυρός 'father-in-law, specifically the father of the husband', ἑκυρᾱ́ 'mother-in-law';

Albanian vjehërr 'father-in-law', vjéherrë 'mother-in-law'; Latin socer, -eri 'father-in-law', socrus, -ūs 'mother-in-law'; Welsh chwegr, Cornish hweger 'mother-in-law', newly formed Welsh chwegrwn, Cornish hwigeren 'father-in-law'; Old High German swehur, Anglo-Saxon swēor 'brother-in-law', Old High German swigar, Anglo-Saxon sweger (sweʒ-rū́) 'mother-in-law';

Gothic swaíhrō = Old Norse svāra 'mother-in-law' (swehrōn-), newly formed Gothic swaíhra 'father-in-law' (swehran-), as well as New High German Schwiegervater deriving from Schwieger(mutter) for Schwäher;

Lithuanian šẽšuras 'father-in-law'; Old Church Slavonic svekry (svekrъ) 'mother-in-law' (-kr- not changed to -sr- due to dissimilation), from which m. svekrъ 'father-in-law';

A lengthened grade: Sanskrit śvāśura- 'belonging to the father-in-law', Old High German swāgur (su̯ēkurós) 'brother-in-law (son of the father-in-law)', also 'father-in-law, son-in-law'.

Ref : WP. II 521 f., WH. 550 f., Trautmann 295 f., Vasmer 2, 588.

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PIET : 1021

1925. su̯ek̂s, sek̂s, kseḱs, ksu̯ek̂s, u̯ek̂s (: uk̂s)

English : ‘six’

German : ‘sechs’

Material: Sanskrit ṣáṭ (from saṭṣ), Avestan xšvaš; Armenian veç (the a in vatʿsun '60' umlauted from e); Greek ἕξ, dialect ϝέξ (Knidian ξέστριξ 'six-rowed barley', possibly from ξεξ);

Albanian gjashtë; Latin sex; Old Irish sē '6', seser '6 men', mōr-feser 'great sevirate, 7 men', Welsh chwech '6'; Gothic saihs, Old Icelandic sex, Old High German sehs; Lithuanian inflected šešì; Old Church Slavonic šestь (шесть) (= Sanskrit ṣaṣṭí-); Tocharian A ṣäk, B ṣkas; compare Latin sēdecim: Sanskrit ṣōḍaśa '16' (Avestan xšvašdasa- 'the 16th').

Ordinals: Sanskrit ṣaṣṭhá-, Avestan xštva-; Armenian veçerord; Greek ἕκτος; Albanian i-gjashtëtë, i-gjashtë; Illyrian Sestus; Latin sextus, sestus (Sestius, Oscan Σεστιες, Umbrian sestentasiaru 'sextantariārum';

Indo-European likely s(u̯)eḱtos, with the intrusion of s from the base number in Latin and Germanic); Gaulish suexos, Old Irish sessed, Welsh chweched; Gothic saíhsta, Old High German sehsto, sehto, Old Icelandic sētte; Lithuanian šẽštas, Old Prussian m. reduced grade uschts, compare Old Lithuanian ušios ' puerperium ' (Old Prussian loanword), authentic Lithuanian šẽšios the same: Old Church Slavonic šestь (шестъ); Tocharian A ṣkäṣt, B ṣkaste.

Ref : WP. II 522 f., WH. II 528 f., Wackernagel-Debrunner III 355 f., Ross TPS 1944, 54 f.

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PIET : 2997

1926. s(u̯)ekʷo-s

English : 'sap, pitch'

German : 'pflanzlicher Saft; Harz'

Material: Greek ὀπός 'plant juice, resin', ὀπόεις 'juicy', from which the Old Norse Ὀπόεις (inscription hοποντίων);

Latvian svakas f. Pl., umlauted svek'is, Pl. svek'i 'resin, gum'; Lithuanian sakaĩ Pl., Old Prussian sackis the same 'sap of plants and fruits'; with a transfer to animal contexts, Russian osoka 'blood spawn', Little Russian posoka 'blood of an animal', and Albanian gjak 'blood'.

Ref : WP. II 515 f., WH. II 623, Trautmann 248, Vasmer 2, 688.

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PIET : 0

1927. su̯el-1(k-)

English : ‘to swallow, eat, drink’

German : ‘schlingen, essen, trinken’ Nur iran. und germ.

Material: Avestan x̌ar- 'to enjoy, consume'; English swill 'to gulp down, drink greedily' (also 'to wash out', as in Anglo-Saxon swillan, swillian), Middle Dutch swellen 'to live exuberantly', Icelandic sollr 'drinking feast'; Norwegian soll 'milk with bread chunks', Old Icelandic hrǣsollr 'blood' ('mushy clumps'); Old Icelandic sollr 'wash drink for pigs' (which also reflects a meaning of English swill).

Derived from an expansion su̯elk-: Old High German swelhan and swelgan 'to swallow, to drink', Anglo-Saxon swelgan, Old Icelandic svelga, New High German schwelgen; Old Icelandic svelgr 'whirlpool, glutton', Middle Dutch and Middle High German swalch 'gullet', New High German Schwalch 'opening of the melting furnace', New Dutch swalgen 'to choke'; Swedish svalg, svulg 'gullet', Old Icelandic sylgr 'swallow'.

Ref : WP. II 530, Specht KZ 66, 25 f.;

See also : vgl. oben S. 901 und unten s. v. u̯elk-.

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PIET : 997

1928. su̯el-2

English : ‘to smoulder, burn’

German : ‘schwelen, brennen’

Material: Sanskrit svárati 'shines, appears'; svargá- m. 'heaven';

Greek εἴλη, εἴλη, ἔλη f. 'sun warmth, sunlight', γέλαν· αὐγήν ἡλίου, Laconian βέλα Hesychius, ἐλάνη 'torch', assimilated ἐλένη (Hesychius), Ἑλένη originally a goddess of light; reduced grade ἀλέα f. 'sun warmth', ἀλεαίνω 'to warm', ἀλεεινός 'hot', ἀλυκρός (Nikand.) 'warm';

Uncertain association of σέλας n. 'brightness', σελήνη, Aeolic σελάννα 'moon' (σελασνᾱ), σελαγεῖν 'to shine'.

Anglo-Saxon swelan st. V. '(to) burn, ignite', Middle Dutch swelen, Swedish V. (New High German schwelen), Old High German swilizōn; Old Icelandic svalr 'cold' (actually 'scorching'), Middle Dutch swalm 'fume'; Anglo-Saxon swol n. (swula-), sw(e)oloð(a) m. 'the burning, heat'; a lengthened grade swēl- in Old Icelandic svæla 'to smoke', f. 'thick smoke'.

Anglo-Saxon swælan 'to burn (transitive)', and swōl- in New Dutch swōl 'sultry' (umlaut, New High German schwül), Dutch zwoel, zoel the same; - with Germanic k: New Dutch swalk 'steam, smoke', Middle High German swelk 'wilted, dry', Old High German swelchen.

Middle High German swelken 'to become wilted'. - A d-present in Old High German swelzan 'to burn, to blaze (intransitive)', possibly related to 'to perish' (cf. English sweltry, sultry 'oppressively hot'). Anglo-Saxon and Old Saxon sweltan st. V. 'to die', Middle Dutch swelten, Old Icelandic svelta st. V. 'to starve, to die', Gothic swiltan st. V. 'to die', with a deep form Gothic swulta-wairþja 'he who is inclined to die'; Old Icelandic sultr m. 'hunger', Anglo-Saxon swylt m. 'death'; potentially related to Armenian kʿałc-nu-m 'to starve', kʿałç 'hunger' (su̯l̥d-sk̂-ō).

Lithuanian svįlù, svìlti 'to smolder (intransitive), to burn without a flame', causative svìlinti 'to smolder (transitive)', Žemaitian svìlis 'heat, fever', svelti 'to smolder'; Latvian svel’u, svelt 'to smolder (transitive)', svelme f. 'steam, glow', svals m. 'steam', svelains 'sharp, cold' (compare the meaning of Old Norse svalr).

Ref : WP. II 531 f., Scherer Gestirnnamen 49 f., Trautmann 296, Frisk 65 f.;

See also : s. oben S. 881 f. sāu̯el-.

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PIET : 2454

1929. (su̯el-3), su̯ol-, sul-

English : ‘foot sole; ground’

German : ‘Fußsohle, auch Grundlage, Unterstes’

Material: Latin solea 'thong sole, sandal'; solum 'ground, soil, base surface, foot sole';

Middle Irish fol. i. bond 'foundation, foot sole', Accusative Sg. folaig, Nom. Pl. solaig, Dat. Pl. Old Irish soilgib;

Reduced grade Greek ὐλία (Hesychius) 'sole'.

Ref : WP. II 552, WH. II 554 f.

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PIET : 1025

1930. su̯el-4

German : ‘Balken’

See also : s. oben S. 898 f. unter sel-2.

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PIET : 0

1931. su̯e-lo-, su̯eli̯o(n)-

English : ‘a k. of relation’

German : ‘Schwäger, die Schwestern zu Frauen haben’

Material: Greek ἀέλιοι (ἀ- cop., compare Old High German ge- in ge-swīo 'brother-in-law': swīo), αἴλιοι, εἰλίονες (for the expected ἑλίονες) referring to the same (Hesychius, Poll.);

Old Icelandic svilar Pl. referring to the same, Sg. svili 'brother-in-law, sister's husband ';

Related to the reflexive se, seu̯e-.

Note by Andi Zeneli:

Albanian vëlla ‘brother’ : ἀέλιοι (aélioi, “brothers-in-law”) (prefixed with sm̥-).

Ref : WP. II 533, Specht Ursprung 166, Frisk 24.

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PIET : 1026

1932. su̯elplo-s

English : ‘sulphur’

German : ‘Schwefel’

Material: Gothic swibls, Anglo-Saxon swefl, Old High German swebal 'sulfur' = Latin sulpur the same (su̯elplo-s); Germanic dissimilation to swe[l]fla-, swe[l]ƀla-.

Ref : WP. II 533, WH. II 628; volksetymologisch beeinflußt von su̯el-2.

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PIET : 1027

1933. su̯em-

English : ‘to move; to swim’

German : ‘sich bewegen’, im Germ. meist ‘schwimmen’

Material: Old Irish to-senn- 'to pursue' (su̯em-d-ne-), verbal noun tofunn, probably related to:

Norwegian svamla 'to fantasize', svamra 'to wander, to swarm'; Old Icelandic svim(m)a, symja (preterite svamm summum and svam svǭmum) 'to swim'; Old High German, Old Saxon, Anglo-Saxon swimman 'to swim'; causative Middle High German swemmen 'to make swim', New High German schwemmen; Old Frisian swammia, Middle High German swamen 'to swim'.

Icelandic Norwegian svamla, sumla 'to splash'; Gothic swumsl n. 'pond'; Old Icelandic sund n. 'swimming; strait, sound' (that is, 'still swimmable'), syndr 'swimming capability'; Anglo-Saxon sund n. 'swimming capability', poetically 'lake, water'; Middle Dutch sunt (-d-) 'strait' (New High German Sund); differently on New High German Sund Kluge-Gotze16 780.

Ref : WP. II 524.

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PIET : 2445

1934. sṷen-

English : ‘to sound’

German : ‘tönen, schallen’

Derivative: sṷono-s 'tone, sound'

Material: Sanskrit svánati (secondary ásvanīt) 'sounds, resounds' (= Latin sonit), -svanaḥ- n. 'noise', svaná- m. 'tone, sound' (= Latin sonus), svāná- 'rustling'; Avestan x̌anaŧ̃-čaxra- 'of one, the sound of the wheels'.

Latin sonō, -āre, -uī, -itum; Old Latin sonere (sṷénō) 'to sound, to ring, to resound, to rustle'; sonus (sṷonos 'sound'; Old Irish son 'noise', a Latin loanword); probably Old Irish senn-, preterite sephainn 'to sound, to play (an instrument)', the nn likely related to to-senn- 'to pursue', which (derived from sṷem-d-ne-) belongs to the root sṷem-; Old Irish senim (that is, seinm) 'the playing, the sounding'.

Anglo-Saxon swinsian 'to sing, to make music', swinn 'music, song'; also Old High German and Anglo-Saxon swan 'swan', Old Icelandic svanr 'male swan';

whether sen- is related to sṵen- in Latvian sanēt, senēt 'to hum', Irish sanas 'whisper', Welsh hanes 'history', originally 'rumor'.

Ref : WP. II 524 f., WH. II 559 f.

Pages : 1046-1047

PIET : 2446

1935. (s)ṵendh-

English : ‘to disappear’

German : ‘schwinden’

Material: Old High German swintan 'to fade, to grow thin, to wither, to become unconscious', Old Saxon far-swindan 'to disappear', Anglo-Saxon swindan 'to decrease, to fade'; causative Middle High German swenden 'to make fade, to diminish', New High German verschwenden 'to waste', dialectally 'to make arable by burning the grass'; Old High German swintilōn, New High German schwindeln; ablaut New High German Schwund.

Old Church Slavonic uvędati 'to wither', ablaut Church Slavonic o̧diti 'to smoke';

compare Old Irish a-sennad Adv. 'finally, lastly' (sṵendh-no-);

whether Germanic swindan belongs to swīnan 'to fade' (see sṵī-) and only transitioned into the e-series through an aberration.

Ref : WP. II 526, Vasmer 1, 245.

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PIET : 2447

1936. sṵeng-, sṵenk- : sṵeg-, sṵek-

English : ‘to bend’

German : ‘biegen; drehend schwingen, schwenken’

Material: Sanskrit svájatē, -ti (svaŋkṣyate) 'encloses', participle svaktá-, pariṣvakta- = Avestan pairišxvaxta- 'enclosed by rings'; Old Irish seng 'slender' ('flexible'), Celtic Placename Singi-dūnum.

Note by Andi Zeneli:

Illyrian settlement Singi-dūnum became later Beli-grad ‘white city’

Middle High German and Middle Dutch swanc 'flexible, slender, fine, meager', Anglo-Saxon swancor 'flexible, meager'; Norwegian svekk, svokk f. (swank-i̯ō, -ō) 'hollow of the sole'; Danish and Swedish swank 'talon, hollow';

Anglo-Saxon swincan 'to work, to toil' (literally 'to twist while working'), causative swencan 'to torment, to trouble' (swenc m. 'sorrow'); Old High German and Middle High German swenken 'to make swing, to throw', New High German schwenken; Middle High German swank (-k-) 'turn, momentum, stroke, idea', New High German Schwank.

Alongside Germanic sweng- (Indo-European su̯enk-):

Old High German and Old Saxon swingan '(to) swing, to fly', Old Saxon swingan (swinga 'club'), Anglo-Saxon swingan 'to strike, to whip, to swing oneself'; causative Gothic af-swaggwjan 'to make sway', Anglo-Saxon swengan 'to swing oneself'.

Middle High German swanc, swunc (-g-) 'swaying movement, swing, momentum'; Middle Dutch and Middle High German swengel 'crank'; Old Icelandic svangr 'thin, narrow', Middle High German swanger 'slender'; Old Icelandic svangi m. 'the arches, bends' ('curvature').

denasalized: Norwegian svaga, svagra 'to sway, to dangle', svagga 'to walk unsteadily'; Old Icelandic sveggja '(to) turn (a ship)'; Middle Dutch swak 'flexible, thin, weak', Middle High German swach 'bad, miserable, weak, feeble'; Middle Dutch swaken also 'to wobble' (similar to swanken).

Ref : WP. II 526 f.;

See also : vgl. auch seu- und sụ̆ĕ(i)- ‘biegen’.

Pages : 1047-1048

PIET : 2448

1937. sụenk-, sunk-

English : ‘heavy’

German : ‘schwerfällig (schwanger), schwer sein’

Material: Old English swangor 'heavy, sluggish', Old High German swangar 'pregnant'; Lithuanian suñkti 'to become heavy', sunkùs 'heavy' (referring to bodies and tasks), older Lithuanian sunkinga 'pregnant'.

Ref : WP. II 525.

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PIET : 1022

1938. sụento-, sunto-

English : ‘vigorous, vivacious, healthy’

German : ‘rege, rüstig, gesund’

Comments: only Germanic.

Material: Gothic swinþs 'strong, powerful, healthy', Old Icelandic svinnr 'swift, strong, clever', Anglo-Saxon swīð, Old Saxon swīði 'strong, intense, brave', Middle High German swint, swinde 'strong, intense, swift, fierce'; Old High German gisunt (-d-) 'healthy', Old Saxon gisund, Anglo-Saxon gesund, Old Frisian sund 'fresh, uninjured, healthy'.

Ref : WP. II 525 f.; wegen des Ablauts wohl Indo-European; nach Persson Beitr. $189^2$ und 587 zu Lithuanian siunčiu ‘sende’ (anders oben S. 909); vgl. auch Lithuanian s(i)ùmdyti ‘aufhetzen’.

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PIET : 0

1939. sṵep-1, sup-

English : ‘to sleep’

German : ‘schlafen’

Derivative: sṵépōr, genitive supnés, from which sṵepno-s, sṵopno-s (Baltic Celtic sopnos influenced by:) supno-s 'sleep'; sṵopniio-m 'dream'.

Material: Sanskrit svápiti, svápati ‘sleeps, falls asleep’, Pass. supyatē, Participle suptá- ‘fallen asleep’, Causative svāpáyati ‘makes fall asleep’ (= Old Icelandic sǿfa), svapayati the same (= Old Icelandic svefja etc.); Avestan x̌ap- ‘to sleep’; Greek ὕπαρ ‘reality, real appearance as opp. to a dream’;

Latin sōpiō, -īre ‘to make fall asleep’, sŏpor, -ōris ‘deep sleep’ (sṵepōr); Old Icelandic sofa (svaf), Anglo-Saxon swefan st. V. ‘to sleep, cease’; Causative Old Icelandic svefja ‘to make fall asleep, to calm, to soothe’, Anglo-Saxon swefian the same, Anglo-Saxon swebban ‘to make fall asleep, to kill’, Old Saxon answebbian, Old High German antswebben, Middle High German entsweben the same, Middle High German also ‘to become drowsy, to fall asleep’ (sṵopéiō);

Old Icelandic sǿfa ‘to kill’ (sṵōpéiō); Old Icelandic suæfa ‘to make fall asleep’ (sṵēpeiō), syfja unpers. ‘to make drowsy’, East Frisian suffen ‘to become drowsy’ (Dutch suf ‘dizzy, silly’); Old Icelandic sofna Swedish V. ‘to fall asleep’; Middle High German swep, -bes ‘sleep’, Anglo-Saxon sweofot n. the same; Old Church Slavonic sъpati, Iterative sypati ‘to sleep’, usъnǫti ‘to fall asleep’;

Sanskrit svápna- ‘sleep, dream’, Avestan x̌afna- m. the same; Armenian kʿun, Gen. kʿnoy ‘sleep’ (sṵopnos); Greek ὕπνος ‘sleep’ (= Old Church Slavonic sъnъ and:) Albanian gjumë; Latin somnus ‘sleep’ (sṵepnos or sṵopnos); Old Irish sūan, Welsh Cornish Breton hun ‘sleep’ (sopnos = Lithuanian sãpnas); Old Icelandic svefn, Anglo-Saxon swefn ‘sleep, dream’ (from sṵepnós); Lithuanian sãpnas, sapnỹs ‘dream’;

Latvian sapnis ‘dream’; Old Church Slavonic sъnъ ‘sleep, dream’; cf. Sanskrit asvapna- ‘sleepless’, Avestan aŋxafna- the same, Latin insomnis, Greek ἄυπνος the same and the i̯o-derived Sanskrit svápnyam ‘dream vision’, Latin somnium ‘dream’, Lithuanian sapnis ‘sleep, dream’, Old Church Slavonic sъnije ‘dream vision’; Greek ἐνύπνιον (modeled after Latin insomnium) the same, Welsh anhunedd ‘insomnia’; Tocharian A ṣpən, B ṣpäne ‘sleep, dream’; Hittite sup- (Medium), suppariia- ‘to sleep’.

Ref : WP. II 523 f., WH. II 557 f., Trautmann 292 f., Vasmer 2, 694.

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PIET : 2443

1940. su̯ep-2, sup-, su̯eb-

English : ‘to throw’

German : ‘werfen, schleudern, schütten’

Material: Sanskrit svapū́ ‘broom’; Old Church Slavonic svepiti sę ‘to stir’; subst. sъpǫ, suti ‘to pour, to sprinkle’, Iterative sypati ‘to pour’, rasypati ‘to scatter’; sunǫti ‘to pour out’, sъpъ ‘heap’ (but Lithuanian sùpti ‘to sway, to rock’ is more related to seu- ‘to bend’); Latin supō, -āre ‘to throw’, dissipō, -āre ‘to throw apart, to disperse’, obsipō, -āre ‘to throw forward (water), to throw in advance’, insipere ‘to throw in’;

Germanic svab- and svap- (Indo-European su̯eb-) in Old Icelandic sōfl ‘broom’ (swōbala-), svāf n. ‘spear’; Anglo-Saxon ge-swōpe f. ‘waste, refuse’ (Icelandic sópa ‘to sweep’ is an English loanword); New Dutch swabbeln ‘to beat back and forth (with water, etc.)’, New High German schwapp-en, -eln, -ern, and similar forms.

Ref : WP. II 524, WH. I 356 ff., Trautmann 293, Vasmer 3, 57.

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PIET : 2444

1941. su̯er-1 (auch ser-)

English : ‘to speak’

German : ‘sprechen, reden’

Material: Latin sermō, -ōnis ‘conversation, dialogue, discussion’ (sermō) is unclear; Oscan sverrunei ‘to the speaker, spokesperson’; Gothic swaran, swōr ‘to swear’, Old Icelandic sveria, Anglo-Saxon Old Saxon swerian, Old High German swerien, swerren the same, Old Icelandic sōri Nom. Pl. ‘oath, vow’, Middle High German swuor ‘oath’.

Old Icelandic svara ‘to answer, to provide bail’, svǫr Pl. ‘answer’, and-svar ‘judicial decision’; Anglo-Saxon and-swaru ‘answer’, Old Saxon ant-swōr ‘answer, responsibility’; Old Church Slavonic svarъ ‘quarrel’ (back-and-forth argument), svarъ ‘fight’, svariti ‘to revile, to combat’; Russian ssóra ‘quarrel’ derived from sъsora.

su̯er- ‘to speak, to talk’ is perhaps (but not certain) an application of su̯er- ‘to buzz’ to articulated speech.

Ref : WP. II 527, WH. II 521 f., Trautmann 296 f., Vasmer 2, 712.

Page : 1049

PIET : 2449

1942. su̯er-2

English : ‘to hiss’

German : ‘surren u. dgl’

Material: Sanskrit svárati ‘resounds, echoes, lets sound’; also surḿī ‘pipe’ (flute); svará- svára- m. ‘sound, tone’;

Greek ὕραξ, -κος m. ‘shrew’ (surak-), Cretan ὕρον ‘swarm of bees’ (Hesychius); Latin susurrus ‘the hissing, whispering’, susurrō, -āre ‘to hiss, to whisper, to hum’

(consonant strengthening in sound words), absurdus ‘harsh-sounding, nonsensical’ (su̯orodo-s); surdus ‘deaf’ as ‘dull or indistinct in hearing and speaking’; likely sōrex, -icis (later sŏrex) ‘shrew’ from su̯ōr-ak- (: Greek ὕραξ the same); Welsh chwyrnu ‘to hum’ (from chwyrn derived from su̯erni̯o-);

Old Icelandic svarra ‘to roar’, Norwegian sverra ‘to swirl; to circle’, New High German schwirren; Norwegian surla ‘to sing softly’, Swedish sorla ‘to trickle, to murmur’, Middle Dutch and New High German surren, Middle High German surm ‘buzzing’; perhaps Icelandic svarmr ‘dizziness’, Anglo-Saxon swearm ‘swarm, multitude’, Old High German swarm ‘swarm’;

Lithuanian surmà ‘flute’, Old Church Slavonic svirati ‘to whistle’ (lengthening of svьr-);

Ref : WP. II 527 f., WH. II 634 f., 637 f., Vasmer 2, 593.

See also : s. auch su̯er- ‘sprechen’.

Pages : 1049-1050

PIET : 978

1943. su̯er-3

English : ‘stake’

German : ‘Pfahl’

Material: Sanskrit sváru- m. ‘stake, double post, long piece of wood’; Greek ἔρμα n. ‘support’; Homeric Accusative ἑρμῖνα m. ‘bedpost’; Old High German swirōn ‘to stake’, Middle High German swir ‘bank post’, New High German Swiss Schwiren ‘stake’.

Anglo-Saxon swier, swior m. f. ‘post, column’; with k-form Old Icelandic svīri m. ‘neck, ship's prow’ (swerhjan-), Anglo-Saxon swīera, swīora ‘neck’ (swirhjan-); Latin deeply layered surus ‘branch, stake’, diminutive surculus, surcellus; perhaps sūra ‘calf, lower leg’ (see under sōrā).

Ref : WP. II 528 f., WH. II 635.

Page : 1050

PIET : 1023

1944. sṷer-4

English : ‘to cut, pierce’

German : ‘schneiden, stechen, schwären, eitern’

Material: Avestan x̌ara- m. ‘wound, injury’;

Old Irish serb, Welsh chwerw ‘bitter’ (sṷer-u̯o-), originally probably meaning ‘burning, piercing’; Welsh chwarren f. ‘gland’ (sṷorsinā);

Old High German sweran st. V. ‘to ache, to fester, to swell’, swero ‘physical pain, especially sore’; New High German Schwäre, Geschwür; Old High German swer(a)do ‘physical pain’; Anglo-Saxon sweornian ‘to coagulate’; Old High German swert ‘sword’, Anglo-Saxon sweord, Old Icelandic sverð from swer-ða- ‘piercing weapon’;

Proto-Slavic sṷara- ‘sickly’ in Russian chvóryj, Old Czech chvorý, with ablaut form churavý the same, and Church Slavonic chyra ‘fragility’; perhaps related is Serbian-Church Slavonic svrъdьlъ ‘drill’, Proto-Slavic svьrdьlo.

Ref : WP. II 529, Trautmann 295, Krogmann KZ. 59, 204, Vasmer 2, 589, 3, 237, 243, Loth RC. 41, 233.

Page : 1050

PIET : 2451

1945. sṷer-5

German : ‘wägen’

Derivative: sṷēro- ‘schwer’

See also : s. unter u̯er-1.

Page : 1050

PIET : 0

1946. su̯erbh- (auch su̯er-)

English : ‘to turn; to sweep’

German : ‘drehen, drehend wischen, fegen’

Derivative: Verbal noun su̯orbhom
Material: Welsh *chwerfu* ‘whirling, turning around’, *chwerfan* ‘whirl for a spindle’; *chwyrn* ‘quick (turning)’ from su̯erbh-nio-; Gothic *af-, bi-swaírban* ‘to wipe off’, Old Icelandic *sverfa* strong verb ‘to file’, *svarf* neuter noun ‘filings from filing’, Anglo-Saxon *sweorfan* ‘to wipe off’, Afrikaans *swerva* ‘to crawl’, Old Saxon *swerƀan* ‘to wipe off’, Old High German *suuerban* ‘to wipe off’, *suuarp, swirbil* ‘whirlpool, vortex’, Middle High German *swerben* ‘to move in a swirling motion’; Old Icelandic *svarfa* ‘to wander around’, Old Swedish *svarva* ‘to turn on a lathe, to concoct (lies)’;

Slavic svorbъ in Church Slavonic svrabъ (related to Old Church Slavonic svrabьnъ ‘itchy’); ablautend Slavic svьrbitъ, svьrběti ‘to itch’ in Russian sverbít, sverbětь, etc.; cf. Latvian svaŗpst m. ‘drill’ (su̯arb-sta-); perhaps related to Greek σύρφος n., συρφετός m. ‘sweepings, refuse’, σύρφαξ, -ᾱκος ‘scum of humanity, rabble’; also cf. σαίρω ‘I sweep’ (su̯eri̯ō), σάρον n., σάρος m. ‘broom, refuse’ and σῦρω (fut. σῠρῶ) ‘I drag, pull, sweep, wash’, συρμός m. ‘the act of dragging, vomiting’, συρμαίᾱ f. ‘emetic’, σύρμα n. ‘trailing garment, refuse’, σύρτης m. ‘tow rope’, σύρτις, -ιδος f. ‘sandbank’.

Note:

σύρμα

Short Definition

σύρμα, anything trailed

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σύρμα, ατος, τό, (σύρω)

anything trailed or dragged:

a theatric robe with a long train, Arr. Epict. 1.29.41, Poll. 7.67, An.Par. 1.19; σ. ἱματίου train, Ptol. Tetr. 24; without ἱματίου, Heph.Astr. 1.1; Latin syrma, Juv. 8.229, Mart. 4.49.8, al.; cf. σύρω 1, συρτός II: periphr., σύρμα πλοκάμων long flowing hair, AP 5.12 (Phld.); σ. τερηδόνος a long woodworm, ib. 12.190 (Strat.).

sweepings, refuse, litter, ὄνους σύρματ᾽ ἂν ἑλέσθαι μᾶλλον ἢ χρυσόν Heraclit. 9; cf. συρφετός.

Medic., perh. abrasion, scaly skin-disease, Hp. Epid. 4.30; ἀπὸ . . συρμάτων ἀποθνῄσκοντες Ptol. Tetr. 201 (but κλασμάτων Procl. ad Locative); cf. ἀπόσυρμα 1.1.

dragging, trailing motion, μόσχων Mesom. Sol. 23; trail left by a serpent, D.Chr. 5.19, Ael. NA 9.61:— σ. Ἀντιγόνης a place at Thebes, where Antigone was said to have dragged the body of Polynices to his brother’s pyre, Paus. 9.25.2.

Music, drawing out or prolonging the tones, Ptol. Harm. 2.12.

syrma, = dictio longa, Gloss.

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συρμαία

Short Definition

συρμαία, purge-plant

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συρμ-αία, Ionic συρμ-αίη, ἡ, (συρμός II)

purge-plant, a name given to the radish, as used by the Egyptians (cf. μελανοσυρμαῖος), Hdt. 2.88, 125, Ar. Pax 1254, PPetr. 3p.327 (iii B.C.), D.S. 1.64, cf. Erot. s.v. ἀπὸ συρμαϊσμοῦ, Did. Old Persian Sch. Aryan l.c.:—its juice mixed with salt water they used as a purgative and emetic, Hp. Mul. 1.78, cf. Hsch.

a mixture of honey and suet, given as a prize at Sparta, in a contest of the same name, IG 5(1).222.7 (v B.C. ?), Hsch.

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συρμαΐ̈ζω

Short Definition

συρμαΐ̈ζω, take an emetic

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συρμ-αΐζω,

take an emetic or purge, of the Egyptians, συρμαΐζουσι τρεῖς ἡμέρας ἐπεξῆς μηνὸς ἑκάστου, ἐμέτοισι θηρώμενοι τὴν ὑγιείην καὶ κλύσμασι Hdt. 2.77, cf. Ael. NA 5.46, Ps.-Diocl. Old Persian Paul.Aeg. 1.100.

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συρμαίη

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συρμαίη, v. συρμαία.

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συρμαιοπώλης

Short Definition

συρμαιοπώλης, one who sells emetics

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συρμ-αιοπώλης, ου, ὁ,

one who sells emetics or purges, Ar. Fr. 265, Critias 70 D.

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συρμαϊσμός

Short Definition

συρμαϊσμός, use of an emetic

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συρμ-αϊσμός, ὁ,

use of an emetic, ἐμεῖν ἀπὸ σ. Hp. Art. 40, cf. Gal. 18(1).484, Ruf. Interrog. 70, Ps.-Diocl. Old Persian Paul.Aeg. 1.100.

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συρμάς, άδος, ἡ, (σύρω)

snowdrift, in pl., Anon. in Rh. 3.579 W.

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συρματική

Short Definition

συρματική, long drawn-out

LSJ

συρμᾰτικὴ φωνή,

long drawn-out accent (cf. σύρμα II.2), Steph. in Rh. 309.24.

syrmaticum jumentum, a mule suffering from string-halt, Veget.Mul. 2.86.1.

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συρματίς

Short Definition

συρματίς, one which sweeps up, carries away

LSJ

συρμᾰτὶς στρατιά,

one which sweeps up, carries away, Hsch.

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συρματίτης

Pape

συρματίτης, [ῐ], ὁ, κόπρος, Mist, der aus Kehricht od. Streu bereitet ist, Theophr.

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συρματῖτις

Short Definition

συρματῖτις, mixed with litter

LSJ

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συρμᾰτῖτις κόπρος, ἡ, manure

mixed with litter (cf. σύρμα I.2), Thphr. HP 2.7.4, 7.5.1.

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συρμή

LSJ

συρμή, ἡ,

trail of a snake, Sch. Luc. Herm. 79.

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συρμίον

LSJ

συρμίον· λάχανόν τι σελίνῳ ἐοικός, Hsch. (cf. σίον). ‘A certain vegetable, similar to celery.’ by Andi Zeneli

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συρμιστήρ

Short Definition

συρμιστήρ, one who sells shavings

LSJ

συρμιστήρ, ῆρος, ὁ,

one who sells shavings, etc., for firing, Hsch.

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συρμός

Short Definition

συρμός, any lengthened sweeping motion

LSJ

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Middle Liddell

συρμός, ὁ, (σύρω)

any sweeping motion, γινέσθω μὴ κατὰ πληγὴν ἡ ἐγχάραξις, ἀλλὰ κατὰ σ. Antyll. Old Persian Orib. 7.18.6; track of meteors, πρηστήρων Pl. Ax. 370c, cf. Arist. Mir. 843a11; sweep of waves, Ph. 1.298; νιφετῶν, ἀνέμων, AP 7.8 (Antip. Sid., pl.), 498 (Antip.); χαλαζήεις ib. 6.221 (Leon.); trail of a serpent, Plu. Ant. 86.

vomiting or purging (cf. συρμαία), Nic. Al. 256.

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Σύρμος

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Σύρμος, ου (ὁ) Syrmos, roi des Triballes, Plut. Alex. 11.

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σέσηρα

Short Definition

σέσηρα, show teeth, grin

LSJ

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σαίρω (A), only found in pf. with pres. sense σέσηρα,

part the lips and show the closed teeth (cf. Gal. 18(2).597), grin, σέσηρεν ἄν τε βούλητ' ἄν τε μή Alex. 98.26; Σάτυροι ἀπὸ τοῦ σεσηρέναι Ael. VH 3.40; but mostly in part., ἅπλητον σεσᾰρυῖα (Epic for σεσηρυῖα) Hesychius Sc. 268; οἷον σεσηρὼς ἐξαπατήσειν μ' οἴεται Ar. V. 901; ἠγριωμένους ἐπ' ἀλλήλοισι καὶ σεσηρότας Id. Pax 620; σ. καὶ γελῶν Com.Adesp. 606; γελῶντα καὶ σ. Plu. Apophth. Lac. 2.223c; σιμὰ σ. AP 5.178 (Mel.); but also without any such bad sense, εἶπε σεσᾱρὼς ὄμματι μειδιόωντι smiling, Theoc. 7.19 (cf. προσσαίρω).

transferred to grinning laughter, σεσηρόσι μειδιήμασι Hp. Gland. 12; σεσηρότι γέλωτι Luc. Am. 13: the neut. is used in Adv. sense, σεσᾱρὸς γελᾶν Theoc. 20.14; σεσηρὸς αἰκάλλειν, of a fox, Babr. 50.14, cf. Ps.-Luc. Philopatr. 26.

of a wound or sore, ἕλκος σεσηρὸς καὶ ἐκπεπλιγμένον gaping, Hp. Fract. 32, cf. Aret. CA 2.2; also σ. χάσμημα, of a metrical hiatus, Eust. 840.43.

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σεσηρότως

LSJ

σεσηρότως, Adv. of σέσηρα (σαίρω (A)),

with a grin, Poll. 3.132.

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σεσηρώς

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σεσηρώς, υῖα, ός, part. pf. de σαίρω.

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σεσαρυῖα

LSJ

Pape

LSJPape

σεσᾰρυῖα, σεσᾱρώς, v. σαίρω (A).

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σεσαρώς

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σεσαρώς, v. σαίρω.

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σαίρω

Middle Liddell

[perf. with pres. sense σέσηρα.]

I. in perf. to draw back the lips and show the teeth, to grin like a dog, Latin ringi, σεσαρυῖα (epic for σεσηρυῖα) Hesychius; σεσηρώς Ar.:—in good sense, smiling,

Theocr.:—the neut. is used in adv. sense, σεσᾱρὸς γελᾶν to laugh with open mouth, Theocr.; σεσηρὸς αἰκάλλειν, of a fox, Babr.

II. in pres. and aor1, to sweep a floor, Eur.

2. c. acc. rei, to sweep up or away, Soph.

Frisk Etymological English

1.

Grammatical information: v.

Meaning: to sweep, to sweep out (S., E.), metaph. to clear away (BCH 29, 204; Crete).

Other forms: Aor. σῆραι, Cret. σᾶραι, fut. σαρῶ (H.).

Compounds: As 1. member perhaps in σαράπους (Gal.), acc. σαράποδα, σάραπον (Alc.); after D. L. 1, 81 διὰ τὸ πλατύπουν εἶναι καὶ ἐπισύρειν τὼ πόδε (cf. Bechtel Dialect 1, 125, Sommer Nominalkomp. 26 n. 4 [p. 27] a. 188); after Gal. however to σέσηρα (2. σαίρω); the word σαραποδ- is unexplained.

Derivatives: 1. σάρον n. brushings (Sophr., Ion Trag., Call.), broom (Epid. IVa a.o.) with σαρ-όομαι, -όω to be swept out, to sweep out, to sweep clean (Lyc., NT, Pap. a.o.), from which -ωσις f. sweep out (pap.), -ωμα n. brushings (AB a.o.), -ωταιpl. m. sweeper (Phanagoria), -ωτρον n. broom (Suid.); 2. σάρματα pl. n. brushings (Rhinth.), σαρμός σωρὸς γῆς, καὶ κάλλυσμα ... H.

Origin: XX [etym. unknown]

Etymology: Since Fick BB 5, 167 connected with σύρω draw, drag (along) (σύρματα, συρφετός brushings); the anlaut may have been (acc. Hirt) with Bq and WP. 1, 750; 2, 530 (asking) IE tu̯-, with σαρ- and συρ- as diff. variants of a zero grade tu̯r̥-i̯ō (cf. Schwyzer 351 f.) [rather uncertain]. An agreeing full grade present tu̯er-ō may be found in Germanic, e.g. OHG dweran turn around quickly, stir through each other, mix; to this nominal derivations like zero grade Latin tur-ma troop, squadron. Also turba and σύρβη, τύρβη (s.v.) might belong here. Cf. also

τορύνη, and ὀτραλέως. -- A connection with σὺρω is far from evident (against DELG).

2. Meaning: to show ones teeth

See also: s. σέσηρα.

Sesarethos: Σεσάρηθος, πόλις Ταυλαντίων, ὥς φησιν Ἑκαταῖος. καὶ τὸ ἐθνικὸν Σεσαρήθιος. ‘Sesarethos, a city of the Taulantians, as Hecataeus of Miletus says. And the ethnic is Sesarethian.’ A tribe who spoke the Doric dialect by Andi Zeneli.

Albanian Zgërdhesh ‘bare the teeth (gaping of a wound or sore)’, zgërdhihem ‘grin’ a translation of Σεσάρηθος.

Fjala zgërdhesh vjen nga Slavic grditi ‘scold’

From Slavic grditi

Serbo-Croatian

Etymology

From gr̂d.

Verb

gŕditi impf (Cyrillic spelling гр́дити)

(transitive) to scold

Synonyms: kárati, kòriti

Ref : WP. II 529 f., Trautmann 295, Vasmer 2, 589, 596 f.

Pages : 1050-1051

PIET : 2453

1947. su̯ergh-

English : ‘to take care of; to be ill’

German : ‘sorgen, sich worum kümmern; krank sein’

Material:

1. Sanskrit *sūrkṣati* 'cares about something'; Gothic *saúrga* 'sorrow, grief', Old Icelandic, Anglo-Saxon *sorg*, Old Saxon *sorga*, Old High German *sorga*, Old Frankish *sworga* 'sorrow'; Gothic *saúrgan*, Old Icelandic *syrgja*, Old Saxon *sorgōn*, Anglo-Saxon *sorgian*, Old High German *sorgēn, swor*gēn 'to worry'.

2. Old Irish *serg* 'illness', Lithuanian *sergù*, *siřgti* 'to be ill', Old Church Slavonic *sraga* 'illness', *sragъ* 'austere, grim'; possibly also Albanian *dergjem* 'I am bedridden' (*su̯orghi̯ō*).

su̯e : de Albanian phonetic mutation by Holger Pedersen. Albanian *dergjem* 'I am bedridden' is in Medio Passive with the same Aorist Albanian u dergja ‘I was bedridden' as in South Italian Greek by Andi Zeneli

Other forms: dirgjem ‘be ill’, me u djergë ‘become ill’, zdirgjem ‘woman gives birth in bed’, zdjerg ‘to come down, to descend, fall, rainfall’, dergjë ‘disease, turbeculosis’, Kristoforidhi: asht zhdjergunë, shtjergunë ‘his belly has fallen, he has become sick’ Dhajta e Re, f 181., grue e djergun ‘grua lehonë’, transitive me djerg kendin ‘make somebody sick’, me djerk dhent prej bjeshke ‘bring down sheep from mountain pastures’, djergsore, djergneshë ‘lehonë’, diegju prej kerrit ‘come down the horse’, kangët e djergave, zhdjergave, Kosovë derd, derđ e madhe, aorist u zhdord, u zhdorđ, Labëri abbreviated dirrem (diergjem), dora (u dorgja) ‘come down’, çamëri zdrigj, zdrigja Aorist ‘come down’, pdrigje shpejt (podrigje), Pedersen të zdrigjesh nga lisi ‘come down the oak’, Suli Boçari xirqem, dirgjem, e xirqurë, e dirgjurë, Arbëresh zdirgjem, dirgjem ‘be born’.

Ref : WP. II 529, Trautmann 258.

Page : 1051

PIET : 2452

1948. su̯esor-

English : ‘sister’

German : ‘Schwester’

Material: Sanskrit svásar-, Avestan x̌aŋhar- 'sister'; Armenian kʿoir the same (su̯esōr); Nom. Pl. kʿor-kʿ (su̯esŏres), Gen. Sg. kʿeŕ (su̯esros); Greek ἔορ [Voc.] θυγάτηρ, ἀνεψιός Hesychius, ἔορες · προσήκοντες, συγγενεῖς Hesychius;

Latin soror (with sobrīnus ‘sibling, younger sibling’, from su̯esr-īnos = Old Church Slavonic sestrinъ ‘belonging to the sister’, cf. also East Lithuanian seserė́nas ‘sister's son’); Old Irish siur ‘sister’ (su̯esōr), Dat. Accusative sīeir, Gen. sethar (by analogy with māthir, Gen. māthar); Welsh chwaer, Old Cornish huir, Middle Cornish hoer, hor, Breton c’hoar; Gothic swistar (Gen. swistrs, Dat. swistr); Old Icelandic syster, Pl. systr (urnord. swestar from -ēr), Old High German swester (-ēr!), Anglo-Saxon sweostor, suster;

Before the insertion of t, newly created are Old Saxon, Old Swedish swiri ‘son of the mother's sister’, Anglo-Saxon swiria ‘sister's son, nephew’;

Old Prussian swestro (transferred to the ā-declension) with w perhaps influenced by New High German, since Lithuanian sesuõ, Gen. seseĩs, and Old Church Slavonic sestra (also in the ā-declension) ‘sister’ presuppose a u̯-less sesor-; Tocharian A ṣar, B ṣer ‘sister’.

Indo-European s(u̯)e-sor- is related to the reflexive stem se-, seu̯e-; for comparison, the feminine Sanskrit ti-sraḥ ‘three’, Old Irish téoir (trisores) reflect the same. It may possibly still contain a sor ‘woman’ or derive from su-esor (p. 343) ‘of one's own blood’.

Ref : WP. II 533 f., WH. II 563, Trautmann 258, Benveniste, BSL 35, 104 f.; Pisani, Miscellanea G. Galbiati III, 1951, 7 f., M. Mayrhofer bei Brandenstein Studien 32 ff.

Page : 1051

PIET : 1028

1949. su̯ī-, -g-, -k-, -p-

English : ‘to fade, weaken’, etc.

German : ‘schwinden, nachlassen, schweigsam werden’

Comments: expanded su̯ii̯ō-p-

Material: Old Icelandic svīa ‘to let go’; svīna, Old High German swīnan ‘to decrease, fade away’; Middle High German swīnen also ‘to become powerless, fall silent’.

su̯ī-k-: Old High German swīgēn, Old Saxon swigōn, Anglo-Saxon swīgian, sugian, suwian ‘to be silent’.

su̯ī-g-: σῑγή f. ‘silence’, σῑγάω ‘to be silent’ (cf. ῥίγα · σιώπα Hesychius, meaning ϝίγᾱ).

su̯ī-p-: Gothic sweiban ‘to cease, diminish’, Old Icelandic svīfask ‘to recede from something, to refrain’, Old High German giswiftōn ‘to become silent’, Middle Dutch swichten ‘to yield, diminish, bring to silence’, Dutch zwichten ‘to yield’, New High German (from New Dutch) beschwichtigen (also Messapic σίπτα · σιωπά);

Additionally, su̯ii̯ō-p- in Greek σιωπάω ‘to be silent’ and su̯i̯ō-p- with Greek loss of i̯ due to gemination in διασωπάσομαι, σεσωπᾱμένον (Pind.) and in εὐσωπία · ἡσυχία Hesychius.

Ref : WP. II 534;

See also : vgl. oben (s)u̯endh-.

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PIET : 2456

1950. su̯omb(h)o-s

English : ‘porous, spongy’

German : ‘schwammig, porös’

Material: Greek σομφός ‘spongy, porous’ = Germanic swamba- in Old High German swamp, -bes m. ‘sponge’; alongside Germanic swampu- (Indo-European sṷombu-) and swamma- in Old Icelandic suǫppr ‘sponge; ball (due to its shape)’, Middle Dutch swamp, -pes ‘sponge, mushroom’ and Gothic swamm Accusative ‘(washing) sponge’,

Anglo-Saxon swamm m. ‘mushroom’, Middle Dutch svam, -mmes ‘sponge; mushroom’; from spongy ground: English swamp ‘marsh’; Westphalian swampen ‘to go up and down, from spongy ground’, ablaut Middle High German sumpf ‘marsh’ = Old Icelandic soppr ‘ball’, Norwegian also ‘mushroom’.

Ref : WP. II 534 f.

Page : 1052

PIET : 0

1951. sṷordo-s

English : ‘black, dark’

German : ‘schwarz, schmutzfarben’

Material: Latin sordus as the basis of sordeō, -ēre ‘to be dirty, foul’, sordidus ‘dirty’, sordēs, -is f. ‘dirt, filth’; Gothic swarts, Old Icelandic swart, Anglo-Saxon sweart, Old High German schwarz ‘black’, reduced grade Old Icelandic sorta f. ‘black color’, sorti m. ‘darkness, dense fog’, sortna ‘to become black’.

Should Latin suāsum ‘sooty spot on a garment’ be related to suarssom, the base form sṷardo- would come into question, suggesting that sordeo derives from sṷr̥̊d-;

whether Old Saxon swerkan (participle gesworkan) ‘to become dark, to darken, to becloud’, Anglo-Saxon sweorcan ‘to become dark, to become sad’, Old High German giswerc, gisworc ‘darkening due to clouds’, and Irish sorb ‘blemish, dirt’ are related (Indo-European sṷer-g-, sṷor-b(h)o- alongside sṷordo-) is uncertain.

Ref : WP. II 535, WH. II 562 f.

Page : 1052

PIET : 1030

1952. tā-, tə-; tāi-, təi-, tĭ̄-; [tāu-], təu-, tŭ̄-

English : ‘to melt, dissipate, decay’

German : ‘schmelzen, sich auflösen (fließen), hinschwinden (Moder, verwesendes)’

Derivative: təi-s-to-, tī-no-, tī-ro- ‘soft mass’

Material: A. Ossetic thayun ‘to thaw, to melt’ (tāi̯ō) = Old Church Slavonic tajǫ, tajetъ ‘to melt’, talъ ‘melted, liquid’, Russian tályj.

Armenian tʿanam ‘to wet (Aor. tʿaçi); to become moist (Aor. tʿaçay)’;

Welsh tawdd ‘liquefaction’, toddi, Breton teuzi ‘to melt’ (-d- or -dh-form).

With b(h)- extension (cf. below τῑ-φ-ος) Latin tābēs ‘the gradual passing away through melting, rot, illness, etc.’, tābum ‘muck, slime, plague’, tābeō, -ēre, tābēscō, -ēre ‘to melt, to waste away’.

With k-extension: Greek τήκω, Doric τᾱ́κω ‘to melt’, τακερός ‘soft, melting’, τηκεδών f. ‘consumption, emaciation, decay’.

B. i-forms: Old Icelandic þīðr (tī-tó-s) ‘melted, thawed’, from which þīða ‘to thaw, both transitive and intransitive’, þīðenn ‘melted, thawed’ derive;

with bh- (cf. above tābēs) Ossetic ćirwä, çirw ‘yeast’ from tibh-no-; Greek τῖφος n. ‘swampy place, damp ground’; Dacian River name Τιβίσκος; regarding Latin Tiberis (Thubris, Θυβρίς : dhubris), refer to Szemérenyi Arch. Ling. 5, 3 ff.

Note by Andi Zeneli:

The legend of river Deep Alba, Tiberis Alba

With l-suffix: Greek τῖλος ‘thin stool, to excrete’; Old Bulgarian tьlĕti ‘to decay, to rot’, tьlja ‘decay’, Russian tlja ‘moth’ (cf. below Latin tinea), ‘aphid’.

With m-suffix: Old Church Slavonic timěno ‘mud’;

With n-suffix: Anglo-Saxon ðīnan ‘to become moist’, ðān (ləi-no-) ‘moist, watered’, from which derive ðænan ‘to moisten’, ðānian, ðænian ‘to be or become moist’.

Old Church Slavonic tina ‘mud’; likely Latin tīnus ‘the laurel-like snowball’ (due to its strong purgative effect) and tinca ‘tench’ (tīnica ‘slimy or mud-dwelling fish’); Latin tinea ‘moth, woodworm’ (cf. above Russian tlja) likely derived from a tino-, tinā ‘mildew’.

With r-suffix: Armenian tīro-, -ri- in tʿrikʿ ‘mist’, tʿrem ‘to knead flour, dough’ (‘make soft dough mixture’) tʿrmem ‘to moisten, soften’, tʿrjem ‘to moisten, wet, sprinkle, irrigate’; Lithuanian týras, tỹrė ‘porridge’, týrai ‘overgrown marsh, heath’, Latvian tīrelis ‘marsh’.

With s-suffix: Old High German theisk, deisk ‘dung, manure, refuse’; Church Slavonic těsto, Serbo-Croatian tì̀jesto ‘dough’, from Slavic tiskati ‘to press’ derived from toisk-to-; Old Irish tōis-renn, tāis ‘mass (of flour)’, Welsh toes, Breton tōaz m. ‘dough’ (təi-s-to-); Old High German theismo, deismo.

Anglo-Saxon ðæsma m. ‘sourdough’; Greek σταῖς or σταίς, gen. σταιτός ‘wheat flour mixed with water to make dough’ (influenced by στέᾱρ rearranged from stait-);

with Baltic ž-form: Lithuanian tīžùš ‘slippery, slimy’, tyžtù, tìžti ‘to become slippery’.

C. u-forms: Old Icelandic þeya, Old High German douwen, deuwen ‘to thaw, to begin to melt, to dissolve’, transitive (fir-)douwen ‘to digest’, Old Icelandic þeyr ‘thawing wind’, þā (þawō) ‘snow-free and ice-free region’, Anglo-Saxon ðawian (þawōn) ‘to thaw’, Old Icelandic þāna ‘to melt intransitively’ = Anglo-Saxon ðawenian ‘to moisten’ (þawanōn); Old Icelandic þæsir ‘that which makes soft’, Norwegian tæsa ‘to thaw, to melt transitive’ (þawisjan).

In Germanic also þwī̆- in Anglo-Saxon ðwīnan ‘to fade away, to decrease’, causative ðwænan ‘to soak, to irrigate’, Old Swedish þwīna ‘to fade away due to illness, longing, etc.’, þwæ̆na (derived from þwĕna = þwĭna) with similar meaning (also Old High German thwesben ‘to extinguish, to annihilate’); Germanic þwĭnam likely a reformation of þīnan (see above) based on the patterns of Anglo-Saxon dwīnan, ā-cwīnan.

D. Also related are the Proto British River name Tamā: English T(h)ame, Tamēssā: English Thames, Tan̯ā: English Tain, Tean; Tau̯ā: English Taw, Tay; as well as Tilā: English Till, Venetian Tiliaventus, Illyrian Tilurius, Tyrolean Ziller, etc.

Note by Andi Zeneli:

Taulas, Taulantii ‘Illyrian tribe’

Ref : WP. I 701 ff., WH. II 639 f., 680, 683 f., Trautmann 312 f., 323; Vasmer 3, 84, 100, 105, 106, 110, Max Förster Themse 728 ff.

Pages : 1053-1054

PIET : 1777

1953. tād-

English : ‘to act on purpose’

German : etwa ‘mit Vorbedacht handeln’

Comments: only Greek and Oscan.

Material: Greek ἐπιτηδές adv. ‘intentionally, deliberately’ (ἐπιτήδειος ‘suitable’, ἐπιτηδεύω ‘to engage in deliberately’); Oscan tadait ‘he/she consents’.

Ref : WP. I 705.

Page : 1054

PIET : 0

1954. tag- (oder teg- : tog- : $t_e$g-)

English : ‘to touch, gripe’

German : ‘berühren, angreifen’

Material: Greek τεταγών ‘grasping’ (: Latin tetigī); Latin tangō, -ere, tetigī, tactum (Old Latin also has the aorist tagō, -ere) ‘to touch’, integer ‘untouched (untouched)’, tagax ‘thieving’; taxim ‘secretly’, taxō, āre ‘to estimate, to feel’; unclear with -gh- Volskian atahus Fut. II ‘he will touch’, Marruc. ta[h]a or ta[g]a ‘he touches’; Latin contamināre ‘to desecrate’ relating to contagiō ‘touch’.

Anglo-Saxon ðaccian ‘to touch gently, to stroke’, Old New Dutch thakolōn ‘to stroke’; possibly related to the concept of ‘to stroke, to feel soft’: Irish tais ‘soft, moist, gentle’, Gaulish Taxi-magulus.

If Old Irish tongid ‘to swear’, dī-tong- ‘to deny’, and the perfect do-ru-thethaig (te-tog-e) verbal noun dīthech (dī-tego-) are related (to Welsh tyngu ‘to swear’, Cornish to-, Middle Breton toeaff, New Breton toui sharing the same root), it may suggest an Indo-European root teg-; to which Phrygian eti-te-tik-menos ‘accursed’ also belongs. The Greek and Latin a would then represent a reduced form, similar to Latin a in frangō (as mentioned above, p. 165), and so forth.

Ref : WP. I 703, WH. II 647 f., O. Schrader Reallexikon s. v. Eid.

Pages : 1054-1055

PIET : 1783

1955. tāg-

English : ‘to put in order’

German : ‘an den rechten Platz, ordentlich hinstellen’

Material: Greek τᾱγός m. ‘leader, commander’, τᾱγεύω, τᾱγέω ‘to govern, to lead’, post-Homeric τάσσω, Attic τάττω, ἐτάγην, τακτός ‘to place in a certain position, to arrange in order, to organize, to regulate’ (present tense τάσσω is analogous instead of τάζω), ταγή f. ‘battle order’, τάγμα n. ‘army; order’, τάξις f. ‘order; arrangement; position, rank’.

Old Breton personal name Pra-su-tagus (Proto-Celtic Indo-European loanword);

Lithuanian pa-togùs ‘decent, comfortable’ (εὔτακτος) = Latvian patāgs ‘comfortable’, Lithuanian su-tógti ‘to agree, to join together’;

Tocharian A tāśśi Pl. ‘leader’.

Ref : WP. I 704, Trautmann 312, van Windekens Ant. Class. 9, 67 f.

Page : 1055

PIET : 1784

1956. tak-, takē(i)-

English : ‘to be silent’

German : ‘schweigen’

Material: Latin taceō, -ēre ‘to be silent’, Umbrian taçez ‘silent’, tasetur Nom. Pl. ‘the silent ones’;

Gothic þahan ‘to be silent’, þahains ‘silence’, with grammatical variations Old High German dagēn, Old Saxon thagōn, thagian the same, Old Icelandic þegja the same, þagna ‘to become silent’, þagall, þǫgull ‘silent’;

Perhaps as an active form in the aforementioned neutropassive group: Old Irish tachtaid ‘to choke’, Welsh tagu, Cornish Breton taga ‘the act of choking’ originally meaning ‘to bring to silence’; it is unclear regarding Welsh gos-teg f. ‘silence’.

Ref : WP. I 703, WH. II 641 f.

Page : 1055

PIET : 1782

1957. tāl-

English : ‘to grow; young animals’

German : ‘wachsen, grünen; Gewächs, junger Trieb’

Material: Greek τᾶλις -ιδος ‘young manly girl, bride’ τῆλις, -εως, Ionic -ιος f. ‘husk plant, horned vetch’, τηλεθάω ‘to grow green, to sprout’;

Latin tālea ‘stick, seedling, cutting’, a dialect form for tālia, as well as tālla = tālia ‘onion husk’; the denominative tāliāre ‘to split, to cut’ (originally ‘to cut off branches’);

Lithuanian a(t)tólas ‘hay after the harvest, late hay’, talõkas ‘adult, manly’.

Ref : WP. I 705, WH. II 643, Mayrhofer 1, 498.

Page : 1055

PIET : 1110

1958. tap-1

English : ‘to dip’

German : ‘eintauchen; Nässe’

Material: Armenian tʿatʿavem ‘to immerse’, tʿōn (tapni-) ‘moisture, wetness, rain’;

Old Church Slavonic topiti ‘to immerse’, to(p)nǫti ‘to immerse’, along with New Sorbian toń ‘puddle’, Czech tůně ‘depression in a river’, Russian tónja ‘protected bay’.

Ref : WP. I 705, Vasmer 3, 119, 120 f.

Page : 1056

PIET : 1785

1959. tap-2

English : ‘to press down, press together’

German : ‘niederdrücken, zusammendrücken’

Material: Greek ταπεινός ‘low, humble’ (‘pressed down’); Old Icelandic þefja ‘to stamp’, þōf n. ‘crowd’, þōfi m. ‘felt’ (from which Lithuanian túba, Latvian tūba, Old Prussian tubo ‘felt’).

Ref : WP. I 705, Mayrhofer 477.

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PIET : 1786

1960. tata-, tĕta- u. dgl.

English : ‘Daddy’; expr. child word

German : Lallwort

Material: Sanskrit tatá- ‘father’, tāta- ‘father, son, dear’; Greek τέττα (Homeric) vocative, τατᾶ vocative ‘O father!’; Albanian tatë ‘father’; Latin tata ‘father (in baby language); nourisher’; Welsh tad, Cornish tat ‘father’, hen-dat ‘grandfather’; Old Icelandic þjazi ‘a giant’ (þeða-sa); Latvian tẽta, Lithuanian tẽtis, tẽtė, tėtýtis ‘father’.

Old Prussian thetis ‘grandfather’ (Old Prussian tāws ‘father’, thewis ‘father’s brother’, Lithuanian tévas, Latvian tēves ‘father’), Lithuanian tetà ‘aunt’, Žemaitian titìs ‘father’; Russian táta etc. ‘father’, Russian Church Slavonic teta etc. ‘aunt’, Old Church Slavonic tetъka the same; New High German Tate, East Frisian tatte ‘father’; Norwegian taate ‘sucking pouch’, Icelandic táta the same, Norwegian Swedish tātte ‘women’s breast, nipple’.

In addition, Germanic forms with i and u: Anglo-Saxon titt ‘nipple, cow's udder’, Middle High German zitze ‘nipple’, Swedish titta ‘aunt, old unmarried woman’; Middle High German zutzel ‘sucking pad’, Swedish tytta ‘old woman, aunt’, Old High German tutta, tuta ‘nipple’, and similar forms; akin to Greek τυτθός, -ον ‘small, very young’, τυτθόν ‘a little’, also inscribed as ‘βρέφος, παιδίον’ (infant, child); τυννός ‘small, minor’; a babbling word group that is also found outside the Indo-European languages.

Ref : WP. I 704, WH. II 650, Trautmann 320, Vasmer 3, 81.

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PIET : 2744

1961. taus-

English : ‘still, silent, peaceful’

German : ‘still, schweigend, zufrieden’

Material: Sanskrit túṣyati ‘becomes calm, is satisfied’, tuṣṭá- ‘satisfied, content’, tūṣṇī́m Adv. ‘still, silent’ (related to Avestan tušni- and Old Prussian tusnan), causative tōṣáyati ‘calms, satisfies, pleases’; Avestan tušni- ‘silent’ (tušnišad- ‘one who sits silently’).

Middle Irish tō (tauso-) ‘still, silent’, Old Irish tūae ‘silence’ (base form tausi̯ā), Middle Welsh taw ‘be silent!’, New Welsh taw ‘silence; silent’, tawel ‘silent’, Breton tao ‘silence; be still!’, Old Breton taguelguiliat glossed as ‘silent watching’, misinterpreted from the Latin silicernium; guo-teguis ‘to silence’.

New Breton tevel ‘to be silent’;

Old Swedish thyster ‘silent, mute, still’ (þusti-);

Old Prussian tusnan ‘still’, tussīse ‘she is silent’ (tusē-, similar to Latin tacē-re), Lithuanian taũsos, tausýtis ‘to lie down (from the wind)’.

Hittite dušk-, duškii̯a- ‘sich freuen’.

Slavic tušiti ‘to calm’ (= Sanskrit tōšáyati) appears in the transitive Russian tušítь ‘to extinguish’, Polish po-tuszyć ‘to encourage’ (‘to calm’), and others; alongside this, the intransitive tuchnǫti appears in Russian túchnutʹ ‘to extinguish’, Slovak po-túhniti ‘to become still, to go out’; Russian Finno-Ugric Tósna (Тьсна);

Hittite dušk-, duškii̯a- ‘to rejoice’.

Ref : WP. I 714 f., Trautmann 332, Vasmer 3, 128, 158, Mayrhofer 1, 517.

Pages : 1056-1057

PIET : 0

1962. teg-

See also : s. oben S. 1013 f. unter (s)teg- und S. 1055.

Page : 1057

PIET : 0

1963. tēg-, təg-

English : ‘to burn’

German : ‘brennen’

Material: Greek τηγάνιον, in Attic also τάγηνον, meaning 'frying pan, basin';

Anglo-Saxon ðeccan 'to burn' (from which ðäecelle 'torch' originates, a loanword from Latin facula, adapted), Old High German dahhazzen 'to blaze'.

Ref : WP. I 717 f.

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PIET : 1798

1964. tegu-

English : ‘thick’

German : ‘dick’; nur kelt. und germ.

Material: Old Irish tiug, Welsh Cornish tew, Breton teo ‘thick’; Old Icelandic þykkr, þjokkr, þjukkr ‘thick’; Anglo-Saxon ðicce ‘thick, stout’; Old High German dicchi meaning the same; Old Saxon thikki ‘the same, frequent’.

Ref : WP. I 718.

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PIET : 1799

1965. tei-

See also : s. oben S. 1015 unter (s)tei-.

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PIET : 0

1966. teig-

See also : s. oben S. 1016 f. unter (s)teig-.

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PIET : 0

1967. teig$^{w}$-

See also : s. oben S. 1018 unter (s)teig$^{w}$-.

Page : 1057

PIET : 0

1968. tek-1

English : ‘to produce; to bear’

German : ‘zeugen, gebären’

Derivative: tek-no- ‘born’

Material: Sanskrit tákman- n. (grammatical) ‘descendant, child’; takarī́ f. ‘a part of the female genitals’;

Greek τίκτω (τι-τκ-ω), (ti-tk-ō), ἔτεκον, τέξω, -ομαι, τέτοκα ‘to bear, to beget’; τέκος n. ‘child; young animal; product, sprout’, τέκνον n. ‘child’ (from Germanic þegnáz), τόκος ‘the act of bearing, offspring, interest’, τοκίζω ‘to lend at interest’, τοκεύς ‘father, mother, pl. parents’, Ionic ἐπί-τοξ, ἐπί-τεξ ‘near the time of childbirth’;

Old Icelandic þegn ‘free subject, free man’; Anglo-Saxon ðegn ‘nobleman, warrior, hero, servant’; Old Saxon and Old High German thegan with the same meaning; New High German Degen.

Ref : WP. I 715, Mayrhofer 1, 466.

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PIET : 1792

1969. tek-2

English : ‘to reach, stretch out the hand, get’

German : etwa ‘reichen; die Hand ausstrecken’, teils um zu empfangen (’empfangen, erlangen’), teils um zu bitten (’betteln, bitten’)

Material : The meaning "to request" is only found in Germanic: Old Saxon thiggian ‘to beg’, Old High German dicken, diggen st. V. ‘to ask for’, Danish tigge, Swedish tigga ‘to beg’, Old Swedish þiggja the same;

Old Icelandic þiggja ‘receive, accept’, þǣgr (þēgia-) ‘pleasant’, Old Swedish þiggia and older Danish tigge also ‘get’, Anglo-Saxon ðicgan st. V. ‘receive, accept, consume’, Old Saxon thiggian the same;

Old Irish techtaim ‘I have’, Breton tizaff ‘receive’ (based on a tektā ‘the received, possession’), Welsh teg ‘beautiful, pretty’ (compare to the meaning Old Icelandic þǣgr), Old Irish ētig = Welsh annheg ‘ugly’ (n̥-teki-); o-stem probably Old Irish toich ‘naturally’ (differently under top-);

Lithuanian tenkù, tèkti ‘to extend, to reach, to suffice, to have enough; to be allotted, to fall to’; Little Russian taknuty ‘to touch’.

Ref : WP. I 715, Kuiper Indo-European Nasalpräs. 186 f.

Pages : 1057-1058

PIET : 1793

1970. tek-3

English : ‘to weave, plait’

German : ‘weben, flechten’

Material: Ossetic taxun ‘to weave’, an-dax ‘thread’ (x from k); Armenian tʿekʿem ‘to twist, to braid, to wrap’, tʿiur (tēk-ro-) ‘twisted’; Old High German tāht ‘wick, cord’, New High German Docht = Old Icelandic þāttr ‘cord in a rope’, Swiss dægel, dohe, Bavarian dāhen, Alsatian dōche ‘wick’ (Proto-Germanic þēh-, þēg-); also Old Icelandic þægja ‘to press’, literally ‘to twist together’ via Old Church Slavonic tъkati ‘to weave’, see above p. 1032.

Ref : WP. I 716, WH. II 678 f.

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PIET : 0

1971. tek̂þ-

English : ‘to plait; woodwork; carpenter’

German : ‘flechten, das Holzwerk des geflochtenen Hauses zusammenfügen’

Derivative: tek̂þ-to- ‘carpentered’, tek̂þ-tā- ‘bowl’, tek̂þ-lā- ‘axe’, tek̂þ-on-, tek̂þ-tor- ‘carpenter’.

Material: Sanskrit takṣati ‘hews, processes, carpenters, fabricates’, a lengthened grade tā́ṣṭi the same, participle taṣṭá-, Avestan tašta- and tāšta-; also tašta- n. ‘cup, bowl’; Sanskrit tákṣaṇ - m. ‘carpenter’ (= Avestan tašan- ‘creator, maker’, Greek

τέκτων), fem. takṣṇ́ī (: Greek τέκταινα), táṣṭar- ‘carpenter’ (compare Latin textor ‘weaver’);

Avestan tašaiti ‘carpenter, cuts, fabricates’, taša- m. ‘axe’, New Persian taš the same, Middle Persian tāšīδan ‘to carpenter’, Old Persian us-tašanā ‘staircase’ (‘construction’);

Greek τέκτων ‘carpenter’, fem. τέκταινα, τέκμαρ, -ωρ ‘sign’, τέχνη ‘craft, art, skill’ (τεξνᾱ from older τεκτ[ε]σνᾱ);

Latin texō, -ere, -ui -tum ‘to weave, to braid’, occasionally ‘to build’, textor, -ōris ‘weaver’; tēla ‘fabric’ (tek̂slā = Slavic tesla, Old High German dehsala), subtīlis (-texlis) ‘fine, thin, delicate; sensitive, insightful’, subtēmen ‘insertion, entry in the fabric; fabric’; testa f. ‘plate, shard, bowl’, from which testūdō ‘tortoise’ (compare above Avestan tašta-), possibly also tēlum ‘projectile weapon, missile’ (as ‘skillfully carved, worked’);

Old Irish tāl ‘axe’ (tōkslo-);

Old High German dehsa, dehsala ‘cross axe, hatchet, hoe’, Old Icelandic þexla f. ‘cross axe’; Middle High German dehsen ‘to break flax’, dehse ‘spindle’, Anglo-Saxon ðeox ‘spear’; Germanic þahsu- in Old High German dahs, Norwegian svin-toks ‘badger’;

Note by Andi Zeneli:

From svin + toks, from Old Norse svín (“swine”) and þǫx (“badger”) : Albanian balëdosë ‘badger’ (balë dosë) ‘white sow’

Lithuanian tašaũ -ýti ‘to hew’ (originally iterative); Latvian tešu (teksi̯ō) and tèšu (tēksi̯ō), testund tèst ‘to hew’; Old Church Slavonic tešǫ, tesati ‘to hew’, Russian-Church Slavonic tesla ‘axe’, Czech tes ‘timber’, Russian tës ‘sawn boards’;

Hittite takš-, takkeš- ‘to join together, to undertake’.

Ref : WP. I 717, WH. II 655, 656, 678 f., Trautmann 319 f., Vasmer 3, 99 f., Mayrhofer 468, 491, Durante, Ricerche lingu. 1, 234 ff., Pedersen Hittitisch 141 Anm. 1; Specht Indo-European Dekl. 239 f., Leumann Kratylos 1, 29.

Pages : 1058-1059

PIET : 1795

1972. tek$^{w}$-

English : ‘to run; to flow’

German : ‘laufen, fließen’

Derivative: tekú- (tek$^{w}$u-) ‘to run’; tekṷo-s ‘runner’, tek$^{w}$ino-s ‘running’, tek$^{w}$-ti- ‘the act of running’, tok$^{w}$o-s ‘run’.

Material: Sanskrit tákti ‘rushes, speeds’, taktá-, táku- ‘rushing, swift’, takvá- the same; avatká- ‘flowing down’; Avestan tačaiti ‘runs, hastens; flows’, participle -taxta-, New Persian tāxtan ‘to run’, hantačina- ‘flowing together’ (= Lithuanian tẽkinas ‘running’),

Avestan vi-taxti- f. ‘the melting, flowing’ (= Inf. Slavic tekti); possibly related here as ‘flowing fast’: Iranian (Scythian) taϧša- (New Persian taxš) ‘arrow, bow’, from which Greek τόξον the same, Latin taxus ‘yew’ (Benveniste Mél. Boisacq 1, 37 ff., Mayrhofer 1, 467 f.);

Avestan taka- m., New Persian tak ‘run’ (= Lithuanian tãkas, Slavic tokъ); Avestan tačar- n. ‘course, pathway’, tačan- ‘rushing’; tači-āp- ‘containing flowing water’, Iranian taϧra- ‘swift’;

Albanian ndjek ‘to pursue’.

Old Irish techid ‘flees’ (Perf. ō -stem tāich), ateoch ‘to seek refuge’ (ad-tek$^{w}$ō ‘I take refuge’); Brittonic personal name Vo-tepo-rīx; Middle Welsh go-dep ‘refuge’, tebet ‘flight’; Breton tec’het ‘to flee’, Middle Welsh 3rd sg. subjunctive ny ry-decho ‘he who does not flee’ (Brittonic ch from ks, s-subjunctive stem); Irish intech n. ‘way’ (enitek$^{w}$om, compare Old Church Slavonic tekъ ‘flow’);

Gothic þius ‘servant, laborer’ (= Sanskrit takvá-, literally ‘runner’, cf. Latvian teksnis ‘steward, servant’), Proto-Norse þewaR ‘vassal’, Anglo-Saxon ðēo(w), Old High German deo ‘laborer, servant’, Feminine Gothic þiwi, Old Icelandic þȳ, þīr, Old Saxon thiwi, thiu, Anglo-Saxon ðēowu, ðēowe(n), Old High German diu, diuwa ‘maid, female servant’ (tek-u̯ī́, intended feminine form to tekṷó-s, or to tekú-s: Sanskrit táku-);

With derivation as in Gothic widuwairna ‘orphan’, þewernōn in Old Icelandic þerna ‘slave’, Old Saxon thiorna, Old High German diorna ‘virgin’, New High German Dirne;

n-extension in Anglo-Saxon ðēowen ‘maid’, Old Icelandic þjōnn ‘servant’, from which þewanōn ‘to serve’ in Old Icelandic þēna, þjōna, Old High German dionōn, dionēn ‘to serve’; Gothic anaþiwan ‘to conquer, to enslave’, Anglo-Saxon ðēowian, Old Icelandic þjā the same; lengthened grade collective Gothic þēwisa n. pl. ‘servants, laborers’ (tēku̯eso-);

Lithuanian tekù, -éti ‘to run, to flow, to drip; to rise (of the sun); to marry (of a woman)’, Latvian teku, tecêt ‘to run’; Old Prussian tackelis, Lithuanian tekẽlas, Latvian teciêls m. ‘grinding stone’; Lithuanian tėkmẽ ‘source, river’, įtoka ‘mouth’; Latvian teksnis m. ‘servant’; Old Church Slavonic tekǫ, tešti ‘to run’, Serbian tèčēm, tèći ‘to flow’, etc.; Lithuanian tãkas ‘path’, Latvian taks the same, Lithuanian įtakas ‘mouth’; Old Church Slavonic tokъ ‘flow’, potokъ ‘stream’; Tocharian B cake ‘river’; Hittite u̯a-tku-zi ‘to spring’.

Note by Andi Zeneli:

Greek Ἰθάκη, Ἰθάκα (Itháka), Doric form of Ἰθάκη (Ithákē).

An island in the Ionian Sea, Greece; according to the legend Odysseus was its king.

Ref : WP. I 715 f., Trautmann 316 f., Vasmer 3, 89, 113 f., Mayrhofer 1, 466 f.

Pages : 1059-1060

PIET : 1109

1973. tel-1, telə-, tlē(i)-, tlā-

English : ‘to transport, carry; to bear, suffer’

German : ‘aufheben, wägen; tragen; ertragen, dulden’

Derivative: tl̥̄-to- ‘bearing, carrying’

Material: Sanskrit tulā́ f. ‘scale, weight’, tulayati ‘lifts, weighs’ (with ablaut variation to tōláyati, the same), tulima- ‘weighable’, túlya- ‘similar, comparable’; Armenian tʿołum ‘to let, to endure, to bear’;

Greek ταλάσσαι and τλῆναι (Doric ἔτλᾱν), Participle τλᾰ́ς, τλᾶσα, Future τλήσομαι, Doric τλᾰ́σομαι, Perfect τέτλᾰμεν, τέτλᾰθι, τετληυῖα, τετληότος ‘to endure, to tolerate’, Participle τλητός, Doric τλᾱτός ‘bearing, steadfast; tolerable’ (= Latin lātus, Welsh tlawd ‘arm’, Indo-European tl̥̄-tós), τάλᾱς, -αντος, and (after μέλᾱς) -ανος, -αινα ‘enduring, bearing, suffering’, τάλαντον (originally from τάλᾱς, with n. τάλαν belonging to Pl. τάλαντα, essentially ‘the two scales’) ‘scale; a specific weight’, ἀτάλαντος ‘of equal weight, equivalent, equal’, πολύτλᾱς ‘one who has endured much; very patient’;

Personal name Ἄτλᾱς, -αντος; τλήμων, Doric τλᾱ́μων ‘enduring, bearing’, ταλαός the same, in compounds ταλα-; e.g., ταλα-πενθής ‘bearing sorrow’, ταλά-φρων ‘of persevering mind, persistent’, along with ταλασί-φρων and ταλαί-πωρος ‘enduring dangers or persecutions’, meaning ‘troubled, unfortunate’;

Greek τάλαρος m. ‘(that in which one carries =) basket, carrying basket, cheese basket, etc.’, ταλάτης ‘one who has to endure arduous work, specifically from spinning as a women's task’, from which ταλάσια ἔργα, ταλασίᾱ ‘wool spinning’; ὄ-τλος ‘pain’ (prefix ὀ-); reduplicated personal name Τάνταλος, τανταλ-εύω, -ίζω, -όω ‘to let swing, to sway’; Gradation o in τόλμη, τόλμᾰ ‘boldness, the act of daring’, τολμήεις ‘enduring, steadfast, bold’, τολμάω ‘to endure, to hold out, to tolerate; to dare’;

e-grade τελάσσαι · τολμῆσαι, τλῆναι Hesychius, τελαμών ‘bearer, carrying strap, etc.’, also as ‘to raise = to lift up’ ἀνα-, ἐξανα-τέλλειν ‘to rise, to ascend, from celestial bodies’ (ἀνατολή ‘rising of celestial bodies’), ἐπιτέλλεσθαι, ὑπερτείλας ὁ ἥλιος, transitive (‘to raise and impose upon someone’) ἐντέλλειν, -εσθαι ‘to command, to impose’, ἐπιτέλλειν, -εσθαι the same;

further: τέλος n. ‘payment, tax, expenditure, cost’, εὐτελής ‘inexpensive, low-cost’, πολυτελής ‘requiring much expenditure, precious’, ἀτελής ‘free from dues and payments, tax-free’, likely also (with formations like ἄχθος, πλῆθος, perhaps through an intermediary verb τέλ-θω) τέλθος n. ‘payment, sacrifice’;

Venetian tolar 3. Sg. Deponens ‘brings forth’;

Latin tollō, -ere (sustulī, sublātum) ‘to lift, to raise, etc.’ (tl̥nō, transformed from tl̥-nā-mi), tolūtim ‘in the beam’ (literally ‘raising the feet’), tolerō, -āre ‘to endure, to

support’, tulī, old tetulī Perf. of ferō, Old Latin Conj. tulam ‘to carry, to bring’, lātus ‘carried’ (= Greek τλᾱτός, Welsh tlawd);

Middle Irish tlenaim ‘steals’ (tl̥nāmi), Welsh tlawd ‘arm’ (‘bearing’), Irish tlāith ‘weak, soft’ (tlā-ti-); Old Irish tol f. ‘will’ (tolā), from which tol-nathar ‘one who is pleasing’ and similar forms; possibly Old Irish tailm, Gen. telma, Breton talm ‘sling, slingshot’, Welsh telm ‘sling’ (: τελαμών);

Gothic þulan, -aida ‘to endure, to tolerate’, Old Icelandic þola, Anglo-Saxon ðolian, Old High German dolēn the same, Old Icelandic þol n. ‘endurance’, Old High German dult, Anglo-Saxon geþyld, New High German Geduld, dulden;

Latvian iz-tilt ‘to endure, to persevere’, possibly (cf. Gothic barn ‘child’, literally ‘carried as a fetus’) Lithuanian tẽlias, Latvian tel’š, telẽns, Old Church Slavonic telьcь, Russian telënok (Pl. teljáta) ‘calf’; different according to Būga Kalba ir s. 292 f.

Tocharian A B täl- ‘to lift, to carry’, Causative tlässi, Pret. A cacäl, B cāla.

Ref : WP. I 738 ff., WH. II 688 f., Trautmann 317, Vasmer 3, 90, Mayrhofer 1, 516.

Pages : 1060-1061

PIET : 1832

1974. tel-2, telə-, telu-

English : ‘flat, flat ground, board’

German : ‘flach, flacher Boden, Brett’

Derivative: tl̥-to- ‘way’

Material: Sanskrit tala- n. ‘surface, plane, palm of the hand, sole of the foot’, secondary talimam- n. ‘floor’, tálu n. ‘palate’; Armenian tʿał ‘region, district’, tʿałar ‘earthen, earthen vessel’, tʿałem ‘to bury, to inter’, very uncertain tʿitʿeln ‘leaf, metal plate’;

Greek τηλίᾱ ‘dice board, kitchen board, and similar items’;

Latin tellūs, -ūris f. ‘earth’, meditullium ‘inland’ (telnos; tellūs transformed from rūs); whether tabula f. ‘board’ etc. is derived from tal-dhlā.

Note by Andi Zeneli:

Taulas ‘daughter of Illyrius, mother goddess of Taulantii Illyrian tribe’

Old Irish talam (telə-mō) Gen. talman ‘earth’, Middle Irish tel, t(a)ul n. ‘forehead, shield boss’, Welsh Cornish Breton tal ‘forehead’; in Irish, tal has merged with a different Irish tel, tul ‘shield boss’, cf. tēu- ‘to swell’;

Old Icelandic þil(i) n. ‘board wall’, þilja f. ‘floorboard, plank’, þel n. ‘ground, floor’, Anglo-Saxon ðille ‘floorboard’, ðel ‘ship plank, metal plate’, Old High German dil, dilo ‘board wall, board floor’, dilla (= Old Icelandic þilja, Anglo-Saxon ðille, if this is feminine) ‘board, floor, ship deck’, Finnish (from the North) teljo ‘rower's seat’;

Old Prussian talus ‘floor of the room’; Lithuanian pã-talas ‘bed’, tìlės f. Pl. ‘floorboards in a boat’; Latvian tilandi m. Pl. the same, tilinât, telinât ‘to spread flat’, tilât, tiluôt ‘the same, to lie spread out’; Old Russian tьlo ‘ground’; potolók (tolu-ko-) ‘ceiling of the room’;

with formative -to-: Lithuanian tìltas, Latvian tiĨts ‘bridge’ = Sanskrit taṭa- m. (at least for tr̥ta-) ‘bank’ (essentially ‘walkable floor’).

Ref : WP. I 740, WH. II 640 f., 655, Trautmann 321, Vasmer 3, 110, Mayrhofer 1, 469, 487, 499, Specht Indo-European Dekl. 23.

Page : 1061

PIET : 1122

1975. tel-3

English : ‘to be still’

German : ‘still sein’

Material: Old Irish tu(i)lid, con-tu(i)li 'sleeps' (iterative tole̯i̯ō), cotlud 'sleep' (kom-toli-tu-s);

Lithuanian tyliù, tylė́ti 'to be silent' (Baltic-Slavic tilētēi with secondary lengthening of the i to ī) and (ap-, nu-, pri-) tį̃lù, tìlti 'to become silent', causative tìldau, tìldyti 'to make silent', tylùs 'silent' (Indo-European tel-); Old Church Slavonic tьlějǫ, tьlěti 'to decay, to pass away', Serbian za-tljâm, za-tljati 'to want to fall asleep'; additionally, the causative Slavic toliti in Old Church Slavonic u-toliti 'to calm', Church Slavonic toliti 'to appease'.

Note by Andi Zeneli:

Albanian tulitem ‘calm down’ a Slavic loanword.

Ref : WP. I 742 f., Trautmann 321, Vasmer 3, 114 f.;

See also : vielleicht s-lose Variante zu stel- (Old High German stilli ‘still’) oben S. 1019.

Pages : 1061-1062

PIET : 1833

1976. tel-4

See also : s. oben S. 1018 unter (s)tel-1.

Page : 1062

PIET : 0

1977. teleĝh-

English : ‘to hit’

German : ‘schlagen’

Material: Sanskrit tarh- (tṛ̀ṇédhi, perf. tatarha, participle tr̥̀dhá-) 'to crush, to pound'; Lithuanian su-talžti 'to beat severely', tálžyti 'to beat', télžti 'to beat, to throw'; Latvian talzīt, talstīt 'to beat severely'; with a two-syllable root form Lithuanian telẽži-ju, -yti 'to beat mightily', tàlažuoti 'to gossip' (meaning similar to New High German "Klatschen"), talãžius 'gossiper'.

Maybe alb. tredh ‘castrate’

Ref : WP. I 741, Mayrhofer 1, 522;

See also : vgl. unten telek-.

Page : 1062

PIET : 0

1978. telek-

English : ‘to push, hit’

German : ‘stoßen, zerstoßen, schlagen’

Comments: only Celtic and Baltic-Slavic

Material: Welsh talch 'fragment, grain', Old Cornish talch 'skins' (telko-);

Proto Slavic tьlkǫ, telkti in Old Church Slavonic tlъkǫ, tlěšti 'to strike' (Indo-European telkō), related to Lithuanian tìlkstu, tìlkti 'to be crushed', ap-tìlkęs žmogùs 'sly person'; ablaut form Slavic tolkъ m. 'threshing' and Slavic tolkъno n. in Russian toloknó 'pounded oat flour'; Balto-Slavic talkā f. 'joint work' in Lithuanian talkà, Latvian tàlka 'gathered work group', Russian toloká meaning the same, also 'threshing floor, pasture', etc.

Ref : WP. I 741, Trautmann 321 f., Vasmer 3, 116 f.;

See also : vgl. oben teleĝh-.

Page : 1062

PIET : 1834

1979. telp-

English : ‘space; spacious’

German : ‘Raum haben’

Derivative: tolpā ‘Raum’

Material : Sanskrit tálpa- m., tálpā f. ‘Lager, Ruhesitz’;

Old Irish -tella (analogisch -talla) ‘es ist Raum, Möglichkeit vorhanden für etwas’;

Lithuanian telpù, tiĨpti ‘to have room’, talpà f. ‘sufficient space’, talpìnti, ablaut tùlpinti ‘to create space’; Latvian tęlpu, tìlpt ‘to have room’, tilpe f. ‘storage room’; Proto-Slavic tilpa or tьlpa in Old Church Slavonic tlъpa, Russian tolpá f. ‘crowd, bunch’;

Tocharian A tsälp- ‘to go, to cross over, to be redeemed’.

Ref : WP. I 741 f., Trautmann 317, Vasmer 3, 117, Mayrhofer 1, 489.

Page : 1062

PIET : 1835

1980. tem-1, tend-

English : ‘to cut’

German : ‘schneiden’

Derivative: tomo-s ‘section’

Material: Greek τέμνω, Homeric Ionic Doric τάμνω (Homeric τέμει) ‘cut’ (ἔταμον and ἔτεμον, τεμῶ, τέτμηκα, τμητός); τομός ‘cutting’, τόμος ‘section, part; volume (book)’, τομή ‘cut’; τέμαχος ‘cut piece of salted fish’, τέμενος ‘(cut off, separated) divine or royal precinct’; τμῆσις ‘cut’; τάμισος ‘rennet’ (because it cuts γάλα, i.e., splits it, hence also γαλα-τμον • wild vegetable Hesychius); ταμίας ‘steward’, as one who cuts portions, then also distributes work; further developed τμήγω (in Balbilla τμᾶγω) ‘cut’ (3rd pl. aor. pass. τμᾶγεν); τένδω, τένθης see below; Phrygian Τῆμνον ὄρος (: Church Slavonic tĕmę);

Latin aestumō, -āre ‘to estimate, assess, value’ based on a ais-temos ‘cutting ore’; via Latin temnō see under stemb-; Old Irish tamun ‘stump’, tamnaid ‘cuts off’;

Slavic tĭnō, tinti from temnō (Greek τάμνω), temətī in Lithuanian tinù, tìnti ‘to peen’, Slovene tnèm tę́ti ‘to chop’, Old Czech tnu, tieti ‘to hew’, Old Russian tьnu (tьmetъ is a printing error), tjǫti ‘to strike’, hence also tonъ instead of tomъ (= τόμος) in Lower Sorbian ton ‘cutting out’ etc.; Church Slavonic tĕmę ‘crown of the head’;

d-extension (originally d-present): Greek τένδω ‘I nibble, gnaw’, dh-pres. Attic τένθω same, τένθης ‘nibbler’; Latin (iterative) tondeō, -ēre, totondī, tōnsum ‘to shear, cut off’ (also tōnsa ‘oar’, tōnsilla ‘bank stake’); Middle Irish tond, tonn, Welsh ton f. ‘skin’; Middle Irish teinnid, tennaid ‘splits, breaks’, teinm n. ‘splitting, tearing’ and Scottish Gaelic tèum = Welsh tam, Cornish tam, Breton tamm ‘bite, piece’ (tn̥dsmn̥-).

Τομέα, (Strabo) proper noun masc. acc. sg. Τομεύς ‘sector’ toponym in Illyria by Andi Zeneli

Ref : WP. I 719 f., WH. II 657, 689 f., 691, Trautmann 324, Vasmer 3, 92, 111, 133.

Pages : 1062-1063

PIET : 1801

1981. tem-2

English : ‘enthralled, confused’

German : häufig dehnstufig ‘geistig benommen, betäubt’

Material: Sanskrit tā́myati ‘becomes stunned, becomes unconscious, fatigued’, Participle Perf. Pass. tāmṭá-, Causative tămáyati ‘chokes (transitive), deprived of air’ (Old Church Slavonic tomiti), támati ‘chokes (intransitive), becomes immobile, becomes hard’, támiṣīcī f. ‘oppressive, stupefying’, timitá- ‘immobile’, (i after stimitá- the same from stāi- ‘to condense’); Armenian tʿm(b)rim ‘becomes stunned’ (tēmiro-);

Maybe Albanian topitur ‘confused’ Slavic loanword.

Latin tēmētum ‘intoxicating drink, mead, wine’, tēmulentus ‘intoxicated’, abstēmius ‘sober’; Middle Irish tām (tōmu-) ‘sickness, unconsciousness, death’; támaid ‘dies’; Middle Welsh taw ‘death’; New High German damisch, dämlich ‘stupefied, dazed’, Westphalian dümmeln ‘to choke’; Russian-Church Slavonic tomiti ‘to torment; to distress; to weary’.

Ref : WP. I 720, WH. II 657, 664, Trautmann 313, Vasmer 3, 118, Mayrhofer 1, 495, 503;

See also : wohl zum folgenden (tem(ə)-).

Page : 1063

PIET : 1804

1982. tem(ə)-

English : ‘dark’

German : ‘dunkel’

Derivative: temes- n. ‘darkness’, teməsrā- the same, tems-ro- ‘gloomy’.

Material: Sanskrit támas- n. ‘darkness, gloom’ = Avestan təmah- the same, New Persian tam ‘star of the eyes’, Sanskrit tamasá- ‘dark-colored’ (= Avestan təmaŋha- ‘gloomy’), tamsra- ‘dark, grey-colored’; támisrāḥ (= Latin tenebrae), younger támisrā f., tamisra-m ‘darkness’; támasvān (-vant) ‘gloomy’ = Avestan təmahvant- ‘blinded’; tamrá- ‘darkening’, tāmrá- ‘dark red, copper-red’, timirá- ‘dark, gloomy’; támāla- m. ‘Xanthochymos pictorius’ (tree with very dark bark); from tamāla-pattram ‘T.-leaf’ come Greek μαλάβαθρον, Latin mālobat(h)rum; Avestan tąϑra- nom. pl. ‘darkness’, New Persian tār ‘gloomy’ = tam-sra-;

Greek (Aeolic) a folk name Τέμμῑκες (tems-);

Illyrian Berg-N Τόμαρος at Dodona.

Latin tenebrae ‘darkness’ (derived from temafrā = Sanskrit támisrāḥ plural), temere ‘blindly, at random’ (locative temesi ‘in the dark [groping]’), temerō, -āre ‘to stain,

to dishonor’ (properly ‘to approach sacred things carelessly’); Middle Irish teim, temen ‘dark, grey’, Old Irish temel ‘darkness’, Middle Breton teffal ‘gloomy’;

Old High German demar n. ‘twilight’; Old Saxon thimm ‘dark’ (þimzá-); Middle Dutch deemster, Old High German dinstar (and likely also Old High German finstar) ‘gloomy’ (temsro- = Sanskrit tamsra-); New Dutch dīsig, Dutch dijzig ‘foggy, dark’ (þemsiga-); a lengthened grade likely Old Icelandic þām ‘obscurity of the air’, Norwegian taam ‘unclear air, thin cloud cover’;

Lithuanian témsta, témti ‘to become dark’; tamsà ‘darkness’, tamsùs ‘dark’, ablauting Latvian tima, timsa and tùmsa ‘darkness’, Lithuanian tim̃sras ‘sweaty fox, dark red’; Latvian tumst (inf. tumt) ‘it becomes dark’; Old Church Slavonic tьma ‘darkness’, Old Church Slavonic tьmьnъ ‘dark’; Russian témrivo ‘darkness’;

whether Slavic těnь ‘shadow’ should be classified as tem-ni-s

Tocharian B tamāsse ‘dark’.

Ref : WP. I 720 f., WH. II 656 f., 664, Trautmann 322, Vasmer 3, 92 f., 162.

Pages : 1063-1064

PIET : 1805

1983. temp-

English : ‘to extend, stretch, span’

German : ‘dehnen, ziehen, spannen’

Comments: Extension of ten- the same.

Derivative: tempos- ‘span’.

Material: New Persian tāb-aδ, inf. tāftan and tāb-ī-δan ‘to turn, to twist, to spin’, intransitive ‘to turn, to be tormented’ (derived from a form related to tap = Indo-European tm̥p-, analogically formed causative tāpayati), likely related to the Iranian loanword in Greek τάπης, δάπις ‘cover, carpet’;

Armenian tʿamb ‘(stuffed saddle cushion), saddle; the soft flesh on the legs of animals’; Greek Placename Τέμπη (: Latin tempus ‘temple’);

Here Latin tempus, -oris n. ‘temple’ (from the thinly stretched skin, cf. Old Icelandic etc. þunn-vangi m. ‘temple’) = Latin tempus ‘time span’, as well as temperāre ‘to keep measure, to give measure’ (therefore ‘to mix’); templum ‘the observation area defined by the augur; any consecrated area’ (‘stretched out = measured’);

Perhaps antemnā f. ‘sail pole’ (‘the stretched one’) from an(a)-temp-nā; templa, -ōrum ‘the stretched crossbeams on which the shingles are fastened’; contemplāri ‘to gaze intently’, temptō, -āre (iterative of tempō) ‘to touch, to feel, to attack, to examine, to put to the test’ (cf. Persson Beitr. 488 ff.);

Old Icelandic þambr ‘swollen, thick’, þǫmb subst. ‘distended belly, bowstring’;

Lithuanian teñpti ‘to stretch, to extend by pulling’, iterative tampýti the same, tiñpti ‘to stretch oneself’, tìmpa ‘tendon’, temptýva ‘bowstring’ = Old Church Slavonic tętiva ‘tendon’, Lithuanian ĩtampas ‘tension, effort’ (ablauting įtumpas ‘preparation for a jump’), tamprùs ‘tough, elastic’; Latvian tìeptiês ‘to be persistent’;

Old Church Slavonic tǫpъ ‘blunt, thick’ roughly from ‘swollen’; Russian tepstí ‘to tighten’;

Tocharian A tampe ‘power’, Tocharian B cämp- ‘to be able, to possess’;

Ref : WP. I 721 f., WH. I 54, II 659 f., 662, Trautmann 317 f., Vasmer 3, 95, 101, 153, Frisk Göteborgs Högsk. Årsskr. 57, 1951: 4.

Pages : 1064-1065

PIET : 1806

1984. ten-1, tend-

English : ‘to extend, stretch, span’

German : ‘dehnen, ziehen, spannen’, auch von der Weberei, Spinnen, Strick usw.

Grammar: ten- forms in Indo-European an athematic root aorist (Vedic átan, átata ‘he has stretched’) and a perfect (Vedic tatā́na, tatné, Latin tetini). The present is formed with an -eu extension (Vedic tanóti, tanuté, Greek Homeric τάνυται) or an -i̯e/o suffix (Greek τείνω); compare tenu-s ‘thin’ and the extensions tengh-, tenk-, temp-, tens-.

Derivative: tenos- n. ‘stretched tendon’, tenā, tŏno-s ‘tension’, ten-tlo- : ten-tlo- ‘net’; tn̥-to- ‘stretched’, tn̥-ti-s ‘tension’.

Material: Sanskrit tanṓti ‘extends, stretches, stretches oneself, endures’, Avestan pairi-tanava 1st sg. conjunctive active ‘I want to keep away’, pairi-tanuya 1st sg. optative middle; Sanskrit ut-tāna- ‘stretched’ = Avestan ustāna- the same (tn̥nó-, cf. Sanskrit tani-man- n. ‘thin’, also Lithuanian tìnti, Latin tenē-re); New Persian tanīδan ‘to turn, to spin’; as d-present (like Latin tendō) Sanskrit tandatē ‘gives way, becomes weary’ (tandrā́ ‘fatigue, relaxation’);

Participle Sanskrit tatá- m. ‘stretched’ (= Greek τατός, Latin tentus); tati- m. ‘row, cord, ritual’ (= Greek τάσις ‘tension, stretching’, Latin in-, con-tentiō), alongside the long grade tánti- ‘cord, string, row’, tantu- ‘thread, string, cord, raising of fabric’; tan- ‘spreading, duration, propagation, offspring’, instrumental tanā́ ‘continuously’, tána- m. ‘offspring’, tána-m, tánā, tánas- n. ‘offspring’; tántra-m ‘note, lifting on a loom’ = New Persian tār (Avestan tąθra-) the same, Afghan tōr ‘net’; Sanskrit tāna- m. ‘tone, thread’ (cf. Greek τόνος); perhaps related to tanū́- f. ‘body, person, self’ = Avestan tanū- f. the same (Mayrhofer 475);

Greek τάνυται ‘stretches itself’ (= Sanskrit tanutḗ), τανύω (ἐτάνυσα etc.) ‘to stretch, to extend’; τείνω the same (τατός), τιταίνω the same; ταινίᾱ ‘(long) strip, band’ (based on the adjective τανι̯ός); τέτανος ‘tension, twitching’; τετανός ‘stretched, long, tight’; τένων, -οντος ‘tendon’, τένος n. ‘tendon, tightly drawn band’ (=.

Latin tenus, -oris (compare also Sanskrit tánas- n.), ἀ-τενής ‘very taut, tight’ (ἀ- likely with Ionic Psilosis = sm̥-), from which ἀτενίζω ‘to fix the gaze intently on something’; τόνος ‘tension, strain; also of the voice, elevation of a verse, musical tone’ (: Lithuanian tãnas); τάσις f. ‘tension’ (tn̥tis); regarding τανύ- ‘spreading out’, see under tenuis;

Albanian ndënj ‘to spread out, pull, stretch the strings’; katund, këtunt (ke-tn̥-t-) ‘village’ (‘stretched tent’);

Note by Andi Zeneli:

Arbëresh ndenj [ndegn] v. intr. Italian stendere, ndehem – Italian stendersi, SIN. Shtrinj From ex- + tendō.

Note by Andi Zeneli:

Albanian katund, Alternative forms katûn(d) (Gheg), kotun (South Gheg, Arbanasi) Borrowed from Byzantine Greek κατοῦνα (katoûna, “soldier's tent, tent camp”). ‘village, (historical) community of herdsmen, (historical) widely spread-out village, (Arvanitika) henhouse; disarray’

κατοῦνα

κατούνα

ἡ (Μ κατούνα)

1. στενός χώρος που χρησιμεύει ως διάβαση, στενωπός

2. σκηνή για διαμονή

3. κατοικία

4. κατασκήνωση σε περιχαρακωμένο μέρος, στρατόπεδο

5. το σύνολο τών αποσκευών στρατού σε εκστρατεία

νεοελλ.

1. οι αποσκευές του ταξιδιώτη

2. το σύνολο τών πραγμάτων που υπάρχουν σ' ένα σπίτι, το νοικοκυριό

3. μικρό ξύλινο κιβώτιο, κασέλα.

[ΕΤΥΜΟΛ. ιταλ. cantone «περιοχή, γωνία, καντόνι»].

катун

Macedonian

Pronunciation

IPA(key): [ˈkatun]

Hyphenation: ка‧тун

Etymology 1

Akin to Serbo-Croatian katun, Albanian katund, Romanian cătun.

Noun

катун • (katun) m (plural катуни, relational adjective катунски)

settlement (a temporary summer cattle-breeding settlement high in the mountains, with huts, cottages, pens etc.)

hamlet, village

tent (specifically a Roma tent outside a settlement, which serves as a temporary residence during the summer)

Declension

Declension of катун

| | singular | | plural | |
|---|---|---|---|---|
| indefinite | катун | katun | катуни | katuni |
| definite unspecified | катунот | katunot | катуните | katunite |
| definite proximal | катунов | katunov | катуниве | katunive |
| definite distal | катунон | katunon | катунине | katunine |
| vocative | катуне | katune | катуни | katuni |
| count form | — | | катуна | katuna |

Derived terms

катунар m (katunar)

катунарка f (katunarka)

катуниште n (katunište)

Etymology 2

Borrowed from Turkish keten, from Arabic كَتَّان (kattān). Compare Azerbaijani kətan.

Noun

катун • (katun) m

linen

Synonym: лен (len)

cătun

Romanian

Etymology

Substratum word, akin to Albanian katund (northern/Gheg variant katûn), or possibly derived from it. Probably of native Balkanic, possibly Illyrian origin, and ultimately Indo-European but it is a much-disputed word with numerous and varied attempted etymologies. It is also found in many Balkan Slavic languages, such as Serbo-Croatian katun (“hamlet of shepherds”), traditionally associated with Vlachs, Bulgarian катун (katun), катунар (katunar), etc. (Can this(+) etymology be sourced?)

Noun

cătun n (plural cătune)

hamlet

small village, parish

Latin tendō, -ere, tetendi, tentum, later tēnsum ‘to stretch, to extend, to spread’ (originally a d-present) = Umbrian an-, en-tentu ‘intenditō’, ustentu ‘ostenditō’ etc.; Latin tentus, (in-)tentiō; teneō, -ēre, tenui (Old Latin tetinī = Sanskrit tatanē), tentum ‘to hold’ (originally durative, transitive and intransitive ‘to keep something stretched’, hence tenēre also means ‘to last’ = to be extended), at-tinēre, pertinēre, continuus; tenēre aliquid originally with accusative of the aim ‘to be stretched, extended towards something’ (tenē-re relates to Old High German donēn ‘to be extended, stretched’ and Lithuanian tìnstu, tìnti ‘to swell’);

Latin tenus, -oris n. ‘cord with a loop’ (= Greek τένος), tenor, -ōris m. ‘uninterrupted flow, duration, connection; (legal) meaning, content of a law’, tenus prep. with ablative, genitive, accusative ‘stretching to, up to’, protinus ‘stretching forward, onward’ (cf. Sanskrit nū́tanāḥ, -tnāḥ ‘now’, Latin diū-tinus, Lithuanian dabartìnis ‘now’), tenāx ‘holding fast, tenacious’; Umbrian tenitu ‘teneto’;

Old Irish tan ‘time’ (tenā), literally ‘duration, temporal extension’ (as in tain ‘when, if’) (: Latvian tina), Old Irish tét ‘string’ (tn̥tā) = Welsh tant the same (cf. Sanskrit tantu-, Icelandic þind) = Breton ar-dant ‘pegs on the cart for securing the rope’; Old Irish tēit ‘goes’ (ten-ti, older root aorist, originally ‘stretched’).

Gothic uf-þanjan ‘to extend, to stretch oneself,’ Old Icelandic þenja ‘to stretch, to span,’ Anglo-Saxon ðenian, ðennan ‘to stretch, to span,’ Old High German den(n)en ‘to stretch’; Old Icelandic þinull ‘rope, a net that encircles and serves to stretch it,’ Old Icelandic þind, Norwegian tinder f. ‘diaphragm’ (Old Irish tēt, Sanskrit tántu-); dh-present Anglo-Saxon ðindan ‘to swell, to be angry’; alongside Old Icelandic þund f. ‘river.’

Anglo-Saxon ðunian ‘to rise, to extend, to swell,’ similar to Old High German Middle High German donên ‘to extend, to swell, to burst;’ don ‘stretched out,’ Middle High German done, don ‘tension,’ Old High German dona, Old Saxon thona ‘branch, tendril,’ New High German Dohne, Anglo-Saxon ælf-ðone ‘elf-tendril, Solanum dulcamara;’ Old Icelandic þǫn f. ‘wood stick, stretched with the hide to dry,’ Swedish tana ‘sinew,’ older Danish tan ‘diaphragm.’

Lithuanian tìnstu, tìnti ‘to swell,’ tãnas ‘tumor’ (‘to extend,’ also referring to the stretching of the skin in swollen areas; promoted by the rhyming tvìnti ‘to swell’); Lithuanian tiñ-klas ‘net,’ Old Prussian sasin-tinclo ‘hare yarn,’ Latvian tinu, tît ‘to braid, to wind, to wrap,’ tina ‘a set net’ (: Old Irish tan), tineklis ‘something wound, wrapped’; Lithuanian tandus ‘sluggish.’

Old Church Slavonic teneto, tonoto ‘string.’

Ref : WP. I 723 f., WH. II 662 ff., Trautmann 323 f., Vasmer 3, 93, Mayrhofer 1, 475, Bergin Ériu 12, 227 ff.

Pages : 1065-1066

PIET : 1118

1985. ten-2

See also : s. oben S. 1021 unter (s)ten-1.

Page : 1067

PIET : 0

1986. tend-

See also : s. unter tem-1.

Page : 1067

PIET : 0

1987. tenəgos, $t_e$nəgos

English : ‘ground in water’

German : ‘Grund im Wasser’

Material: Greek τέναγος n. ‘fords’; Latvian tīgas (tingas) ‘depth between two shallows.’

Ref : WP. I 724.

Page : 1067

PIET : 3088

1988. teng-1

English : ‘to soak, wet’

German : ‘benetzen, anfeuchten’

Material: Greek τέγγω ‘to wet, to moisten’; Latin tingō (older tinguō, which has replaced the older tengō after unguō: unxi), -ere, -nxi, -nctum ‘to wet, to moisten; to dye’; Old High German thunkōn, dunkōn ‘to dip’; Swiss tink ‘moist.’

Ref : WP. I 726, WH. II 684.

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PIET : 1810

1989. teng-2

See also : s. S. 1088 (tong-).

Page : 1067

PIET : 0

1990. tengh-

English : ‘to extend, stretch, span’

German : ‘ziehen, dehnen, spannen’

Comments: Aryan thengh-, but likely an extension of ten-1, the same.

Derivative: tn̥ghu- ‘heavy.’

Material: Avestan ϑang- (ϑanjasåntē, ϑanjayentē, Participial ϑaxta-) ‘to pull, to stretch a bow’; but ϑanvarə, Abl. ϑanvanāt ‘bow (as a projectile weapon)’ originated through contamination with danvan- (= Sanskrit dhánvan-, see above p. 234); Ossetic tʿiņjiņ ‘to extend’; Armenian tʿanjr, Gen. tʿanju ‘dense, thick’ (tn̥ghi̯u-).

Latin tēmō, -ōnis m. ‘axle’ (tenksmō); Old Church Slavonic tęgnǫti ‘to pull,’ rastęgǫ, rastęšti ‘to distract,’ Russian tugój ‘tight, firm, strong, heavy,’ Polish tęgi the same, Old Church Slavonic tǫga ‘cohesion, situation,’ Slovak tǫ́ga ‘sluggishness, heaviness,’ etc.; the meaning ‘heavy’ is also present in Slavic tęgъkъ: Old Church Slavonic otęgъčiti ‘to burden,’ tęžьkъ ‘heavy,’ tęgostь ‘weight,’ tęgota the same, etc.; also Old Church Slavonic istęsklъ ‘emaciated, wasting away,’ istęsknǫti ‘to waste away’ with sk-suffix; related is Old Church Slavonic tęža ‘lawsuit.’

Lithuanian tingùs ‘sluggish’ (= Slavic tęgъ in tęgostь, etc., and: Old Icelandic þungr), tìngiu, tingė́ti ‘to be sluggish, unenthusiastic,’ tìng-stu, -au, -ti ‘to become sluggish’;

Old Icelandic þungr ‘heavy,’ þunge m. ‘burden, load,’ þyngia ‘to burden,’ þyngð ‘inconvenience, embarrassment,’ þyngsl ‘sorrow, distress’; Old High German dīhsala, Anglo-Saxon þīxl, Old Icelandic þīsl ‘axle’ (Proto-Germanic þenχslō meaning ‘pulling bar’); Tocharian A täṅk-, B tank- ‘to hinder.’

Ref : WP. I 726 f., WH. II. 658, Trautmann 318, Vasmer 3, 166.

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PIET : 1812

1991. tenk-1

English : ‘to extend, stretch, span’

German : ‘ziehen, dehnen, spannen; Zeitspanne’

Comments: (Root extension of ten-1, the same); only Germanic.

Material: Gothic þeihs (ténkos), Pl. þeihsa n. ‘time’; with grammatical variation, Old Icelandic þing n. ‘court assembly, property, object,’ Anglo-Saxon ðing the same, Old Saxon thing, Old High German ding, New High German Ding, Langobardic thinx ‘legal gathering, assembly,’ Old Germanic GN Mars Thinxus (Germanic Tius þingsaz ‘the god of the assembly’); Anglo-Saxon ðingan ‘to make a contract,’ New High German dingen.

Ref : WP. I 724 f., Kluge-Goetze 137; identisch mit:

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PIET : 0

1992. tenk-2

English : ‘to clot, thicken; solid, thick’

German : ‘(sich) zusammenziehen (auch bes. von der Milch; gerinnen), fest, dicht werden’ (daraus auch ‘gedeihen’)

Derivative: tenk-to- ‘dense’; t(e)nk-lo-m ‘buttermilk.’

Material: Sanskrit tañc- tanákti ‘pulls together,’ with ā- ‘makes curdle,’ ātángana-m ‘means for curdling, rennet’, takrá-m ‘buttermilk’ (tn̥k-ló-m: ténk-lo-m in Icelandic þél), New Persian talxīna ‘sour milk’; Avestan taxma- ‘brave, capable, energetic, heroic,’ Comparative tąšyah-, Superlative tančišta-; New Persian tanjīðan ‘to contract,’ Afghan tat ‘dense, thick’ (tahta-).

Middle Irish tēcar ‘protection,’ tēcht (tenkto-, cf. Old Icelandic þēttr) ‘curdled,’ tēchte ‘proper, right,’ Welsh teithi ‘characteristics,’ Middle Welsh brenhin teithiawc ‘legitimate king’ (from ‘firm’).

Old Irish con-tēci ‘curdles’ (= Gothic þeihan, Indo-European ténkō), téchtaid the same (tenktō); with ablaut tocad, Welsh tynged ‘fate,’ Breton toñket ‘destiny,’ personal name Tunccetace, Latin Gen. in Wales; declining form Welsh tanc f. ‘peace’ (tn̥kā), tangnef the same; cf. Old Danish taknem ‘grateful’ under tong-; Gaulish personal name Tanco-rīx ‘prince of peace.’

New Icelandic þēl n. ‘buttermilk’; Old Icelandic þēttr ‘dense,’ Middle High German dīhte, New High German dicht and dialect deicht (Proto-Germanic þenχtu-);

New Icelandic þētti ‘sour milk’; Gothic þeihan ‘to thrive,’ Old High German gidīhan, Anglo-Saxon geðēon the same, Participial Anglo-Saxon geðungen, Old Saxon githungan ‘perfect,’ along with the causative Old Saxon thengian ‘to complete’ (from the present þīhan transitioning to the ī-row), Gothic gaþaih, German gediegen, Middle Dutch dege ‘thrive, progress.’

Merging with relatives of Lithuanian tinkù tìkti ‘to be suitable, to fit,’ patinkù ‘to taste, please,’ iterative táikau, -yti ‘to piece together, to arrange,’ tìkras ‘correct’ (related to Lithuanian tiẽkti, teĩkti).

New High German Bavarian deihen ‘to dry out and thus become denser,’ compared with gradation þanχ- New High German dialectal dahen ‘to dry, to wither’ and the term for clay in Gothic þāhō, Anglo-Saxon ðōhæ, ðō, Old High German dāha, New High German Ton (þanχōn), Old Icelandic þā ‘clay ground,’ Old Saxon thāhi ‘earthen.’

Old Icelandic þengill, Anglo-Saxon ðengel ‘prince, lord’ (þangilaz);

Old Icelandic þang, Middle Dutch dank ‘seaweed, wrack,’ Anglo-Saxon ðung ‘Aconitum napellus,’ New Dutch wodendung ‘hemlock’ (‘dense mass, tuft’);

Lithuanian tánkus ‘dense, frequent’;

Little Russian t’aknuty ‘to benefit,’ Slovak tek ‘to thrive’; presumably Old Church Slavonic tǫča ‘rain,’ Slovak t’ǫča ‘hail,’ and similar terms; whether Gothic þeihƀō ‘thunder’ belongs here, with a shifted meaning from ‘weather cloud,’ is highly questionable.

Ref : WP. I 725 f., Trautmann 313 f., Vasmer 3, 158 f. Marstrander ZcP. 7, 369 f., J. Loth RC. 41, 225 f.;

See also : Wz.-Erweiterung von ten-1 ‘dehnen’.

PIET : 1808

1993. tens-

English : ‘to extend, stretch, span’

German : ‘dehnen, ziehen, spannen’

Comments: Extension of ten-1, the same

Material: Sanskrit taṁsayati ‘pulls back and forth, shakes’, taṁsati (unattested), Aorist á-tasat ‘to tug, to move with force’, tásara-m ‘weaving shuttle’, vítasti- m.; Avestan vitasti- ‘span’;

Latin tōlēs, -ium ‘throat pouch’, diminutive tōnsillae ‘the tonsils in the throat’, prōtēlum ‘pulling rope for oxen, continuous progress’, from which prōtēlāre ‘to stretch out’ (whereas prōtēlāre ‘to drive forward, to chase away’ is understood as tēlīs ‘to propel’); tēnsa ‘processional or divine cart’, the feminine noun of the participle tēnsus;

Gothic atþinsan ‘to pull near’, Old New Dutch thinsan ‘to pull, to tear’, Old High German dinsan ‘to pull, to drag’, Hessian dinse, dans ‘to pull’, participle in New High German gedunsen (literally ‘pulled up’), Old High German dansōn ‘to pull, to stretch’;

Lithuanian tęsiù, tę̃sti ‘to stretch, to extend by pulling’, pratęsà ‘delay, postponement’, užtęsas ‘shroud’, intransitive tįstù, tį̃sti ‘to stretch oneself, to reach out’, tąsaũ -ýti (: Sanskrit taṁsayati) ‘to tug, to stretch’, Old Prussian tiēnstwei ‘to pull’, 2nd person plural imperative tenseiti, participle entensīts ‘grabbed’, teansis ‘yoke’.

Ref : WP. I 727, WH. II 666, 688, 691, Trautmann 318 f., Mayrhofer 1, 465, 491, 532.

Pages : 1068-1069

PIET : 0

1994. tenu-s, $t_e$nu-s

English : ‘thin’

German : ‘dünn’, eig. ‘lang gedehnt’

Grammar : fem. tenu̯ī

Comments: Related to ten-1 ‘to stretch’

Material: Sanskrit tanú-, feminine tanvī ‘thin, delicate, slight, insignificant’ (tánuka- with the same meaning = Slavic tьnъkъ); substantivized Sanskrit tanū́- feminine, tanuṣ- neuter, Avestan tanū- feminine, tanus- neuter, New Persian tan ‘body, physique’;

Greek τανυ- ‘long’, feminine τανεῖαι ‘long beams’; τανα(ϝ)ός ‘elongated, stretched out’; perhaps more closely related to 1. ten-, see Specht KZ 59, 35, Sommer Zur Gesch. d. Greek Nominalkomp. 127;

Latin tenuis ‘thin, fine, delicate’ (from the feminine tenu̯ī = Sanskrit tanvī́); Greek ταναϝός may be assimilated from τεναϝός;

Old Irish tan(a)e (with secondary -e), Cornish tanow, Breton tano, tano ‘thin’ (Proto-Celtic tanau̯o-; Welsh teneu owes its ‘e’ to the influence of Latin tenuis);

Old High German dunni, Old Saxon thunni, Old Icelandic þunnr ‘thin’ (nn derived from nu̯); also related are þennō, þunnō feminine ‘temple, side of the head’ in Old High German tinna, Middle High German tinne, tunne with the same meaning; in compounds, Old High German tinna-bacho ‘temple’ and Old High German dun-wangi, -wengi neuter, Anglo-Saxon ðun-wang(e) feminine, Old Icelandic þun-vangi masculine, Swedish tinning ‘temple’;

Lithuanian tę́vas, Latvian tiêvs ‘slender’;

Old Church Slavonic tьnъkъ ‘thin’ (assimilated as tьnъkъ, Russian tónkij).

Ref : WP. I 724, WH. II 666, K. Jackson Lang. and Hist. 376, Trautmann 319.

Page : 1069

PIET : 0

1995. tep-

English : ‘warm’

German : ‘warm sein’

Derivative: Present participle tepent-s; tepos- n. ‘heat’

Material: Sanskrit tápati ‘heats, burns’ (also ‘practices austerities, exercises penance’), participle taptá- ‘heated, warm’, tápas- n. ‘heat, glow’, tápu- ‘glowing, hot’, causative tāpáyati ‘heats’; Avestan tāpaiti ‘is warm’, causative tāpayeiti ‘heats’, inchoative tafsaiti (tepəsk̂eti) ‘becomes hot’, participle tapta- ‘heated, hot’, tafnu- m. ‘fever heat, fever’, tafnah- n. ‘heat, glow; fever’; New Persian tāftan ‘to burn, to warm, to shine’;

Albanian Tosk ftoh, Geg ftof ‘to make cold, to extinguish, to wound with words’ (vëtēp-sk̂ō ‘to cool down’);

Latin tepeō -ēre ‘to be lukewarm’, tepidus ‘warm’, tepor ‘warmth’; presumably Oscan tefúrúm ‘a type of (burnt) sacrifice’ (teps-ro-); Umbrian ablative singular with postposition tefru-to, accusative plural Umbrian tefra ‘burnt meats’;

Old Irish tē ‘hot’, plural tēit (tepent- = Sanskrit participle tapant-); ten and tene, genitive -ed ‘fire’ (tepnet-); Welsh, Cornish, Breton tan with the same meaning, Cornish and Breton tana ‘to ignite’;

Old Irish tess, Welsh, Cornish tes, Breton tez ‘heat’ (teps-tu-, corresponding to the Latin es-stem tepor and Sanskrit tapas-); Middle Irish timme ‘heat, fear’ (teps-mi̯ā); Welsh twym ‘heat’, Old Cornish toim ‘hot’, Middle Breton toem, New Breton tomm ‘hot’ (tepesmo-);

Norwegian teva ‘to pant from heat’, Anglo-Saxon ðefian ‘to pant’, Old Icelandic þefr masculine ‘smell, taste’, þefa ‘to smell’ transitive, þefja ‘to smell’ intransitive; (basic concept of the warm steam from food);

Old Church Slavonic teplъ (as in teplostь ‘warmth’), Czech teplý, Russian tèplyj, and (with o from topiti) Old Church Slavonic toplъ ‘warm’; causative Serbian tòpiti ‘to melt’, Russian topítь ‘to heat; to dissolve’; possibly Placename Taplawken meaning ‘warm field’;

Hittite tapašša- ‘fever, heat’ (a loanword from Sanskrit).

Ref : WP. I 718 f., WH. II 667 f., Trautmann 319, Vasmer 3, 111, Mayrhofer 1, 477, 569.

Pages : 1069-1070

PIET : 1800

1996. ter-1

English : ‘to tremble, dabble’

German : ‘zappeln, zittern’

Material: Sanskrit taralá- ‘trembling, twitching, unstable’; Albanian tartałis ‘to tremble’ (derived from the reduplicated form tar-tar-).

Ref : WP. I 727 f., Mayrhofer 1, 481;

See also : Erweiterungen: trem-, tres- (Kombinationsform trems-), trep-.

Page : 1070

PIET : 0

1997. ter-2, teru-

English : ‘feeble, fragile, weak’

German : ‘zart, schwach’

Comments: (related to ter- ‘to rub’ in the sense of ‘worn away, weakened’)

Derivative: tor-no- ‘young being’ or ‘young creature’.

Material: Greek τέρην ‘tender’, Sabine terenum ‘soft’, Latin (reordered from tenuis) tener, -a, -um ‘tender, soft’;

From the u-stem: Sanskrit táruṇa-, dialectal tálina- ‘young, tender’ (masculine/feminine ‘youth, girl’, neuter ‘sprout, stem’), Avestan tauruna- ‘young’, Ossetic täriṇ ‘boy’;

Greek τέρυ· ἀσθενές, λεπτόν (Hesychius), τέρυες ἵπποι ‘run-down horses’ (τερύσκετο · ἐτείρετο according to Hesychius: τέρυ = μεθύσκω : μέθυ), τερύνης · τετριμμένος ὄνος, καὶ γέρων (Hesychius);

Latin tardus ‘slow, slack, hesitant’ is derived from a reduplicated form teru-; Old Irish terc ‘sparse, meager’;

Related to the τέρην group meaning ‘young, tender; young lad, young animal’ is also torno-s in Lithuanian tarñas ‘servant’, Sanskrit tarṇa-, tarṇaka- masculine ‘young animal, calf’; Armenian tʿorn, genitive tʿorin ‘grandson’.

Albanian trim ‘brave, courageous; masculine young man’, plural trima ‘armed followers’ (tr̥mo-), suggesting an evolution of meaning towards ‘young fellow, youthful’;

Armenian tʿarm ‘young, fresh, green’, possibly connected to Old Icelandic þyrma ‘to spare’ as a derivative of þormaz ‘weak, tender’; Latin termes, -itis ‘cut branch’ being a higher degree related to the men-form in Greek τεράμων ‘tender, easily cooked’, ἀτεράμων ‘hard, raw’, and Homeric ἀτέραμνος ‘hard, unyielding, inflexible’; possibly Gothic þarihs ‘unwalked, new (of cloth)’, literally meaning ‘fresh’.

Ref : WP. I 728, WH. II 648 f., 665, 670 f., Mayrhofer 1, 483.

Pages : 1070-1071

PIET : 1120

1998. ter-3, terə- und teri-, trī-

English : ‘to rub’

German : ‘reiben; drehend reiben’ (woraus ‘drehen’), ‘(reibend) durchbohren’

Comments: also teru-: treu- (expanded with b, g, gh, ĝh, k, p); related is ter-2 ‘tender’ (originally ‘rubbed down’, cf. Latin mollis : molō), and ter-6 in terms for ‘milling insect’.

Derivative: toro-s ‘friction’; tormo-s ‘hole’, trōg-s ‘chewing’, trougho- : trūgho- ‘torn, miserable’, trōuko- : trūkā ‘vessel’, troupo- ‘block’, trūpā ‘hole’.

Material: A. Sanskrit turá- ‘wounded’ or ‘ill’, átura- the same;

Greek τεῖρω ‘to rub (upon), oppress, torment, distress’, τίτρημι, and the younger τιτράω ‘to crush, pierce’ (future τρήσω; τρητός ‘pierced, perforated’, τρῆμα ‘hole’), τετραίνω with the same meaning (cf. Lithuanian trinù); κυκλοτερής ‘roundly turned’, τέρετρον ‘drill’,

τερέω ‘to bore, to turn’; ἔτορε ‘pierced’ (present participle ἀντι-τορεῦντα, perfect τετορημένος), τόρος ‘chisel’ (also note τορός ‘permeating, loud’ under toro-s ‘loud’), τορεύς ‘grave chisel, chisel’, τορεία ‘the crafting of exquisite work in stone or metal’, τορεύω ‘to carve’; τόρνος ‘compass, turning tool; circular motion’ (τόρονος · τόρνος. Ταραντῖνοι Hesychius, cf. Laconian τορονευτός); τόρμος ‘hole’; concerning Greek ἀτάρτηρος ‘ruthless’, see Frisk 176.

Albanian tjer ‘to spin’ (related to terō);

Note by Andi Zeneli:

Messapic hero Taras, son of Poseidon

Albanian tret ‘digest’ : Greek τρητός ‘pierced, perforated’

Note by Andi Zeneli:

Bouthrotos: Βουθρωτός, νῆσος περὶ Κέρκυραν. ἔστι καὶ πόλις. ἐκλήθη δ΄ οἱ μέν φασιν ἀπὸ τοῦ οἰκιστοῦ, οἱ δὲ μυθεύονται ὅτι "Ἑλένῳ ἐκ Τροίης πλώοντι ἐπ΄ ἑσπέρην, θύσαντι ἀποβατήρια ἐν Ἠπείρῳ [τὸ θῦμα] ἡ βοῦς ἀποδρᾶσα ἐκ τοῦ βουπλῆγος ᾤχετο φεύγουσα διὰ τοῦ μεταξὺ πόντου ἐς τὸν κόλπον καὶ ἐς τὴν χέρσον ἐμβᾶσα (καὶ γὰρ τρῶμα ἐν τῇ δειρῇ εἶχεν) αὐτοῦ ἤριπε καὶ ἔθανε, καὶ κλεηδόνι ὁ Ἕλενος χρέεται, ἵνα ἔθηκε Βουτρωτὸν οὔνομα" ὥς φησι Τεῦκρος ὁ Κυζικηνός. τὸ ἐθνικὸν Βουθρώτιος. Λέπιδος δέ φησι διὰ τοῦ 'τ' Βουτρώτιος.

Bouthrotos, is an island near Corcyra. There is also a city there. It was called, some say, from its founder, but others mythologize that 'Helenus, sailing from Troy to the west, having sacrificed to establish a settlement in Epirus, the ox fleeing from the sacrificial enclosure ran away through the intervening sea into the gulf and having entered the peninsula (for it also had a wound in the neck) fell there and died, and Helenus, following the oracle, named it Βουτρωτὸν (Latin Buthrotum),' as Teucer of Cyzicus says. The ethnic is Buthrotios. Lepidus, however, says Butrotios with a tau."

ευάλωτος

Greek

Adjective

ευάλωτος • (eválotos) m (feminine ευάλωτη, neuter ευάλωτο)

vulnerable

Synonyms: ευπαθής (efpathís), τρωτός (trotós), ευπρόσβλητος (efprósvlitos)

Antonym: απρόσβλητος (aprósvlitos)

(military) assailable, pregnable

bribable, corruptable

Ancient Greek τρωτός (trotós)

τιτρώσκω

Ancient Greek

Etymology

Ultimately from Proto-Indo-European terh₃- (“to hurt”). Inchoative suffix -σκω (-skō).

Pronunciation

(5th BCE Attic) IPA(key): /ti.trɔ̆ːs.kɔː/

(1st CE Egyptian) IPA(key): /tiˈtros.ko/

(4th CE Koine) IPA(key): /tiˈtros.ko/

(10th CE Byzantine) IPA(key): /tiˈtros.ko/

(15th CE Constantinopolitan) IPA(key): /tiˈtros.ko/

Verb

τῐτρώσκω • (titrṓskō)

to harm, hurt

Inflection

Present: τιτρώσκω, τιτρώσκομαι

Imperfect: ἐτίτρωσκον, ἐτιτρωσκόμην

Future: τρώσω, τρώσομαι, τρωθήσομαι

Aorist: ἔτρωσᾰ, ἐτρωσᾰ́μην, ἐτρώθην

Perfect: τέτρωμαι

Related terms

τραῦμα (traûma)

The shift t : th takes place in the dialect of Corinth, whose name derives from the Genitive case Corynthos.

κόρυς

Ancient Greek

Etymology

Probably from a Mediterranean Pre-Greek substrate word, as hinted by the suffixes. Traditionally linked to Proto-Indo-European ḱer- (“head, top, skull, horn”).

Pronunciation

IPA(key): /kó.rys/ → /ˈko.rys/ → /ˈko.ris/

Noun

κόρῠς • (kórus) f (genitive κόρῠθος); third declension

helmet

Declension

Third declension of ἡ κόρῠς; τῆς κόρῠθος (Attic)

| Case / | Singular | Dual | Plural |
|---|---|---|---|
| Nominative | ἡ κόρῠς | | |
| hē kórus | τὼ κόρῠθε | | |
| tṑ kóruthe | αἱ κόρῠθες | | |
| hai kóruthes | | | |
| Genitive | τῆς κόρῠθος | | |
| tês kóruthos | τοῖν κορῠ́θοιν | | |
| toîn korúthoin | τῶν κορῠ́θων | | |
| tôn korúthōn | | | |
| Dative | τῇ κόρῠθῐ | | |
| têi kóruthi | τοῖν κορῠ́θοιν | | |

toîn korúthoin ταῖς κόρῠσῐ̑ / κόρῠσῐ̑ν

taîs kórusi(n)

Accusative τὴν κόρυν / κόρυθα

tḕn kórun / kórutha τὼ κόρῠθε

tṑ kóruthe τᾶ̀ς κόρῠθᾰς

tȃs kóruthas

Vocative κόρῠ̆ς

kórus κόρῠθε

kóruthe κόρῠθες

kóruthes

Κόρινθος

Ancient Greek

Alternative forms

Ϙόρινθος (Qórinthos) — Doric

Ϙ (Q) — qoppa / koppa symbolized the archaic spelling of the city name

Etymology

From Pre-Greek kar (“point, peak”), from which Ancient Greek κόρυς (kórus, “helmet”). The suffix -νθος (-nthos) indicates the source as a lost pre-Indo-European language.

Pronunciation

IPA(key): /kó.rin.tʰos/ → /ˈko.rin.θos/ → /ˈko.rin.θos/

Proper noun

Κόρῐνθος • (Kórinthos) f (genitive Κορῐ́νθου); second declension

Corinth

Latin terō, -ere, trīvī, trītum ‘to rub, to grind’, with the non-present forms stemming from the base trēi-, trī-; similarly dētrīmentum (equivalent to termentum found in Paul. Fest. 498 L.) meaning ‘breakage, damage’, trīticum ‘wheat’ (‘threshing grain’), triō masculine ‘ox for plowing’ (‘ā terendā terrā’), trībulum ‘threshing board’, trībulāre ‘to press; to oppress, to torment (later)’, tetricus ‘sullen, gloomy’, intertrīgō ‘abrasion’;

Latin teres, -etis (literally ‘smoothed out’) meaning ‘long, round, sleek, slender, fine’; terebrā ‘drill’; trīcae ‘tricks’ (plural) from trī-kā ‘tribulation’;

Tocharian AB trik- 'to go astray, to be lacking,' B traik- 'to lead astray,' Perfect Passive Participle tetrīku.

From the same base trēi-, trī- (as in trīvī, etc.), Middle Irish trēith 'weak,' and Greek τρίβω (τρῑ̃ψω, ἐτρῑ́βην) 'to rub, to grind, to weaken,' τρῐβή 'the rubbing,' etc., τρίβος m. f. 'worn path, road; the rubbing, wear'; compare Church Slavonic trěbiti 'to clean, to cultivate' from Proto Slavic terb- (τρίβω : Latin trī- = Slavic terb- : Latin ter-); additionally, Middle Irish trebaid (tr̥b-) 'plows, inhabits,' Old Irish trebar 'clever' (partly collapsed with treb, see p. 1090).

Old Irish tarathar, Welsh etc. taradr 'borer'; Middle Irish tuirenn (torinā) 'wheat' ('grinding fruit').

Old High German drāen 'to turn, to lathe' (originally 'to rub or bore by turning'), Anglo-Saxon ðrāwan 'the same'; intransitive 'to turn back' (English throw 'to throw'), Old High German drāt, Anglo-Saxon ðrǣd, Old Icelandic þrāðr 'wire, thread' (þrēðu-z actually 'the twisted one'), Old High German drāti 'quick, rapid, hasty' (actually 'turning quickly'); alongside Germanic þr-el- in New Dutch drillen 'to drill, to torment', Middle High German gedrollen 'turned, rounded'.

New High German drillen 'to wind, to bore, to torment,' Old Frisian thralle Adv. 'quickly,' Middle Dutch dral 'roundly turned, whirling,' Middle High German drel,

New High German dialect drell, drall 'strong, firm, sturdy,' with which Anglo-Saxon ðearl 'strict, hard' may be identical (tor-los ‘tor-less’);

Old Icelandic þarmr, Anglo-Saxon ðearm, Old High German daram 'intestine' (= Greek τόρμος 'hole'); with the ablaut of þrē- to þrō- in Gothic þrōþjan 'to practice' = Russian tratitь 'to consume,' Czech tratiti 'to lose, to ruin,' related to Lithuanian trótinti 'to tease, to jest,' Žemaitian trúotas 'whetstone,' Latvian truõts the same (Trautmann 326, Vasmer 3, 133).

Gothic þriskan, Old Icelandic þriskja, þryskva, Anglo-Saxon ðerscan, Old High German drescan 'to thresh,' related to Lithuanian sutrẽškinti Causative 'to smash apart,' also Middle Irish tresc 'residue, sediment' (if not an Old Icelandic loanword);

compare Lithuanian trešḱéti 'to crack, to rustle,' Church Slavonic trěskъ 'crash, thunder,' and related ablaut troska, the same, etc.

Lithuanian tiriù, tìrti 'to investigate';

Old Church Slavonic tьrǫ, trěti 'to rub' (Proto-Slavic tьro, terti);

ablaut-related Church Slavonic istor 'damage,' Russian tor 'beaten path' (: Greek τόρος 'bore, chisel') from Proto-Slavic tara- m. 'friction';

Balto-Slavic tīrti- f. 'grinding,' the same in Old Czech trt, Infinitive Church Slavonic trъti, Serbian tr̂ti = Lithuanian tìrti; based like the Slavic Infinitive terti on a two-syllable base, as also Balto-Slavic tīrta- 'ground' in Serbian tr̀t = Lithuanian tìrtas 'investigated';

with n-suffix: Lithuanian trinù (trenō), trìnti 'to rub,' Latvian trinu, trìt 'to rub, to grind'; with a transferred meaning also Old Prussian trinie 'threatens,' trintawinni f. 'avenger,' and Lithuanian trenéti 'modern.'

B. Root form teru- : treu-:

Sanskrit táruṇa-, Greek τέρυ (and others), see below ter-2 'tender'; Greek ἀτειρής (ἀ-τερϝ-ης) roughly 'indestructible';

τρῡ́ω 'to rub, to exhaust,' τερύσκετο· ἐτείρετο Hesychius; τρύσκει· τρύχει, ξηραίνει Hesychius, τρῡμα, τρῦμη 'hole,' τρῡτάνη 'the balance's tongue' (originally from the opening in which the tongue moves); τιτρώσκω 'I overcome, damage, wound'

(Future τρώσω), τρώω (τρωϝω) 'to pierce, to wound, to harm,' τρώσις, Doric Ionic τρώμα 'wound' (due to Attic τραῦμα, the same with ō from ōu).

Welsh taraw (toraw) 'to hit,' trewis 'he hit,' Middle Welsh tereu 'hits,' Middle Breton tarauat 'to rub,' Old Breton toreusit 'rubbed' (torōu̯-: Greek τορεύω), compare New Breton Vannes torein 'to hit' (Loth. RC 37, 47 f.).

Lithuanian truniù, -ė́ti 'to rot,' originally 'to be worn down, to become decayed,' Lithuanian triùškinu, trùškinu 'to crush,' perhaps (as 'noise like when rubbing over'), truškù, -ė́ti 'to rustle, to crackle, when breaking wood, and similar' (compare Greek τρύσκω 'to rub').

Old Church Slavonic trovǫ, truti, ablaut-related Causative traviti 'to consume' (Indo-European treu̯ō: trōu̯ei̯ō);

Old Church Slavonic trava f. 'garden' (ablaut-related trěva from trēuā), Russian travá 'grass' (also related to the New High German River name Trave);

ablaut-related Proto-Slavic trūi̯ō 'to rub' in Church Slavonic tryjǫ, tryti (compare Greek τρῡ́ω 'to rub': τρῡσί-βιος 'life exhausting'); also related is Church Slavonic trizna 'funeral feast' (from tryzna).

Note by Andi Zeneli:

Albanian treva ‘region, field’

Anglo-Saxon ðrōwigean (ðrōwōjan) 'to suffer, to endure,' Old High German drōa 'burden, suffering,' druōe̯n, druota 'to suffer'; Anglo-Saxon līcðrōwere 'a leper,' Old Icelandic líkþrār 'leprous'; Old Icelandic þrā f. (þrawō) 'intense, painful longing,' þrā and þreyja 'to desire, to yearn,' þrā n. 'defiance, pertinacity,' þrār 'pertinacious.'

Anglo-Saxon ðrēa, ðrawu f. 'suffering, distress; threat,' Old Saxon thrāwerk 'suffering' = Anglo-Saxon ðrēaworc 'misery,' Old High German drawa, thrauwa, drōa 'threat, to threaten,' Anglo-Saxon ðrēan 'to threaten, to press, to torment,' Old High German drawen, drewen, drauwen, drōen, New High German drohen, dräuen; with the development of meaning from 'to rub' to 'to squeeze, to press': Anglo-Saxon geðrūen 'compressed together, condensed,' ðrȳn 'to press.'

Tocharian A tsru 'little' (teru̯o-).

C. As an extension of the i-base, trēid- can be noted in Welsh trwyddo 'to bore,' Lithuanian tríedžiu 'I have severe diarrhea'; compare below p. 1076.

D. Extensions of ter- and treu-:

1. terb-: see p. 1071 below.

2. terg-: Latin tergō, -ere, tergēo, -ēre ‘to wipe, to clean’, mantēlum, mantēle ‘towel’ (man-terg-sli-, related to manus p. 740), with ablauting Umbrian Accusative Sg. mantrahklu, mandraclo ‘mantēle’ (-trāg-kla); Gothic þaírko n. ‘hole’, deeply stratified Middle Dutch dork ‘keel space’, Anglo-Saxon ðurruc ‘cumb’, ‘caupolus’;

trōg-, trəg- in Greek τρώγω ‘to nibble, to gnaw, to eat raw’ (Aor. ἔτραγον), τρωγάλια ‘nibbles’, τρώγλη ‘hole, cave’, τρώξ ‘grain worm’, τράγος ‘goat’; Armenian tʿurc, Gen. tʿrcoy ‘jaw, maxilla’ (Nom. instead of tʿruc from trōĝ- due to deviation according to the Gen. tʿrcoy) and aracem ‘pasture’ (trəĝ-); Tocharian AB trāsk- ‘to chew’.

3. terĝh-: Old Church Slavonic трезати trězati, трьзати trьzati ‘to tear’, with velar тьrgати tьrgati, тръгнути trъgnǫti having the same meaning.

4. terp-, trep- (only Balto-Slavic): Latvian tàrps ‘worm’ (‘the one that gnaws away’), Lithuanian tárpas ‘interspace, gap, chasm’, tarp̃, terp̃ ‘(of location, + dative) between’; Lithuanian trapùs ‘brittle, easily breaking’, Latvian trapjš, trapans ‘crumbly’, trapains ‘rotten, crumbling, weathered’, trapêt, trepêt ‘to weather, to decay, to become soft’; unclear Old Church Slavonic trapъ ‘pit’ (torp-), Serbian trap ‘sugar beet pit’.

5. treugh-: Perhaps Greek τρῡ́χω ‘to pierce, to bore’, τρύχος n. ‘the torn, scrap’, τρῡχηρός ‘torn, ragged’; Old Irish trōg, truag ‘miserable, unhappy’; Welsh Middle Breton tru ‘miserable’, Gaulish personal names Trougillus, Trōgus.

6. treuk-: Welsh trwch ‘cut off’, trychu ‘to cut’ (truk-s-); Old Icelandic þrō, Pl. þrōr f. ‘trough’, Anglo-Saxon ðrūh, Gen. ðrȳh f. m. n. ‘the same, groove, trough’, Old High German drūh drūch (literally ‘criminal block’) ‘leg shackles, animal trap’, New High German Drauche ‘trap, wolf or fox trap’.

Old Saxon thrūh ‘shackle’; with grammatical variation, Icelandic þrūga, Norwegian dialects trūga, tryge, trjug ‘type of snowshoe’; Old Icelandic þrūga ‘to threaten’ (see the meaning above in Middle High German drohen); intensive forms

in Old Swedish þrykkja, Anglo-Saxon ðryccan ‘to press, to urge, to push in’, Old High German drucken, New High German drücken.

Lithuanian trúk-stu, -au, -ti ‘to tear, to break, to burst’, trũkis ‘tear, break, split’; Latvian trũk-stu, -u, -t ‘to break apart; to lack, to be missing’, trũkums ‘break; lack’; traũks ‘container, vessel’, Lithuanian traukai ‘vessels’ (‘bored-out, hollowed trunk piece’), Lithuanian tráukti ‘to pull’; Old Prussian pertraūki ‘closed’ (literally ‘moved around’), Latvian traukt ‘to hit’; Lithuanian trùkti ‘to last, to endure’, trūkščioti ‘to jerk’.

7. treup-: Greek τρῡπάω ‘to bore, to drill through’, τρύ̄πανον ‘drill’, τρύ̄πη ‘hole’; Old Prussian trupis ‘block of wood’; Lithuanian trupù, -éti ‘to crumble’, trupùs ‘crumbly’, traupus ‘brittle’, Latvian sa-trupêt ‘to become rotten’; Russian-Church Slavonic trupъ (troupos) ‘log; corpse’, Old Church Slavonic trupije ‘decaying’, Serbo-Croatian trûp ‘trunk’, etc., Old Church Slavonic truplь ‘hollow’.

Note by Andi Zeneli:

Albanian trup ‘body’ a Slavic loanword.

Ref : WP. I 728 ff., WH. II 649, 670, 672 f., 704 f., Trautmann 324 f., 326 f., 330, Vasmer 3, 95 f., 97, 124, 130 f., 143 f., Frisk 177, Mayrhofer 1, 514.

Pages : 1071-1074

PIET : 1813

1999. ter-4, terə- : tr̥̄-, trā-, teru-

English : ‘to cross, transgress, to stay’, etc.

German : ‘hinübergelangen, hindurchdringen; überqueren, überwinden, überholen, hinüberbringen, retten’

Derivative: *ter-mn̥* - ‘boundary post’
Material: Sanskrit *tárati* - ‘sets across, surpasses, overcomes’ (*tiráti, titarti, tīryati; tarutē*), *tāráyati* - ‘sets across, leads across’, *tará-* - ‘crossing over, overcoming’ (equivalent to Avestan *-tara-* - ‘crossing over, overcoming’); *taráṇi-* - ‘passing through, advancing, swift, helpful’, *táras-* n. ‘the forward movement, energy’,

instrumental *tárasā* (adverb) ‘quickly, swiftly’, *tará-* (adjective) ‘strong’; *tarantá-* (masculine) ‘sea’; *tīrthá-* (neuter) ‘ford, drinking place’ (*tr̥̄tho-*) alongside *tūrthá-* in Prakrit *tūha-* ‘bank’, Dardic *tūrt* ‘ford’; compare Pamir *türt* ‘ford’ (*tr̥̄to-*).

u-stem, besides in *tarutē*, also in *tū́rvati* 'overwhelms, conquers', infinitive *turváṇē*, adjective *turváṇi-* 'overwhelming, victorious'; Avestan *tar-* 'to cross over' (present stem *titar-*, *taraya-*, from the u-stem *taurvaya-*, intensive *titāraya-*, participle *vī-tərəta-*), *taurvan-* 'overcoming', middle participle *tarvīnītan* 'to overcome, to torment'; Old Persian *viyatārayāma* 'we crossed over', Ossetian *tärṇ* 'to drive, to hunt', Balochi *tarag*, *tharaɣ* 'to turn, to reverse'.

Messapian Ne Taras ‘we the fast ones’ : Old Persian *viyatārayāma* 'we crossed over' by Andi Zeneli

5708 tarás 'quick, energetic' SV. [√tr̥̄]

Kho. (Lor.) təro 'fast (of horse)'; — N. tarkhar, tarbar 'activity, hastiness'; B. tartar 'impatience'; Or. taratara 'speedy'; H. tarār 'quick', M. tartar: very doubtful. Or are they connected with tvarā f. 'speed' MBh., tvarēṇa 'hastily' BhP.

Illyrian tribe Autariate Αὐταριᾶται, Αὐταριεύς by Andi Zeneli

The Tara River canyon at Đurđevića Tara in Montenegro, by Andi Zeneli

The verbal adjective in Sanskrit is -túr (-tr̥̄) as seen in words like *ap-túr* meaning "crossing the waters," *āji-túr* meaning "overcoming in battle," *ratha-túr* meaning "overtaking a chariot," *radhra-túr* meaning "rescuing the weary," etc.; compare Greek *nék-tar* mentioned earlier on page 762; Albanian *sh-tir, sh-tij* meaning "crossing a river, urging on, inciting" with the meaning similar to Sanskrit *tará-* (see above), possibly related to the Illyrian river names *Taros, Tara*; Greek τέρθρον ( *térthron* ) meaning "end, tip";

Hittite *tarḫzi* meaning "defeats, overcomes."

The name Tarhunt the god of Troy who destroyed Illyanka the snake of Wilusa, by Andi Zeneli

Tarhunt is the Messapic Taras, son of Poseidon, by Andi Zeneli

Τροία

## Alternative forms

Τρῴᾱ (Trṓiā), Τρωΐα (Trōΐ́a), Τροΐᾱ (Troΐ́ā) — *Doric*, *disyllabic or trisyllabic*

Τροίη (Troíē) — *Epic*, *Ionic*

## Etymology

Of Anatolian origin. Compare Hittite 𒋫𒊭𒌑𒄿𒀸𒋾 (*Ta-ru-i-ša*, "Troy"), which must be read /Trūisa/, and also Mycenaean Greek 𐀕𐀪𐀍𐀚 (*to-ro-ja*, "Trojan woman").

Sanskrit *trā-* meaning 'to protect, guard, or save' (as in trā́-sva, trāyátē, trādhvam in the s-Aorist, Avestan θrāzdūm meaning 'protect!', and in the perfect form tatrē in Sanskrit), Avestan θrā- similarly (present stem θrāya-), and θrāti- as a feminine noun meaning 'protection, shelter', etc.; Indo-European *trā-* due to Greek τρᾱνής, τρᾱνός meaning 'penetrating = clearly perceptible, distinct', and Latin intrāre meaning 'to enter', extrā-, extrābunt (as in Afranius, referring to *trāns* in the prepositional prefix *ter-*); trāmes meaning 'side path, crossway' derived from *trāns-mit* (related to Latin meō).

With m-formants: Sanskrit sutárman 'cross, to cross over, to traverse well', tárman (unattested) 'tip of the sacrificial post'; Venetic termo 'boundary, limit, end'; Greek τέρμα, -ατος n. 'goal, endpoint', τέρμων m. 'boundary', τέρμιος 'at the end, last'; Latin termen, termō, terminus 'boundary marker, boundary stone' (originally 'boundary post'), Umbrian termnom-e 'to the end, until the end', termnas 'terminated', Oscan teremenniú 'boundary', teremnattens 'they terminated'.

Similar to Armenian tʿarm (tremo-) 'end piece', Greek τράμις, τράμη 'ridge between the anus and the genitals' (Hesychius: τὸ τρῆμα τῆς ἕδρας, ὁ ὄρρος, some say intestine), Anglo-Saxon ðrum (English thrum) in tunge-ðrum 'the tongue band', Middle Dutch drum, drom 'end piece, edge, end piece of a fabric, edge', Middle High German drum n. 'end piece, end, piece, splinter', New High German Trumm, Trümmer, Middle High German drumze, drunze, trunze 'broken spear piece, splinter';

Middle Dutch *treme* 'crossbar, rung'; Old Icelandic *þrǫmr* m. 'edge, border'; compare - with sm-suffix - possibly Old Irish *druimm*, Gen. *drommo* 'back', perhaps borrowed from Welsh *drum* alongside *trum* 'ridge, back' (treusmn̥); diminutive Old High German *dremil* 'beam, bar'; Middle Dutch *trāme*, Middle

High German *drām, -e, trāme* m. ‘beam, bar, piece, splinter’ (formally close to Greek *τρῆμα* ‘hole, aperture, perforation’);

Hittite *tarma-* ‘stake, nail’.

Ταρακίναι:

ἔθνος. ἢ πόλις

τάρανδος:

ζῶον ἐλάφ[ου]ῳ παραπλήσιον, οὗ τὰς δορὰς εἰς χιτῶνας χρῶνται Σκύθαι

Ταραντῖναι:

αἵματι βαφαί, τινὲς δὲ τὰς πορφύρας. ἐδώδιμοι γάρ. καὶ ἐξ αὐτῶν τραχήλια

Ταραντῖνοι:

ἱππεῖς τινες ὀνομάζονται. οἱ δὲ τοὺς ἀκοντιστάς, ἢ τοὺς ψιλοὺς ἱππεῖς, ὡς καὶ Ἵππαρχος

Ταραντῖνον:

ἱμάτιον γυναικεῖον λεπτόν, κρωσσοὺς ἔχον ἐκ τοῦ ἑνὸς μέρους

Ταράξιππος:

οὕτως ὑπ' ἐνίων Πέλοψ ἱστορεῖται, οὗ τάφος ἐν Ὀλυμπίᾳ

Τάρας:

πόλις Ἰταλίας· ἀπὸ Τάραντος τοῦ Ποσειδῶνος. ἔστι δὲ Λακώνων ἄποικος

Ref : WP. I 732 ff., WH. II 671 f., 699, Mayrhofer 1, 480, 483, 484, 487, 497, 503, 506, 507, 520, 569;

See also : s. auch unter tor-, toro-s S. 1088 f.

Pages : 1074-1075

PIET : 1822

2000. ter-5

English : ‘over’, etc.

German : in präpositionalen Worten für ‘hindurch, über - weg’

Comments: Regarding ter-4 ‘to get across’

Material: Sanskrit tiráḥ Adv. ‘way, aside’, Preposition with Accusative ‘through - across, over - away’ (later also with Ablative ‘aside from’) = Avestan tarə̄, tarō Adv. ‘sideways, unnoticed’, Preposition with Accusative ‘through - across, over - across, beyond; aside from, except’.

Old Irish tar m. Accusative ‘beyond - across’ (tares, Indo-European teres, cf. tairse, tairsiu ‘across them, beyond them, hers, hers’), alongside tairm-, tarmi- with the same meaning, trem-, tremi- ‘through’ (Welsh trim-uceint ‘30’, ‘decade beyond 20’), reshaped after rem-: re ‘before, ahead’.

Sanskrit tiraś-cā́ Adv. ‘across through’ = Avestan tarasča m. Accusative ‘through - across, over - across, beyond’;

Sanskrit tiryañc-, tirīcīna- ‘oriented sideways, horizontal’ (derived from the roots -yañc-, -īc- related to pratyañc-, pratīc-) presupposes an older teri; alongside this, trei in Old Welsh trui, Middle Welsh trwy, drwy, Breton Cornish dre (Old Breton tre), Old Irish (with proclitic shortening) tri, tre ‘through’; intensifying particle in Middle Welsh trwy-: try-.

Latin trāns, Umbrian traf, trahaf m. Accusative ‘beyond, across’, likely a participle of the verb trāre (trānt-s);

Welsh tra- as in trannoeth ‘overnight, the following day’ (with geminated n!), etc., proclitic from trāns, stressed Middle Welsh traw, draw, Breton treu ‘beyond’; with secondary -s: Welsh traws, etc. ‘hostile’, preposition tros ‘across’.

With the same intensification as Sanskrit tiraś-cā́, Avestan tarasča: Gothic þaírh, Old High German durh, Anglo-Saxon ðurh m. Accusative ‘through’ (ter-k($^{w}$)e, tr̥-k($^{w}$)e); from this developed Old High German derh ‘bored through’, Anglo-Saxon ðyrel (þurhil) ‘bored through’; n. ‘hole’, Old High German dur(i)hhil ‘bored through, perforated’.

Ref : WP. I 734, WH. II 671 f.; Mayrhofer 1, 503.

Pages : 1075-1076

PIET : 3050

2001. ter-6

English : ‘a k. of harmful insect’

German : in Worten für ‘malmendes oder bohrendes Insekt’

Comments: Regarding ter- ‘to rub, to bore’; see the extended terd-.

Material: Greek τερηδών f. ‘bore worm’; Latin tarmes (termes), -itis ‘woodworm’ (likely derived from an o-stem termos or terəmo-s);

Welsh cynrhonyn ‘termes, woodlouse’, Pl. cynrhawn, Cornish contronen ‘bug’, Middle Breton controunenn, New Breton contronenn ‘meat worm’ (kon-trōno-); Welsh t(o)rog-en, Old Breton toroc, Breton teurok ‘mite’ (tōr-āko-).

Ref : WP. I 735, WH. II 649.

Page : 1076

PIET : 0

2002. ter-7, terə-, terbh-, terd- terg- terp-

See also : s. oben S. 1022 ff., 1031 f. unter ster-.

Page : 1076

PIET : 0

2003. terd-, tred-

English : ‘to drill’

German : ‘durchbohren’

Comments: (see also ter- ‘boring insect’), extension of ter- ‘to rub, to bore’.

Material: Sanskrit tr̥ṇátti, causative tardayati (tardati grammatically), perfect form tatárda ‘to pierce, to split’, tardman- n. ‘hole, opening’, tardá- m. ‘an insect’, tr̥dilá- ‘perforated, bored through’, tradá- ‘the one (opened) by boring’.

Lithuanian tréndu, -éti ‘being eaten by moths, worms’, trandẽ u. trandìs ‘larva, woodworm’; ablauting Latvian trûdi ‘moth’, trûdêt ‘to decay, to rot’; Lithuanian trìdė ‘diarrhea’; Old Church Slavonic trǫdъ ‘tinder’ and ‘type of illness, dysentery’ (see above p. 1073 Lithuanian tríedžiu ‘I have diarrhea’: Welsh trwyddo ‘to bore’), Czech trud ‘tremor in the face’.

Ref : WP. I 736, Trautmann 328, Vasmer 3, 144, Kuiper Indo-European Nasalpräs. 96 f., 183 f., Mayrhofer 1, 521 f.

Page : 1076

PIET : 1814

2004. terk-, trek- (tork-, trok-)

English : ‘to turn’

German : ‘drehen’

Comments: likely an extension of ter-3 ‘to rub, to twist rub’

Material: Sanskrit tarkú- m. ‘spindle’, niṣṭarkyá- ‘that which can be twisted’; metaphorically tarkáyati ‘conjectures, reflects upon’;

Greek ἄτρακτος m. f. ‘spindle (metaphorically: arrow, sail pole)’ ἀ = n̥ ‘ἐν’, as (‘stick for twisting’), ἀτρεκής ‘unequivocal, straightforward’ (‘unambiguous’); Albanian tjerr ‘to spin’ (tērknō);

Latin torqueō, -ere, torsi, tortum ‘to twist, to turn, to wind, to distort, to torment’ (qu is k + formative u̯, cf. Sanskrit tarkú- ‘spindle’), torquēs, torquis ‘necklace as ornament’, tormentum ‘windlass, fetter, torture device, catapult’ (torqu[e]mentom),

tormina ‘abdominal pains’, torculum ‘wine press, screw press’, nasturtium ‘watercress’ (nāstorctiom ‘that which twists the nose’);

Irish trochal ‘sling’; perhaps Welsh torri ‘to break’ (tork-s-), Middle Breton terryff likewise;

Old High German drāhsil ‘turner’, New High German drechseln, likely also Anglo-Saxon þrǣstan ‘to turn, to twist together, to press, to torment’ (as Germanic þrēχstia̯n); possibly also Old Icelandic þari ‘tangle’ (from þarhan-) actually meaning ‘band’.

Old Prussian tarkue ‘binding straps (on horse harness)’ leads to tarkne = tarkìnė; Old Church Slavonic trakъ ‘band, strap’, Russian tórok m. ‘saddle strap’, Polish troki m. pl. ‘straps, fetters’;

Tocharian AB tsärk- ‘to torment’, A tark- ‘earring’, B tärk- ‘to turn’.

A meaning ‘twisted, crosswise’ is shown by the group starting with tu̯- from Old High German dwerah, dwerawēr ‘crooked, skew’, New High German zwerg, quer, and Middle High German twerge ‘cross, crosswise’, Anglo-Saxon ðweorh ‘turned, contrary’, Old Icelandic þverr ‘crosswise, obstructive’, Gothic þwaírhs ‘angry’; the initial tu̯- is perhaps explained by a blend with tu̯er- ‘to turn’.

Ref : WP. I 735 f., WH. II 692 f., Trautmann 314, Vasmer 3, 125, Mayrhofer 1, 484 f.

Page : 1077

PIET : 1826

2005. terp-, trep-

English : ‘to be satiated, satisfied’

German : ‘sich sättigen, genießen’

Derivative: tr̥p-ti-s ‘need, saturation’

Material: Sanskrit tŕ̥pyati, tr̥pn̥óti, tr̥mpáti, tarpati ‘is satisfied, is gratified’, causative tarpáyati ‘satisfies, gratifies’, tr̥ptí-, tŕ̥pti- f. ‘saturation, gratification’,

Avestan θrąfδa- ‘satisfied, adequately provided’ (tramptha-: Sanskrit tr̥mpáti), θrąfs- n. ‘contentment’;

New Persian tulf ‘over-saturation’ (tr̥fra-); perhaps also Sanskrit -tr̥p- ‘stealing’, Avestan tarəp- ‘to steal’, Middle Persian tirft ‘theft’, Sogdian cf- ‘to steal’ (‘to enjoy possession’); Greek τέρπω ‘satisfy, delight’, τέρπομαι ‘rejoice’; τέρψις ‘satisfaction’;

Perhaps Gothic þrafstjan ‘to comfort, to urge’, anaþrafstjan ‘to refresh, to bring to rest’ (related to þrafsta-, Indo-European trop-sto-); also the group Gothic þaúrban (þarf, þaúrbum, pret. þaúrfta) ‘to need’, Old Icelandic þurfa (þarf, þurfum), Old High German durfan (darf, durfum) likewise, Gothic þarbs ‘needy, necessary’;

Old Icelandic þarfr ‘useful’, þarfi ‘necessary’, Gothic þarba ‘lack, neediness’, Old Icelandic þǫrf f. ‘need, benefit’, Anglo-Saxon ðearf ‘need, benefit’, Old High German darba ‘deprivation, need’, Gothic þaúrfts f. ‘need’ (= Sanskrit tr̥pti-), Old Icelandic þurft, Old High German durft likewise; the semantic development might have been ‘to find satisfaction in - to require’ (cf. above p. 173 Latin fruor ‘I enjoy, use’);

Lithuanian tarpà ‘growth, development’, tarpstù, tarpti ‘to grow, to increase’, Latvian tārpa ‘that which brings good hope, growth, development’, tērpinât ‘to improve’, Old Prussian enterpo ‘benefits’, enterpon, enterpen ‘useful’;

Tocharian AB tsārw- ‘to rejoice’ (Pedersen Tocharian Linguistics 19).

Ref : WP. I 736 f., Trautmann 314, Vasmer 3, 125 f., 134, Mayrhofer 1, 523 f.

Pages : 1077-1078

PIET : 1828

2006. ters-

English : ‘dry; thirst’

German : ‘trocknen, verdorren; Durst, dürsten’

Derivative: tr̥su- ‘dry’, tr̥si̯ā ‘device for drying’, tr̥sto- ‘dry, hoarse’

Material: Sanskrit tr̥̄ṣyati ‘to thirst, to long for’ (= Gothic þaúrsjan), tarṣáyati ‘causes to thirst, to languish’ (= Latin torreō, Old High German derren), tarṣa- m. ‘thirst’, tr̥ṣṭá- ‘dry, rough, hoarse’, tr̥ṣú- ‘greedy, longing’ = Avestan taršu- ‘dry, that is not liquid’ (= aside from accent Gothic þaúrsus, Old Latin torrus ‘burning’); Sanskrit tr̥̄ṣṇā ‘thirst, desire’, Avestan taršna- m. ‘thirst’; Sanskrit tr̥ṣṇá-j- ‘thirsting’;

Armenian tʿarṙamim, tʿaršamim ‘withered’, tʿarṙ ‘pole for drying grapes and similar items’ (tr̥sā or tr̥si̯ā: Greek τρασιά);

Greek τέρσομαι (ἐτέρσην) ‘I become dry’, τερσαίνω ‘I make dry’, τρασιᾱ́, ταρσιᾱ́ ‘drying place’, ταρσός, ταρρός ‘drying or dehydration device’; dubious τραυλός (τρασυλός) ‘lisping’;

Albanian ter ‘to dry (transitive) in the air’;

Latin torreō, -ēre, -ui, tostum ‘to dry, to roast, to scorch’ (tostus = Sanskrit tr̥ṣṭa-), Old Latin torrus, extended to torridus ‘dried out, arid’, torris ‘brand, burning log’, torrēns ‘burning, scorching, heated; violent, rushing in the current’, noun ‘mountain stream’ (‘drying up in summer’);

Here also related is Latin terra f. ‘earth’ (: extorris ‘banished’ = tellus : meditullium), Oscan teer[úm], terúm ‘territory’, teras ‘land’ deriving from Italic terso-, tersā, Indo-European tērs-, related to Old Irish tīr n. es-stem ‘region’, Cornish, Breton, Old Welsh tir ‘tellus’, Old Irish tīr, tirim ‘dry’; also root form tēros-, tēres-; Latin terres-tris, terrēnus from terra; Old Irish tart ‘thirst’ (tr̥sto-);

Gothic gaþairsan st. V. ‘to dry up’ (= Greek τέρσομαι); gaþaúrsnan likewise = Old Icelandic þorna ‘to wither’; Old High German dorrēn ‘to dry up’ likewise; Old High German derren ‘to dry, to wither’, Old Icelandic þerra ‘to dry’ (= Sanskrit tarṣáyati, Latin torreō);

Gothic þaúrsjan ‘to thirst’, Old Icelandic þyrstr (Gothic þaursiþs) ‘thirsty’, from which Gothic þaúrstei f., Old Icelandic þorsti m., Anglo-Saxon þurst, Old High German durst ‘thirst’;

Gothic þaúrsus (s instead of the expected þairsan = Sanskrit tr̥ṣú-), Old Icelandic þurr, Anglo-Saxon þyrre, Old High German durri ‘dry’; Old High German darra, Swedish tarre ‘rack for drying, drying place’; likely also Old Icelandic þorskr, Middle Dutch dorsch ‘cod’ (‘the one meant to be dried’).

Ref : WP. I 737 f., WH. II 636 f., 694.

Pages : 1078-1079

PIET : 1830

2007. tet(e)r-

English : ‘to quack’ (expr. root)

German : redupl. Schallwort ‘gackern, hühnerartige Vögel u. dgl.’

Material: Sanskrit tittirá-, tittirí-, tittíri- m. ‘sandgrouse’; Armenian tatrak ‘turtledove’;

New Persian taðarv ‘pheasant’ (also Greek τατύρας, τέταρος are of Persian origin);

Greek τετράων, m. ‘capercaillie’ (τετραϝ-ων), τέτραξ (from which Latin tetrax) ‘guinea fowl’ (tetr̥ks), τετράδων, τετραῖον, τετράων bird name in Hesychius, τέτριξ ‘a bird’; neologism Middle Irish tethra ‘crow’ (tetori̯ā), Old Icelandic þiðurr ‘capercaillie’ (þeþuraz); Old Prussian tatarwis ‘grouse’;

Lithuanian tetervas the same, Latvian teteris (Gen. teterja, from tetervis), Lithuanian tẽtervinas ‘capercaillie, wood grouse’, tetirvà ‘hen of the wood grouse’ (Latvian tîtars ‘turkey’ influenced by tītêt, see ti-ti-), Russian-Church Slavonic tetrěvi Accusative Pl. ‘pheasants’, Serbo-Croatian tètrijeb ‘capercaillie’, Old Czech tetřěv the same, Russian téterev ‘capercaillie’ (tetërka ‘female grouse’);

verbal Greek τετράζω ‘to cluck, to cackle (of the hen)’, Latin tetrinniō, -īre, tetrissitō, -āre ‘to quack (of ducks)’;

Also in other sound-colouring words t-r recurs as a characteristic element, cf. e.g. Latin turtur ‘turtledove’, storos ‘starling’, the thrush names (p. 1096), streīg-, streīd(h)- ‘sizzle, buzz’, Greek τρύζω ‘to chirp’, τρυγών f. ‘turtledove’, τερετίζω ‘to chirp’.

Ref : WP. I 718, WH. II 677 f., Trautmann 320 ff., Vasmer 3, 101; vgl. tor- S. 1088 f., Mayrhofer 1, 500.

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PIET : 1108

2008. teu-1, teud-, teug-, teuk-, teup-

See also : s. oben S. 1032 ff. unter (s)teu-.

Page : 1079

PIET : 0

2009. teu-2

English : ‘to listen to, observe’

German : ‘in freudlichem Sinne die Aufmerksamkeit zuwenden, aufmerken’

Material: Latin tueor, -ērī, tuitus and tūtātus sum ‘to look after, to observe, to protect’, intu(e)or, Alternative form of intueor ‘I behold’, originally in-, ob-, con-tuor, con-tuō; tūtus ‘safe’; Old Irish cumtūth ‘protection’ (kom-ud-to̯itus), Middle Welsh tuð ‘to cover’, tuðed ‘covering, garment’, Breton dialect tuec (Old Breton tuðoc) ‘pillowcase’;

Old Irish tūas-cert ‘northern’, Breton tus ‘left’ (teu-sto-); Celtic teu-to- appears in Middle Welsh tut ‘sorcerer’, Middle Irish tūathaid likewise, Old Irish tūaith ‘northern’, Middle Irish tūath ‘left, northern, evil’ (from ‘favorable, good’ as an antithesis to denote the unlucky left side); alongside Gothic þiuþ ‘the good’, Old Icelandic þȳðr ‘mild, friendly’, þȳða ‘friendship’;

Anglo-Saxon geðīede ‘good, virtuous’, geðīedan ‘to join (friendly)’; likely also Anglo-Saxon ðēaw ‘custom, habit’, Old Saxon thau, Old High German gethau ‘discipline’ as ‘observantia’; perhaps also Greek τύσσει · ἱκετεύει from Hesychius (denominative of τυτός with a similar meaning to Gothic þiuþjan ‘to bless’ from þiuþ).

Ref : WP. I 705 f., WH. II 713 f., Loth RC 43, 160 ff.

Pages : 1079-1080

PIET : 1787

2010. tēu-, təu-, teu̯ə-, tu̯ō-, tŭ̄-

English : ‘to swell; crowd, folk; fat; strong; boil, abscess’

German : ‘schwellen’

Comments : erweitert mit bh, g, k, l, m, n, r, s, t

Derivative: teutā- ‘multitude of people’; t(e)uko- ‘fat’, tŭ̄bhā ‘elevation’, tŭ̄lo- ‘bulge’, tumo- ‘thick’, tŭ̄ro- ‘strong, swollen’; tuskā- ‘tumor’.

Material : Sanskrit tavīti ‘is strong, has power’, Perf. tūtāva; along with tavás- ‘strong, powerful’, as noun Accusative tavásam, Instr. tavásā ‘power, strength’; távyas- távīyas- ‘stronger’, távasvant- ‘powerful’, taviṣmant- ‘strong, mighty’, taviṣá- ‘strong’, táviṣī f. ‘power, might’; ablauting tuvi- in compounds ‘very, powerful’, tuviṣṭama- ‘the strongest’: tūya- ‘strong, swift’;

Avestan tav- ‘to be able’, tavah- n. ‘power, strength’, təvīšī f. ‘bodily strength’; Old Persian atāvayam ‘I was able’, tunuvant- ‘powerful’, tauvīyah- ‘stronger’ (: Sanskrit távīyas-), tauman- n. ‘ability, strength, power’;

Armenian tʿiv ‘number’; uncertain tʿupʿ (tŭ̄-pho-) ‘thicket, bush’.

Greek Τιτυός, the name of the lustful wrongdoer against Leto; ταῦς: μέγας, πολύς (Hesychius) (təu̯-ú-s), ταῦσας: μεγαλύνας, πλεονάσας (Hesychius); σάος (Cypriot Σαϝοκλέϝης),

Comparative σαώτερος, contracted Ionic Attic σῶς, σῶος ‘safe, unhurt; secure’ (from tu̯ə-u̯o-s);

see M. Leumann Gedenkschrift Kretschmer II 8 f.; along with Homeric σα(ϝ)όω, Homeric Attic σώζω (σωΐ̈ζω), Fut. σώσω ‘to save, to preserve’, σωτήρ ‘savior’, etc.; (‘full-bodied = healthy’); σῶμα n. ‘body’ (tu̯ō-mn̥ ‘stout’), σωματόω ‘to strengthen, to condense’; σώ-φρων (σαό-φρων) ‘healthy in mind, sensible’; with the same root level, also σωρός, S. 1083;

Latin toveō, -ēre ‘to stuff’ as the basis for tōmentum ‘padding’ (tou̯ementom) and tōtus ‘whole’ (tou̯etos ‘stuffed, compact’);

Russian-Church Slavonic tyju, tyti ‘to become fat’, ablauting Serbian tôv m. ‘fatness’.

1. bh-extension:

Latin tūber, -eris n. ‘bump, lump, swelling, knob’; compare Oscan-Umbrian gloss tūfera and Italic tar-tufo, -tufolo ‘earth bump’;

Greek τύφη ‘plant used for stuffing cushions and beds’ (likely ῡ);

perhaps Old Irish tūaimm ‘mound’ (teubh-mn̥), Middle Irish tom m. ‘mound, bush’, Welsh tom f. ‘mound, dung heap’ (tubh-mo-, -mā); Welsh tumon ‘the croup’; also ystum ‘bend’ from eks-teubh-mo-, different from above S. 1034;

Old Icelandic þūfa ‘elevation in the ground, small hill’, obsolete düppel ‘bump, swelling’.

With the meaning ‘bunch’: Anglo-Saxon ðūf m. ‘leafy bunch, a banner made of feather bunches’, geðūf ‘leafy, lush’, ðūft ‘a place full of bushes’, ðȳfel ‘bush, thicket, leafy plant’, ðūfian ‘to leaf out’; from the language of Germanic soldiers comes Latin tūfa ‘a type of helmet plume’ (Vegetius).

2. g-extension:

Old Icelandic þoka ‘fog’, Middle Dutch dak(e) (from doke), the same, Old Swedish thukna, the same, Anglo-Saxon ðuxian ‘to darken’, Old Saxon thiustri, Middle Dutch dūster (which leads to New High German düster), Anglo-Saxon ðīestre ‘dark’ (þeuχstria-).

3. k-extension: ‘to swell; fat’ (as in Old Church Slavonic ty-ti ‘to become fat’):

Latin tuccētum ‘a type of peasant sausage’, tucca ‘a place for fat’, Umbrian toco ‘tuccas’ (a Gaulish loanword); Old Church Slavonic tukъ ‘fat’; Old High German dioh, Anglo-Saxon ðēoh ‘thigh’.

Old Icelandic þjō ‘the thick upper part of the thigh, buttock’; English thigh; Middle Irish tōn m., Welsh tin f. ‘buttocks’ (tuknā); Lithuanian taukaĩ ‘fat’, táukas ‘fat pieces’ and ‘uterus’, tunkù, tùkti ‘to become fat’, Latvian tūkt the same, tūks ‘lump’, tàuks ‘fat, plump’, tàuki Pl. ‘fat, grease’, Old Prussian taukis ‘lard’; compare S. 1085 teuk- ‘germ’ and the Greek personal name Τεῦκρος.

4. l-formations, partly appearing as root-like tu̯-el-:

Sanskrit tūlam ‘cluster, frond, bunch, cotton’, tūlī̆- f. ‘brush’, pāli tūla- n. ‘bunch of grass’, etc. Compare Mayrhofer 1, 520;

Greek τύλη f., τύλος m. ‘bulge, callus, hump’, and ‘peg, nail, penis’; Albanian tul’ m. ‘piece of meat without bone, calf’;

Latin tullius ‘swell, pour’ (tul-no- or -so-); perhaps also Tullus, Tullius originally a name for stout, corpulent people, unless it is Etruscan.

Anglo-Saxon geðyll ‘draft of air’, Old Icelandic fimbul-þul ‘a mythical river’; Old Icelandic þollr (tul-no- or -so-) ‘tree, peg’, Swedish tull ‘tree top’, Anglo-Saxon ðoll m. ‘oar peg’, Middle Dutch dolle, dulle the same, New High German Dolle the same and ‘crown of a tree, bouquet of flowers, tuft, helmet plume’, obsolete Dollfuß ‘swollen foot, clubfoot’, Tyrolean doll ‘thick’, Middle Dutch Westphalian dülle ‘bump’; perhaps the Germanic island name Θούλη.

Old Prussian tūlan Adv. ‘much’, Lithuanian túlas ‘many’;

Church Slavonic tylъ ‘nape’; also Old Church Slavonic tlъstъ, Russian tólstyj, etc. ‘thick’ (a mimicry of the ending of Slavic gǫstъ ‘dense, thick’).

An extension with Baltic ž (Indo-European ĝ or ĝh) is Lithuanian pa-tulžęs ‘swollen’, Latvian tulzums ‘swelling’, tulzne ‘blister, bubble’; Lithuanian tulžìs ‘bile’;

Reduplicated, perhaps Latin tutulus ‘high conical hairstyle, toupee’; the pilleus lanātus of the Flamines and Pontifices, and Latvian tuntulēt (also tunturēt) ‘to wrap oneself in many garments’.

tu̯el-, tu̯el-: Greek possibly in σάλος n. ‘swell, turbulent movement (of the sea)’, σαλεῖσθαι ‘to bounce’, σαλεύω ‘to shake, to disturb; to sway’, κονίσ-σαλος m. ‘dust whirl’; Middle Irish tel and t(a)ul ‘shield boss’, Old Irish Middle Irish telach, t(a)ulach ‘hill’, reduplicated tuthle (tu-tu̯el-) ‘swelling’ (the u-forms influenced by a similar effect of the onset tu̯- like Old Irish cruth from $k^{w}\r{r}$tu-); Welsh twlch ‘round mass, hill, nipple’.

5. m-derivatives:

Sanskrit tū-tumá- ‘effective’, túmra- ‘strong, thick’, tumala-, tumula- ‘noisy, uproarious’, tumala-m ‘noise’ (‘swell, the noisy tumult of a crowded mass’); Avestan tuma- in Tumāspana- ‘descendant of Tumāspa- (i.e., one whose horses are fat)’; Greek korkyr. τῡμος ‘τύμβος’.

Greek τύμβος ‘tumulus, earthen hill’ = Middle Irish tomm m. ‘hill, bush’, Welsh tom f. ‘earthen hill, dung heap’, unless these derive from tubh-mo-, -mā- (see above S. 1080);

Latin tumeō, -ēre 'to be swollen', tumidus 'swollen', tumor 'tumor', tumulus 'earthen mound, hill', tumultus 'noisy unrest, uproar'.

Welsh twf 'force, strength', tyfu 'to increase, to grow' (tŭm-), Middle Breton tiñva (tūm-) 'to grow together (from a wound); to thrive'.

Old Swedish þumi m. 'thumb', þum 'inch', Old Icelandic þumall 'thumb'; Old High German dūmo, Anglo-Saxon ðūma 'thumb', ðȳmel 'thimble', Middle Dutch dūmelinc, New High German Däumling; Middle High German doum 'cog, plug' (meaning similar to Greek τύλος).

Lithuanian tuméti 'to become thick, to coagulate', tùm(s)tas 'heap, quantity', tùmulas m. 'piece';

Tocharian B tumane, tmāne, A tmāṃ '10,000'.

6. n-formations, partly appearing as root-like tu̯-en-:

Early New High German tünne 'wave', New Dutch düning, dünung 'waves against the wind direction'; but Old Irish tonn, Breton etc. ton 'wave' from tus-nā (p. 1084) or to-snā (p. 971 f.); New Dutch dūnen 'to swell', Middle Dutch dūn(e) 'swollen, dense'.

Lithuanian tvį́stu, tvinaũ, tvìnti 'to swell (from water)', causative tvìndau, -yti 'to make swell' (with vowel gradation, tvainýtis 'to court', originally 'to swell'), tvãnas 'flood', tvanùs 'slightly swelling (from the river)', Latvian tvans, tvana 'steam, mist'.

With -nk- extension: Lithuanian tviñkti 'to swell, to fester' = Latvian tvīkt 'to feel sultry, to languish from heat'; Latvian tvīcināt 'to make sultry, to make thirsty', Lithuanian tvìnkščioti 'to beat palpably (from the pulse)', Lithuanian tveñkti 'to cause to swell', tvañkas 'sultriness', tvankùs 'sultry' (vowel gradation in Latvian tveicināt = tvīcināt and tvàiks 'steam, mist, sultriness').

With t: Lithuanian tùntas 'heap, quantity' = tùmtas, to which perhaps Greek τύντλος 'dung, mud' (as residue of a flood) is related.

Based on a tu̯-ēn: tu̯en-ós, tu̯n̥- 'phallus,' Greek σάθη 'penis' (formation like πόσ-θη : πεός), σαίνω 'to wag, to flatter', σαῖνα, σάννιον 'male organ' according to Hesychius (-νν- hypocoristic doubling); along with σάννας 'foolish', σαννίων 'you fool, you idiot'; perhaps also σανίς 'stake, beam, board'.

7. r-Derivations:

Sanskrit turá- in the meaning ‘strong, rich’ (to which tuvi- as a compound form, e.g., κῡδ-ρό-ς : κῡδι-άνειρα); Old Icelandic þora ‘to dare’, þoran ‘courage, capability’, þori ‘quantity, mass’;

Greek τί:-τυρος ‘goat, satyr’.

Avestan tūiri- n. ‘curdled milk, whey’; Greek σωρός ‘heap’ (tu̯ō-ró-s), with an ablaut tū-ro- in Greek τῡρός ‘cheese’, βού-τῡρον ‘butter’; the connection with Old Bulgarian tvarogъ ‘coagulated milk’ as a higher form is also quite possible; compare tvorъ ‘work, creation’ under tu̯er-2;

Greek Τῡρώ, a heroine, likely originally ‘the Swelling, the Inflated’; also Illyrian personal name Turo, Turus; Venetic personal name Turus, Gallic a folk name Turones ‘Tours’, Placename Turīcum ‘Zurich’; Middle Irish personal name Torna (turoni̯os).

τυρός

## Frisk Etymology German

τυρός: {tūrós}
Grammar: m.
Meaning: Käse (seit Il.).
Composita: Kompp., z.B. τυρόκνηστις f. ‘Käse- reibe, -messer’ (Ar., Delos III[a] u.a.); vgl. zu κνῆστις (s. -κναίω); πολύτυρος käsereich (Pherekr.).
Zu βούτυρον (-ος) s. bes.
Derivative: Davon 1. Demin. τυρίον n. (Kom., Pap. u.a.), -ίσκος (sp.), -άσιον n. (Pap. III[a]; od. Gerät zur Käsebereitung ?; s. Mayser Pap. I: 3, 44). 2. -ακίνας m. (Doric) Art Käsekuchen (Philox. V-IV[a]; von -άκινος

nach ὀμφάκινος u.a.). 3. -ίτης (πλακοῦς) Käsekuchen = lat. *scriblīta* (Gloss.; Redard 91; vgl. zu στρεβλός). 4. -όεις, -οῦς, Doric -ῶς, f. -οῦσσα, -ῶσσα (ἄρτος, πλακοῦς) käseartig, Käse (Sophr., Theok. u.a.), -ώδης ib. (Hp., Kos IV-III[a], Plu. u.a.). Verba: 5. τυρεύω, auch m. ἐν-, Käse machen, käsen, übertr. untereinander mengen, listig anstellen (*Kom*. *Adesp*., D., Arist. u.a.) mit -εύματα n. pl. gekäste Speisen, Käse (E.), listige Ränke (*Kom*. *Adespa*.), -εία f. ib., auch das Käsen, Käsepresse (*Tab*. *Heracl*., Mykale IV[a], Arist. u.a.), -ευσις f. das Käsen (Arist.), -ευτήρ m. ‘Käse- bereiter’ (Ἑρμῆς, *AP*). 6. -έω käsen im Aor. ἐτύρησας (Alkm.). 7. -όομαι, -όω, auch m. ἀπο-, ἐπι-, συν-, Käse werden, Akt. = -εύω (Ar., LXX, Dsk. usw.) mit -ωτός, -ωσις (sp.).
Etymology: Altes Wort für Käse od. dgl., mit aw. *tūⁱri-* n. käsig gewordene Milch, Molke (wozu *tūⁱrya-* verkäst, von der Milch) bis auf die Stammbildung, viell. auch mit mind. (apabhr.) *tūra-* Käse identisch oder wenigstens damit verwandt (s. Mayrhofer s. *tuvaraḥ*). Weitere Verknüpfungen strittig. Nach einer weitverbreiteten Auffassung (seit Solmsen IF 26, 112ff., 30,34ff.) zu der nicht unbekannten Wz. *tū-* schwellen (s. τύλη und W.-Hofmann s. *obtūrō*). Dagegen nach Fick 1, 449 und Prellwitz zu *tu̯er-* drehen, quirlen (s. ὀτρύνω, τορύνη, τύρβη); zustimmend Lidén KZ 61, 9 (und Schwyzer 481 A. 11) mit einer Fülle von semantischen Parallelen, u.a. ags. *ge-þwēor* Käsestoff zu *þweran* schnell herumdrehen, rühren. Zum mehrdeutigen russ. *tvaróg* Quark s. Vasmer s.v., wo das slav. Wort nicht nur mit τυρός, sondern auch mit lit. *tvérti* fassen, umzaumen verbunden wird (vgl. σορός).


Cheese: {tūrós} Grammar: m. Meaning: Cheese (since Il.). Composita: Compounds, e.g., τυρόκνηστις f. ‘cheese-grater, cheese-knife’ (Ar., Delos IIIa, among others); compare with κνῆστις (s. -κναίω); πολύτυρος rich in cheese (Pherekr.). For βούτυρον (-ος) see separate entry. Derivative: From it 1. Dim. τυρίον n. (Comparative, Pap. and others), -ίσκος (late), -άσιον n. (Pap. IIIa; or device for cheese-making; see Mayser Pap. I: 3, 44). 2. -ακίνας m. (Doric) type of cheese cake (Philox. V-IVa; from -άκινος similar to ὀμφάκινος and others). 3. -ίτης (πλακοῦς) cheese cake = Latin scriblīta (Gloss.; Redard 91; compare with στρεβλός). 4. -όεις, -οῦς, Doric -ῶς, f. -οῦσσα, -ῶσσα (ἄρτος, πλακοῦς) cheese-like, cheese (Sophr., Theok. and others), -ώδης ib. (Hp., Kos IV-IIIa, Plu. and others). Verbs: 5. τυρεύω, also with ἐν-, to make cheese, to curdle, metaphorically to mix among themselves, to act cunningly (Comparative Adesp., D., Arist. and

others) with -εύματα n. pl. curdled dishes, cheese (E.), cunning schemes (Comparative Adespa.), -εία f. ib., also cheese-making, cheese press (Tab. Heracl., Mykale IVa, Arist. and others), -ευσις f. cheese-making (Arist.), -ευτήρ m. ‘cheese-maker’ (Hermes, AP). 6. -έω to curdle in Aor. ἐτύρησας (Alkm.). 7. -όομαι, -όω, also with ἀπο-, ἐπι-, συν-, to become cheese, Act. = -εύω (Ar., LXX, Dsk. etc.) with -ωτός, -ωσις (late). Etymology: An old word for cheese or similar, with the root tūiri- n. curdled milk, whey (to which tūirya- curdled, from the milk) up to the root formation, possibly also identical with or at least related to mind. (apabhr.) tūra- cheese (see Mayrhofer s. tuvaraḥ). Further connections are disputed. According to a widespread view (since Solmsen IF 26, 112ff., 30,34ff.) related to the well-known root tū- to swell (see τύλη and W.-Hofmann s. obtūrō). In contrast, according to Fick 1, 449 and Prellwitz related to tu̯er- to turn, swirl (see ὀτρύνω, τορύνη, τύρβη); agreeing Lidén KZ 61, 9 (and Schwyzer 481 A. 11) with a wealth of semantic parallels, among others ags. ge-þwēor cheese substance related to þweran to turn quickly, stir. For the ambiguous Russian tvaróg curd see Vasmer s.v., where the Slavic word is connected not only with τυρός but also with lit. tvérti to grasp, to encircle (cf. σορός).

Latin tūro-s, -m ‘swollen; lump’ is inferred from ob-, re-tūrō ‘to block’; turgeō, -ēre ‘to be swollen, to bulge’ is perhaps derived from a tūr-igos ‘causing swelling’, an intransitive counterpart to the class of factitive verbs ending in -(i)gāre; Late Latin turiō, turgiō (-gi- probably not original, but an expression for i̯, or influenced by turgēre) ‘young shoot, sprout, bud’.

7. a: the word for bull: Greek ταῦρος, Albanian tarok, Latin taurus, Oscan ταυρομ, Umbrian toru 'taurus', Old Prussian taurīs 'bison', Lithuanian taũras the same, Old Church Slavonic turъ 'aurochs' (Trautmann 315, Vasmer 3, 154), either from Indo-European təuro-s (cf. Sanskrit túm-ra- 'swelling' as an epithet of the bull), or related to the ancient Oriental bull cult with Proto-Semitic tauru (Arabic (twr) ثور).

Gaulish tarvos (Middle Irish tarb, Welsh tarw), Venetian Placename Tarvisium, probably transformed from Celtic carvos 'deer'; Old Icelandic þjōrr, Dutch dialect deur, etc., are vocalized from Old Icelandic stjōrr, Old High German stior, whose meaning is again influenced by our word (see above Indo-European steu-ro- page 1010);

uncertain Anglo-Saxon ðēor 'inflammation' (tēu-ro- 'tumor').

Note by Andi Zeneli:

Illyrian Daorsi ‘bulls’, Daortho ‘daughter of Illyrius’

8. s-formations, related to the es-stem Sanskrit tavás-, Avestan tavah-, etc.:

The Germanic and Balto-Slavic word for ‘thousand’: Gothic þūsundi f., Old High German thūsunt, dūsunt f. and n., Lex Salica thūschunde; Old Saxon thūsundig, thūsind, Anglo-Saxon ðūsend f. n., Old Icelandic þūsund f., þūshund, þūshundraþ (Germanic þūs-hundi 'many hundreds', Indo-European tūs-k̂m̥tī)."

Lithuanian tū́kstantis m., Latvian tũkstuots, Old Prussian tūsimtons (Accusative Pl.); alongside Lithuanian tū́kstas in tūkstàsis and túkstinis 'thousandth';

Old Church Slavonic tysęšta, ablauting tysǫšta f., Russian tysjača, Serbo-Croatian tȉsuća, etc. (tūsent̰ā, tūsont̰ā);

With the meaning 'surge, swelling movement (also emotionally), uprising, tumult,' etc.: Old Icelandic þausk n., þausn f. 'noise, tumult', þeysa, þysja 'to rush forward', þys-s m. 'commotion', Old High German dōsōn 'to roar, to rush, to make noise', New High German tosen, Old Icelandic þjōstr 'fierceness', þȳstr 'anger, gust of wind', New Icelandic þusur f. pl. 'fierceness, lack of self-control', þusumaður 'fierce person', Anglo-Saxon ðyssa m. 'tosser', mægen-ðysse 'violence, force'.

With the meaning 'swelling of a flower cluster; tuft; heap, hill', etc.: Gaulish tuðos, tuððos 'layer' (tus-to-, Loth RC 43, 165; differently - a loanword from Late Latin tōstus - Whatmough JC St. 1, 7 ff.), Welsh tusw m. 'bundle' (teus-t-u̯o-), Breton tossen, Vannes tosten 'hill' (tus-tā), Breton tuchen the same (toust-i̯en); whether Old Irish tūaimm 'hill' is derived from teus-mn̥ differently above 1.;

Old High German dosto, tosto 'tuft, tassel' and 'Origanum vulgare' (New High German Dost, Dosten), New High German dostig 'spread out, swollen'; East Frisian dūst 'tassel', Norwegian tūst 'bunch, hair tuft, tassel', tūsta 'bunch, knot, bundle, tree with a bushy crown', Icelandic þūsta 'heap, mass';

possibly related is Sanskrit tūṣa- m. 'hem of a garment', if originally 'tassels'."

Latvian tūska 'swelling', tūsḱis 'dropsy'; tušḱis 'swab, small bundle' (could also be sk-derivatives alongside Latvian tûkt 'to swell'); New High German Dosche 'bush, umbel, head of cabbage, bouquet, tassel'.

Perhaps a tu̯os-ti- or tu̯əs-ti- related to Gothic ga-þwastjan 'to make strong, firm, secure', þwastiþa 'security', Icelandic þvest, þvesti n. 'the firm parts of the flesh'.

9. t-derivation teutā '(quantity) people, land'; teutono-s 'ruler of the land':

Note by Andi Zeneli:

Illyrian Messapic suffix –ria: Illyria, Theotoria, also Germanic aspiration t- : th-

Illyrian personal name Τέυτα, Teutana, Teuticus, Τεύταρος; Messapic personal name ϑeotoria, Gen. ϑeotorras; Thracian personal name Tauto-medes; Oscan τωϝτο, touto, Umbrian Accusative totam 'city'; Gaulish GN Teutates (teuto-tatis 'father of the land' from tata, see p. 1056), younger Toutates, Tōtates, Tūtates, personal name Teutiō, Toutius, Tūtius, Toutonos;

Note by Andi Zeneli:

Arbëresh tati ‘father’ has nothing to do with Teutates which is the plural of Illyrian Greek ending –tes.

Old Irish tūath 'people, tribe, land', Welsh tūd 'land', Cornish tus, Middle Breton tut, New Breton tud 'the people'.

Gothic þiuda, Old High German diot(a) 'people', Old Saxon thiod(a), Anglo-Saxon ðéod, Old Icelandic þjōð 'people, folk', from which Old High German diutisc, New High German deutsch (originally 'belonging to one's own tribe or people', Weissgerber Deutsch as a name for the people 1953, 261), and Old High German diuten 'to make understandable (as if to Germanize), to explain, to interpret', Anglo-Saxon geþīedan 'to translate'.

Old Icelandic þȳða 'to interpret, to signify'; Germanic a folk name Theu-danōz, Celticized Teutonī, Toutonī, related to Danish Placename Thyte-sysæl; Gothic þiudans 'king' (teutonos), Old Icelandic þjōðann, Anglo-Saxon ðéoden, Old Saxon thiodan the same (Illyrian personal name Teutana, Gaulish Toutonos);

Latvian tàuta 'people', Old Prussian tauto 'land', Lithuanian Tautà 'highlands, Germany', Old Lithuanian (Daukša) tautà 'people';

Hittite tuzzi- 'lord, army camp' (tut-ti-).

Ref : WP. I 706 ff., WH. II 650 ff., 712 f., 714, 715 f., 718 f., 721, Trautmann 314 f., 331 f., Vasmer 3, 149, 154, 160 f., 161 f.; Krahe Sprache u. Vorzeit 65 ff., Mayrhofer 1, 490, 513 f.

Pages : 1080-1085

PIET : 1107

2011. teuk-

English : ‘sprout, seed, offspring’

German : ‘Keim, Same, Nachkommenschaft’

Material: Sanskrit túc- f. 'children, offspring' (alongside túj- f. the same with a dialectal softening of the tenuis); tokám n. 'offspring, children'; tókman- n. 'young stalk, shoot'.

Avestan taoxman- n. 'sprout, seed', plural 'relatives'; Old Persian taumā f. 'family, sprout, seed'; Khotanese ttīman- n. 'seed'; New Persian tum, Afghan tōma 'seed'; Middle High German diehter 'grandchild'.

Ref : WP. I 713, Vasmer 3, 149, Mayrhofer 508, 527;

See also : vielleicht zu teu-k- ‘schwellen’, oben S. 1081 (tēu-).

Page : 1085

PIET : 1117

2012. teup-

English : ‘to get down, conceal oneself’

German : ‘sich niederkauern, auch um sich zu verstecken’

Material: Greek ἐντυπάς adv., II. 24, 163, meaning 'crouching, squatting'; presumably Old Icelandic þopta f. 'row lock' ('on which one squats'), Old High German dofta f., Middle Dutch ducht f., Anglo-Saxon ðoft the same (to which Old Icelandic þopti m. 'co-rower').

Anglo-Saxon geðofta 'companion', Old High German gidufto 'co-rower, companion', and Gothic þiubjō 'secretly', þiubs 'thief', Old Icelandic þjōfr, Anglo-Saxon ðēof, Old Saxon thiof, Old High German diob 'thief'.

Lithuanian tūpiù, tũpti 'to squat, to kneel down', tŭpiù, tupė́ti 'to crouch, to sit on one's knees', Latvian tupt 'to squat'.

Ref : WP. I 714.

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PIET : 1790

2013. teus-

English : ‘to empty’

German : ‘leeren’

Derivative: tus-sk̂o-, -sk̂-i̯o- 'empty'

Material: Avestan causative taošayeiti 'sets free, lets go' (touse i̯ō), inchoative (tus-sk̂ṓ) Avestan tusən 'they lose their composure', Baluchi baluči tusag, thuaɣ 'to be abandoned'; Sanskrit tucchá-, tucchyá- (tus-sk̂o-, tus-sk̂-i̯o-) 'empty, desolate, void', Afghan taš 'empty'.

Latin tesqua n. pl. 'wastelands' (tu̯eskṷā); Anglo-Saxon ðost 'manure', Old High German dost the same ('depletion'); Old Church Slavonic тъшть тъštь 'empty', Russian tóščij 'empty; lean, gaunt', etc. (= Sanskrit tucchyá-).

Ref : WP. I 714, WH. II 675, Trautmann 333, Vasmer 3, 130, Mayrhofer 1, 508 f.

Page : 1085

PIET : 2748

2014. teu̯ə-, tu̯ā-

English : ‘to sift’

German : ‘sieben, durchschlagen’

Material: Sanskrit títau- (trisyllabic, derived from titavu-) 'sieve, grain winnowing';

Greek σάω (Ionic), τῶ (Attic EM.), Attic διαττάω 'to sieve' (τρ̥άi̯ω), δίαττος m. 'sieve' according to Hesychius, ἐττημένα· σεσημένα Hesychius, ἀλευρότησις f. 'flour sieve' (EM.), σήθω 'to sift'.

Ref : WP. I 713; Mayrhofer 1, 499 f.

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PIET : 0

2015. ti-ti-, (ti)til-

English : ‘chirping of birds’

German : ‘Nachahmung von Vogelrufen’

Comments: hardly proto-language

Material: Sanskrit ṭiṭṭibha- m. 'Parra jacana'; Latvian titilbis, titilbīte 'water strider', Lithuanian tilvìkas, titilvìkas, titìlvis 'grouse, snipe'; Greek τῑτυβίζω or τιττυβίζω 'to cluck (of a partridge, the swallow)'; Latin titiō, -āre 'to chirp, from the sparrow'; Latvian tītêt 'to sing'."

Ref : WP. I 742, WH. II 686, Mayrhofer 1, 457.

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PIET : 0

2016. ti̯eg$^{w}$-

English : ‘to retreat in fear’

German : ‘scheu vor etwas zurücktreten oder auffahren’

Derivative: Nom. agentis t̯eg$^{w}$-tor-

Material: Sanskrit tyájati (= Greek σέβω) 'leaves behind, withdraws from something', with ni- 'to drive away, to displace', with niṣ- 'to drive out, to chase away', participle tyaktá- (= Greek σεπτός), noun of agency tyaktar- (= Greek θεοσέπτωρ 'one who venerates the deity'), causative tyājáyati 'causes to withdraw', tyájas- n. 'abandonment' = Avestan iϑyajah-, iϑyejah- n. the same; Sanskrit tyāgá- m. 'devotion, generosity', etc.

Greek σέβω (only present and imperfect), σέβομαι Homeric ‘to shun (the gods)’, post-Homeric ‘to revere, to honor (the gods)’, σεπτός ‘(revered =) worthy of honor, sacred’, σέβας, Pl. σέβη n. Homeric ‘devout awe, reverence’, post-Homeric ‘holiness, majesty’, Homeric σεβάσσατο ‘shunned reverently’, σεμνός (σεβνός) ‘worthy of reverence, sublime, sacred; grave, ostentatious, pompous’, σοβέω ‘to remove something from myself, to drive away quickly’; intransitive ‘to walk hurriedly, to strut about’, σοβαρός ‘quick, swift; haughty, ostentatious’, σοβάς, -άδος f. ‘vehement, vain’, σόβη ‘horse tail’.

Ref : WP. I 746, Mayrhofer 1, 529.

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PIET : 1839

2017. to-1, tā-, t̯o-

English : ‘that, he’ (demonstr. base)

German : Pronominalstamm ‘der, die’

Grammar : Nom. Accusative Sg. n. tod, Accusative Sg. m. tom, f. tām, Gen. Sg. m. tos̯o, f. tesiās

Comments : (Nom. Sg. m. f. so, sā, see there)

Material: Sanskrit tád (tát) ‘that’, Avestan tat_, Accusative Sg. Sanskrit tám m., tā́m f., Avestan təm m., tām f., taṯ n., etc.; Armenian -d (e.g. ter-d ‘the lord there, you the lord’, ay-d ‘that there’), da ‘this’, doin ‘the same’, etc.;

Greek τό, Accusative Sg. τόν, τήν (Doric τᾱ́ν), τό etc.; το-νῦν ‘now’ = Albanian ta-ní;

Albanian kë-ta ‘these’ (tod; from this in proclitic:) të (Ablat. tōd) ‘where’;

Latin istum, -tam, -tud, etc., Umbrian estu ‘istum’; Latin tam ‘so’ (also archaic temporal ‘tandem’ from tām-dem; on tām is also based tantus, Oscan e-tanto ‘so much’, Umbrian e-tantu ‘so much’), tum, tun-c ‘then, thereafter’ = Avestan təm ‘then’; topper (tod-per) ‘quickly, perhaps, swiftly, yet’; otherwise through tam Szemerényi Gl. 35, 92 ff.;

Old Irish tō ‘yes’ (tod); infixed pronoun 3rd Sg. m. -dn (tom), n. -d (tod), Pl. da (tōns, f. tās);

Gothic þata n., Acc. m. þana, Locative þei, etc., Old High German der, diu, daz, Old Icelandic þat, etc.;

Lithuanian tàs, tà, taĩ: etc. ‘the(same)’; Old Prussian Gen. Sg. f. s-tessias;

Old Church Slavonic tъ, ta, to ‘that’;

Andi Zeneli Messapic ta-bara ‘that priestess (of Aphrodite)’

Tocharian A täm ‘this’.

Regarding agreements or similarities, the following are highlighted:

1. Greek Homeric Ablative τῶ ‘then, in this case; therefore’, Lithuanian tuõ ‘with that, immediately’, perhaps Old High German thuo, duo, Old Saxon thō ‘there’ (if not from f. tā); Greek Ther. Megarian τῆ-δε ‘here’, Gothic þē ‘so much the more’, perhaps Old Icelandic þā ‘there, then, at that time’ (if not = þan), Old English ðā ‘then, thereafter’; thus likely originally the same as Greek τῆ ‘there, take!’, Lithuanian tè the same

Andi Zeneli Albanian te, tek ‘there’, tej, për-tej ‘over there’

2. tor, tēr ‘there’: Sanskrit tar-hi ‘at that time, then’ (-hi corresponding to Greek Homeric ἦ-χι), Gothic, Old Icelandic þar ‘there’, Old Saxon thar, Old Frisian ther (Old High German dara) ‘there’; Old Saxon thār, Old High German dār, Old English ðǣr (ðara) ‘there’.

3. toti ‘so many’: Sanskrit táti the same (tatithá- ‘the such-and-suchth’), Latin tot, totidem (tŏtus ‘the such-and-suchth’), hence Greek τόσ(σ)ος from toti-os ‘so large, so many’.

4. With -tro-suffix: Sanskrit tátrā̆ ‘there(to)’, Gothic þaþrō ‘from there’, Old Icelandic þaðra ‘there’, Old English ðæder ‘there, thither’.

5. Sanskrit ta-dā́, Avestan taδa ‘then’, Lithuanian tadà (from tadān, cf. Eastern Lithuanian tadù) ‘then, at that time’; Sanskrit tadā́nīm ‘at that time’.

6. Greek τηλίκος ‘so old’, Latin talis ‘such’, Lithuanian tõlei ‘until then, as long as’; Old Church Slavonic toli ‘to that degree’, tolь ‘so much, so greatly’, toliko the same; according to Szemerényi (Gl. 35, 1133) from to-ali-.

7. Greek τῆμος, Doric τᾶμος ‘at the time, then’, Old Church Slavonic tamo ‘thither’, Latvian tām in nuo tām ‘therefrom’.

8. Sanskrit e-tā́vant ‘so much, such’, Avestan aē-tavant same from Proto-Indo-European tāu̯nt, tāu̯ont-; Greek Homeric τῆος (later τέως), τᾶϝος; through the influence of the masculine τᾶϝο(ντ)ς, the expected τᾶϝα(τ) became τᾶϝο(τ), hence τᾶϝος; here also, according to Szemerényi, Latin tantus (see above); cf. Schwyzer Gr. Gr. 1, 609 note 5.

9. The outcome of τό-φρα ‘meanwhile’ (compare ὅ-φρα ‘as long as’) perhaps related to Tocharian A ku-pre, B kwri ‘if’, tā-pär(k) ‘now’.

10. A stem in Indo-European ti̯o- alongside to- in Sanskrit tyá- 'that, that known one', Albanian së (Gen. Dat. Sg. f.) etc. (s- from ti̯-), Proto-Norse þīt, Old Saxon thit 'to there' (Rosenfeld Forsch. u. Fortschr. 29, 177); Lithuanian čià 'here', čiõn 'to here'; Old Persian tya 'which, that', an unless to be read taya (to + i̯o-), remains distant (Risch, Asiat. Stud. 8, 151 f.).

The Indo-European root ti̯o- means ‘that’ or ‘that one’ (known or familiar). It is a demonstrative pronoun that is used to refer to something that is distant or out of sight. The root is attested in a variety of Indo-European languages, including Sanskrit, Albanian, Old Norse, Old Saxon, Lithuanian, Old Persian, and Lepontic.

Ref : WP. I 742 f., WH. I 721 f., II 644, 645 f., 648, Trautmann 311 ff., Vasmer 3, 113, 128, Szemerényi Gl. 35, 42 ff., Mayrhofer 1, 499.

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PIET : 3020

2018. to-2

German : Präfix

See also : s. oben S. 71 und 129 (Messapic tabara)

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PIET : 0

2019. tolk$^{w}$-

English : ‘to speak’

German : ‘reden, darlegen’

Material: Latin loquor, -ī, locūtus sum 'to speak, to say, to name';

Old Irish ad-tluch- 'to thank' (1st person singular atluchur), to-tluch- 'to ask' (dotluchur); Old Church Slavonic tlъkъ (tъlkъ), Russian tolkъ 'interpretation, explanation' (Lithuanian tùlkas 'interpreter' is a Slavic loanword)."

Ref : WP. 1 744 f., WH. I 821, Vasmer 3, 115.

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PIET : 0

2020. tong-1 (teng-)

English : ‘to think, feel’

German : ‘denken, fühlen’

Derivative: tongā ‘Gefühl’

Material : Latin tongeō, -ēre ‘nōsse, scīre’, prän. tongitiō ‘nōtiō’; Oscan Ablat. tanginúd ‘sententia’ (Messapic loanword); Albanian tângë ‘resentment’;

Gothic þagkjan, þāhta 'to think, to reflect', Old Icelandic þekkja 'to become aware, to understand, to know' (þekkr 'pleasant'), Old High German denchen 'to think', Anglo-Saxon ðencan the same; Gothic þugkjan, þūhta 'to seem, to appear', Old Icelandic þykkja 'the same, to please', Old High German dunchen 'to seem, to appear', Anglo-Saxon ðyncan the same.

Gothic þagks 'thank', Old Icelandic þǫkk f. 'thank, satisfaction', Old High German dank 'thought, opinion, thanks', Anglo-Saxon ðanc 'thought, feeling, satisfaction, thanks'; Middle High German danknæme, Old Danish taknem 'grateful';

Tocharian A tuṅk-, B taṅkw 'love'.

Ref : WP. I 744, WH. II 690; daneben tenk- in Latvian ticinat ‘ausfragen’, kuron. teñcinât the same, auch Latvian tęnkāt ‘schwatzen, danken, loben’.

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PIET : 1837

2021. tong-2

See also : s. oben S. 1055.

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PIET : 0

2022. top-

English : ‘to stay; place’

German : ‘wohin gelangen, auf etwas treffen oder verfallen; Ort, wo man hingelangt oder hin will’

Material: Greek τόπος m. 'place, location, spot', τοπάζω 'to aim at, to suspect, to guess', τοπεῖον n. 'rope, cord'; Anglo-Saxon ðafian 'to agree, to grant, to allow; to tolerate'.

Lithuanian tàpti (tampù) 'to become', pri-tàpti 'to encounter, to get to know, to learn', Latvian tapt (tùopu) 'to become, to happen, to reach', tapīgs 'a capable mind', tapinât '(to lend out) to borrow, to lend', pa-tapt 'to come by, to have leisure', sa-tapt 'to meet, to encounter someone'.

If Pedersen correctly connects the Greek words with Middle Irish toich 'natural' (differently under tek-2) and Welsh tebyg (tok$^{w}$iko-) 'likely', annhebyg 'unlikely' (cf. Greek τοπικός 'pertaining to the place', ἄ-τοπος 'strange, remarkable'), one would need to postulate a root tek$^{w}$-: tok$^{w}$- for these and separate the Germanic and Baltic words from them.

Ref : WP. I 743, Pedersen Celtic Greek I 129; anders über die balt. Wörter Stang NTS 16, 259 f. (zu tep- ‘schmieren’, Trautmann 139, Vasmer 3, 95, 120).

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PIET : 1836

2023. tor-, toro-s

English : ‘loud, distinct’

German : ‘laut, vernehmlich’

Comments: old offshoot with the meaning 'penetrating, piercing' from torós 'penetrating', see ter-4 'to pass over, to penetrate through.'

Material: Sanskrit tārá- 'penetrating, piercing'; Greek τορός 'piercing, loud, audible' (also 'swift, nimble', cf. Sanskrit tarás adj. 'quick, penetrating' under ter- 'to pass over'), τετορήσω 'I will speak loudly and clearly'."

Middle Irish torm, toirm n., younger f. 'noise' (tor-smn̥), Irish torann 'thunder', Welsh taran, Old Cornish taran, Breton taran the same, Gaulish Taranis GN.;

Lithuanian tariù, tarˆti, and taraũ, tarýti 'to say', tarmẽ̃ 'utterance', Old Prussian tārin accusative singular 'voice', ettrāi, infinitive attrātwei 'to answer' (formally like Sanskrit trā-ti 'rescues': tiráti); Slavic tortoriti in Czech tratořiti, Russian torotóritь 'to chatter', reduced grade reduplicated Old Church Slavonic trьtorъ 'sound'.

Armenian tʿrtʿrak 'good speaker', if derived from tʿurtʿurak, Indo-European tortoro-;

Hittite tar- 'to say, to name'.

Ref : WP. II 744, WH. II 677, Trautmann 126, Vasmer 3, 126 f., Mayrhofer 1, 497;

See also : vgl. tet(e)r- S. 1079.

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PIET : 2951

2024. trāgh-, trŏgh- und trĕgh-

English : ‘to drag; to move, run’

German : ‘ziehen, am Boden schleppen, sich bewegen, laufen; Nachkommenschaft’

Comments: does not correspond to the normal Indo-European root form; possibly derived from contamination of dherāgh-, dhregh- with terk- and trek- (above p. 1077).

Material: Latin trahō 'I pull' etc. (differently above p. 257 under dherāgh- 'to pull'); trāma f. 'the chain of the fabric' (trăgh-smā).

Gaulish ver-tragus 'swift-footed dog'; Old Irish traig, genitive traiged (traghetos) 'foot', Welsh plural traëd 'feet'; with unclear ŏ: Welsh singular troed (monosyllabic), plural traed (disyllabic) 'foot', Old Cornish truit, Middle Cornish troys, Breton troad, plural treid 'foot'; Middle Irish trog 'the birthing, offspring', trogan 'earth', trogaid 'brings to the world' (cf. Old Serbian tragъ 'descendant').

With Indo-European ā or ō: Old Irish trāgud 'ebb', trāig 'beach', trāgid 'to ebb', Welsh treio 'to recede like the sea'; with Indo-European ŏ: Welsh godro 'to milk',

Old Breton guotroit 'you milk', Middle Breton gorzo, New Breton goero 'to milk'; Welsh Cornish tro (trogho-) 'to turn; change, time', Welsh troi 'to turn, to roll'; with ā or ō: Serbian trâg 'footprint', tražiti 'to search, to feel', Old Serbian tragъ 'descendant'.

Probably Gothic þragjan 'to run' (trogheu̯ō), Anglo-Saxon ðrǣgan with the same meaning (trēgh-), ðrāg 'time', literally 'time course', and Old High German drigil 'servant', originally 'runner', likely also Old Icelandic þrǣll 'slave, servant' (: English thrall) from Germanic þrăhilaz.

Alongside trăgh-, tregh- have the same or similar meaning as treg- (p. 1090), dhregh- (above p. 273), dherāgh- (above p. 257), dhreĝ- (cf. also allusions under der- ‘to grind’: root form dergh-, dreg- and under dher- ‘to hold’: root form dheregh-, dhereĝh-) and trek- (p. 1092).

Ref : WP. I 752 f., WH II 697 ff., Trautmann 325, H. Lewis BBCS. 9, 34 f.

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PIET : 2854

2025. trĕb-, trōb-, tr̥eb- oder trəb-, tr̥b-

English : ‘building, dwelling’

German : ‘Balkenbau, Gebäude, Wohnung’

Material: Latin trabs and trabēs, -is f. ‘beam’, taberna ‘hut, dwelling’ (dissim. from traberna); Oscan trííbúm ‘house, building’, trííbarakavúm ‘to build’ (trēb-), Umbrian tremnu ‘tent’, trebeit ‘dwells’ (trēb- or trĕb-); Old Welsh treb, New Welsh tref, Breton treb ‘dwelling’, Old Irish treb ‘house, estate’, Irish dī-thrub, Welsh di-dref ‘wilderness, hermitage’, Irish atreba (ad-treb-) ‘owns, dwells’, Welsh athref ‘dwelling, estate’, Gaulish a folk name Atrebates ‘possessors or settlers’; via Old Irish trebaid ‘cultivated, inhabited’, see above p. 1071; Old English ðorp, ðrop ‘estate, farm, village’, Old Frisian therp and thorp, Old Saxon thorp, Old High German dorf ‘village’, Old Norse þorp ‘homestead’, Gothic þaúrp ‘field, acre’; Old Norse þrep n. ‘upper floor, plank floor, gallery, step’, þrepi m. ‘raised platform’ (alongside þrafni m. ‘staff, beam’, þref n. same from a root variant on IE p, as presumably Greek τράπηξ - Attic inscr. τράφηξ - Aeolic τρόπηξ

Hesychius ‘stake, ship’s side’); ablaut: Lithuanian trobà (acc. tróbą) ‘house, building’, Latvian trāba ‘building’, Old Prussian in Placename. Troben;

A fuller root form terəb- in Greek τέραμνα, assim. τέρεμνα (plural) ‘house, dwelling’ (terəb-no-), from which is borrowed Old Church Slavonic trěmъ ‘tower’, etc.; for Greek θεράπνη ‘dwelling’ see Kretschmer Gl. 24, 90 f.

Ref : WP. I 757 f., WH. II 696 f., Trautmann 330, Vasmer 3, 95 f., 97.

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PIET : 1126

2026. treg-

English : ‘to make an effort; force, battle; solid’

German : ‘alle Kräfte anstrengen; Kraft, Andrang, Kampf; standhaft, fest’

Comments: likely meaning 'to stretch, to wrestle' related to (s)terg-, (s)treg- 'to stare' (see above p. 1023).

Material: Old Irish trēn (tregs-no-) 'brave, strong' (from which Welsh tren 'impetuous, strenuous', noun 'force, rapidity' is probably derived), comparative and superlative Old Irish tressa, tressam, Welsh trech, trechaf; Old Irish tress (tregso-) 'battle'; Old Icelandic þrekr m., þrek n. 'strength, bravery', þrekinn 'enduring', þreka 'to press, to push'."

Anglo-Saxon ðrece m. 'suppression, violence, fatigue', ðræc n. 'push, power, violence', ðracu f. 'pressure, influx, violence'; reduced form þruhtu- in Old Icelandic þrōttr m. 'strength, endurance', Anglo-Saxon ðroht m. 'effort; oppressive', Russian trógatь 'to touch', Latvian treksne 'blow'.

Ref : WP. I 755 f., Vasmer 3, 139.

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PIET : 1851

2027. trei-

English : ‘three’

German : ‘drei’

Here’s the English translation of the provided German text:

Grammar: Nom. m. treḭes, Nom. Accusative n. trī, Accusative n. trin, f. tis(o)res (dissimilar from tris(o)res, etc.).

Derivative: as the first component in the compound tri-; tr̥tīḭo- 'the third'; tris 'three times'; collective treḭo-, troḭo-.

Material: 1. Sanskrit tráyaḥ m., trī, younger trīṇi n., tisráḥ f.; Avestan θrayō, θrayas m., θri n., tisrō f.; Armenian erek (treḭes);

Greek τρεῖς, Gortynian τρεες, m. m. f., Albanian tre, f. tri (originally neuter trī);

Latin trēs (accusative also trīs), tria (trī- in trī-ginta '30'), Oscan trís 'trēs', Umbrian trif, tref, accusative 'trēs', triia 'tria'; Old Irish tri, f. tēoir, accusative tēora (tisorās, tri-sor-n̥s);

Welsh tri m., tair f., Middle Welsh Breton teir (tedres : tisres, with ‘e’ for the number four), cf. Gaulish tidres; Gothic þreis, accusative þrins, n. þrija, Old Icelandic þrīr, Old High German drī, etc.;

Old Prussian tris (genitive treon), Lithuanian trỹs, Latvian trîs (n. tri in Lithuanian try-lika 'thirteen', cf. Latin trī-ginta '30');

Old Church Slavonic trije m. and tri f. n.; Hittite tri- 'three'; Tocharian A tre m., tri- f., B trai m., tarya f.

Compound form tri- in Sanskrit tripad-, Greek τρίπους, Latin tripēs, Anglo-Saxon ðrifēte, Lithuanian trikõjis 'three-footed'; Avestan θri-kamərəda- 'three-headed', Armenian ere-am 'three years old'.

Illyrian personal name Τρι-τεύτα, Placename Τρι-κόρνιον; Celtic personal name Tri-toutos, Gaulish tri-garanus 'with three cranes'; Old Irish trïar 'three men' (tri-u̯irom); Russian-Church Slavonic trъ-gubъ 'triple' (= Lithuanian tri-gubas the same); perhaps Latin tribus 'division of the people, district', Umbrian trifu, trifo accusative singular from tri-bhu- (related to bheu- see above p. 146).

Latin trīga f. 'team of three' (formed after bīgae plural 'two-yoke' from bi-i̯ugae, see above p. 230 and 508); unclear Old Irish tre-thenc 'threeness' alongside Middle Irish dĕ̄-cheng 'twoness', cf. Old Icelandic þridjungr 'third';

'thirteen': Sanskrit tráyodaśa- = Latin trēdecim (trēs-decim); cf. Greek τρεῖς-καί-δεκα;

'thirty': Sanskrit tríṃśat- f., Avestan θrisat-, Greek τριᾱ̃κοντα, Latin trī-ginta, Old Irish trīcho, genitive trīchot (trī-komtos), Middle Irish trīcha, Breton tregont (where the 'e' is from trede 'third'), Gaulish ablative plural tricontis, Tocharian A taryāk, B täryāka (tri̯ā́k̂n̥t-s)."

2. Ordinal: older inherited Sanskrit tr̥-tī́ya- = Old Prussian tīrts; otherwise, tri- has replaced tr̥-: Sanskrit personal name Tritá-, Avestan θrita-; Avestan θritya-, Old Persian θritiya- or -tīya; Armenian erir, errord; Greek τρίτος; Homeric τρίτατος expanded like ἑβδόματος; Lesbian τέρτος derived from τρίτος; Albanian tretë; Illyrian personal name Tritus; Latin tertius, Umbrian tertiu 'in the third', terti 'third' (from tri̯to-)."

Gaulish personal name Tritios, Welsh try-dydd, Breton trede; Gothic þridja, Old High German dritto, etc.; Lithuanian trẽčias, Latvian trešaĩs (tre- instead of tri- after tre i̯es likewise:); Old Church Slavonic tretijь; Baltic trit- in Lithuanian tritainis 'third';

Old Irish tress (younger triss) 'the third' (tristo-), tre(i)sse 'triduum', cf. Latin testis 'witness' (also 'testicle'); ablative Oscan trístaamentud is likely derived from Latin testamentum.

Tocharian B trit; Hittite tarri i̯analli- 'the third', [te-ri]-i̯a-an-na 'third'.

3. tris 'thrice': Sanskrit tríḥ, Avestan θris, Greek τρίς, Latin ter, older terr (from tris), Old Irish fo-thrī 'three times'; extended forms include Avestan θrižvaṯ̃ 'three times', Old Icelandic þrisvar, Old High German driror, Anglo-Saxon ðriwa, ðreowa with the same meaning; a u̯o-suffix is also found in Avestan θrisva- n. 'third' and Greek θρῖον 'fig leaf' derived from τρισϝον; additionally, tris-no- in Greek θρῖναξ 'trident'."

Latin terni (tri-no-) 'three each' (alongside trīni used only in the plural from tris-no-, parallel to bīni, see under du̯ōu), Old Icelandic þrennr 'triple', þrenner 'three' (in collectives);

from trianon come Old Irish trïan, Old Welsh trean, Welsh traean 'third', also compare Gaulish accusative plural trianis 'third'."

4. Collective treio̯-, troio̯-: Sanskrit trayá- 'threefold', trayam n. 'threeness', Lithuanian trejì, f. trẽjos 'three' (in plural nouns), Latvian treji, f. trejas with the same meaning, Old Church Slavonic troji m. plural; Old Irish trēode 'threefold' is based on treio̯dio̯-.

Ref : WP. I 753 f., WH. II 668 f., 702 f., Trautmann 327 f., Vasmer 3, 137, Wackernagel-(Debrunner) 3, 346 f.

Pages : 1090-1092

PIET : 2751

2028. treig-

See also : s. oben S. 1036 unter (s)treig-, wozu noch Tocharian A trisk- ‘tönen, dröhnen’.

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PIET : 0

2029. treisti- oder trīsti-

English : ‘stubborn; in a bad mood’

German : etwa ‘trotzig, finster gelaunt’

Comments: only Latin and Germanic.

Material: Latin trīstis 'gloomy, sad; unpleasant or harsh in taste'; Old High German drīsti, Old Saxon thrīsti, Anglo-Saxon ðrīste 'bold'."

Ref : WP. I 754, WH. II 706 f.

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PIET : 1848

2030. trek-

English : ‘to run’

German : ‘ziehen, laufen’

Comments: synonymous with trāgh-, trŏ̄gh-, tregh-.

Material: Old Church Slavonic trъkъ 'run', trъkaljati 'to roll', Serbian tr̀čati 'to run', trakánac 'track', Bulgarian tърčá 'to run', trъkalo 'wheel, circle'."

Middle Irish tricc, New Irish tric (expressive kk) 'quickly';

a variant on palatal trek̂- may be found in Avestan udarō-ϑrąsa- 'moving on the belly, crawling (like snakes)'."

Ref : WP. I 755, WH. II 699.

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PIET : 0

2031. trem-, trems-

English : ‘to thump; to tremble’

German : ‘trippeln, trampeln’ und ‘zittern’

Comments : (kontaminiert mit tres-); dieselbe Doppelbed. bei trep-.

Material: Greek τρέμω ‘tremble’ (= Latin tremō, Albanian trem); ἀτρέμας, ἀτρέμα ‘immovable, calm’, ἀτρεμής ‘fearless’, τρόμος m. ‘the trembling’, τρομέω ‘tremble’, τρομερός ‘fearful’, redupl. τετρεμαίνω ‘shudder’ (unclear ταρμύσσω ‘frighten’);

Albanian Tosk trëmp, Geg trem ‘I frighten’;

Albanian medio passive tremem ‘be frightened’ by Andi Zeneli

Albanian Gheg tramë n. f. ‘fear’, Albanian Tosk trembë ‘fear’ similar vowel gradation to Doric Greek ταρμύσσω ‘frighten’ by Andi Zeneli;

Albanian trembës ‘a person who causes fear’, Albanian -as ending identical with Greek -ᾱς • (-ās) The nominative singular ending of masculine first-declension nouns in most dialects. Replaced by -ης (-ēs) in all cases in Ionic, and in most cases in Attic. (by Andi Zeneli)

Latin tremō, -ere ‘tremble’, tremor ‘the trembling’, tremulus ‘trembling’, Umb. tremitu ‘tremble’;

Gothic þramstei ‘grasshopper (Indo-European trems-, as in Old Church Slavonic tręsǫ blending of trem- and tres-); Old Saxon thrimman st. V. ‘swell’ or ‘become distressed’; Old Icelandic þramma ‘trample, walk heavily’, Middle Dutch drammen ‘make noise, push violently’, dram ‘noise, distress, turmoil’ (: Latvian tremt); -mm- intensive gemination

Lithuanian trìmti ‘tremble’, trémti ‘strike down; banish, expel’, sutramìnti ‘push lightly’, Latvian tremt ‘drive away’, tramš ‘skittish (of horses)’, tramîgs ‘timid, shy’, tra͂mdît ‘scare, chase’; Little Russian tremčú, tremtḯty ‘tremble, shake’; Old Church Slavonic tręsǫ, tręsti ‘shake, shake violently’, sę ‘tremble’, trǫsъ ‘earthquake’ (Slavic trems-, troms-, see above);

Maybe Albanian trim ‘brave (not afraid)’ by Andi Zeneli

Tocharian A träm- ‘become angry’, B tremi ‘anger, fury’.

Ref : WP. I 758, WH. II 701, Trautmann 329 f., Vasmer 3, 144, 146 f.

See also : vgl. ter-1 ‘zappeln’, woraus trem- und tres- erweitert sind.

Pages : 1092-1093

PIET : 1854

2032. trenk-1

English : ‘to push; to oppress’

German : ‘stoßen (auch dröhnend), zusammendrängen, bedrängen’

Comments: see also trenk- 'to wash, to bathe'.

Derivative: tronkus 'pressed together'.

Material: Avestan θraxtanąm genitive plural 'compressed' (in the sense consistent with Germanic)."

Latin truncus 'tree trunk, torso', adjective 'mutilated, deprived of branches or limbs', truncō, -āre 'to mutilate'; Gaulish trincos 'a type of gladiator' (Vendryes RC. 39, 404 f.); perhaps (meaning 'I am pressed') Old Irish di-fo-thracc- 'to desire', verbal noun dūthracht; likely (in the sense of 'being pushed away') Old Irish-Middle Irish trēicim 'to abandon, to retreat', Welsh trengi 'to pass away, to die', tranc, plural trangau m. 'farewell, death, end'.

Gothic þreihan 'to push' (from Proto-Germanic þrenχō, þrinχō; through ablaut variation þráih, þraíhans; faihu-þraihna (dat. sg.) 'wealth';

also Old Saxon thrēgian, Middle Dutch dreigen 'to threaten'). A West Germanic þrīh- = Gothic þreih- is certainly seen in Middle High German drīhe 'a pin, a hand tool for weaving and braiding'; with grammatical variation, Old Icelandic þryngja, -va, þrǫng 'to push, to press' (for þringa likely from the adjective þrǫngr 'narrow' from þrangu-), Old Saxon thringan, Anglo-Saxon ðringan strong verb, Old High German dringan with the same meaning (Middle High German dringen also 'to braid, to weave', see above drīhe and compare above terk- 'to turn'); causative Old Icelandic þrøngja 'to press, to force, to squeeze'.”

Middle High German drengen 'to push'; Old Icelandic þrǫngr 'narrow' (= Lithuanian trankùs), Middle High German drange, gedrange adv. 'narrowly'; Old Icelandic þrǫng, genitive -var f. 'crowd, narrowness', Anglo-Saxon drang m. 'crowd, thronged group', Middle High German dranc 'pressure', Old High German drangōn 'to push' (= Lithuanian trankaũ).

Old Icelandic þrǣta, þrætta 'to argue, to quarrel, to dispute' (þranχatjan); Anglo-Saxon þrǣll 'servant, unfree person', etc. (þranhilaz);

New Greek δροῦγγος, Late Latin drungus, and Old Irish drong 'crowd' are genuinely Celtic (dhrungho-) and not Germanic loanwords; see incorrectly above p. 255."

Lithuanian treñkti 'to thud or pound', frequentative trankaũ, -ýti (corresponding to Old High German drangōn), trañksmas 'crowding, din', trankùs 'bumpy' (literally 'pounding' = Old Icelandic þrǫngr); trenkù, triñkti 'to wash' (see also trenk- 'to wash'), trìnkiu, -éti 'to thud'; Latvian trìecu, trìekt 'to smash, to crush; to drive

away'; trìecinât 'to shake', truoksnis 'noise, racket'; Old Prussian pertrinktan 'to become stuck'; Russian trutýtъ 'to press, to push', Serbian trȕčíti 'to throw'.

Initial doublet in Slovak drǫ́kati 'to push, to stomp, to crush', Old Church Slavonic udrǫ́čiti 'to press down, to torment'.

Ref : WP. I 758 f., WH. II 710 f., Trautmann 328 f., Vasmer 3, 144, 145.

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PIET : 1855

2033. trenk-2

English : ‘to wash, bathe’

German : ‘waschen, baden’

Material: Irish fothrucud 'to bathe', Breton gozronquet with the same meaning (tronk-), Welsh trochi 'to plunge, to bathe' (-ch- likely from -nk-s-); regarding Lithuanian trenkù, triñkti 'to wash' see above.

Ref : WP. I 759;

See also : wohl identisch mit trenk-1; vgl. oben S. 819 über Lithuanian peřti.

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PIET : 1856

2034. trep-1

English : ‘to trample, tread’

German : ‘trippeln, trampeln, treten’

Derivative: tropo-s, tropā 'way'

Material: Sanskrit tr̥prá-, tr̥pālā- 'hasty, unstable' (likely derived from 'tripping'); Afghan drabəl 'to jolt, to shake, to press down'; Greek τροπέω 'to tread' ('tread out the grapes'), ἀτραπός, Homeric ἀταρπός 'footpath' (ἀ- 'copulative', literally 'path trodden out'), τροπέοντο · ἐπάτουν Hesychius, Οἰνοτρόποι 'deities of viniculture'."

Albanian trip = Greek ταπ- in sh-tip, sh-typ 'to tread, to crush, to squash', për-t(r)yp 'to crush', sh-trip, zdryp 'to step down'.

Latin trepidus 'fearfully running about', trepidō, -āre 'to trample, to bustle about out of business or fear'; Anglo-Saxon ðrafian 'to press, to push, to drive; to blame'; English dialect thrave, threave 'drift, herd', Old Saxon thraƀōn 'to run', Middle High German draben the same (= Russian tropátь), Swedish trav 'packed snow on roads', travla 'to stamp down (snow)' (likely also influenced by the Germanic roots trep-, tremp-, see under der- 'to run', Middle Dutch drampen 'to trample', East Frisian Dutch drempel, New Dutch drumpel 'threshold', Middle Dutch dorpel 'threshold').

Lithuanian trepsė́ti (3rd person trèpsi, older trèpsti) 'to stomp with the feet', trep-(l)énti with the same meaning, trypsė́ti likewise, ablaut trypiù, trỹpti 'to stomp' (for trip-); trapinė́ti 'to push with the feet', Old Prussian trapt 'to tread', ertreppa 'to step over';

Old Church Slavonic trepetъ 'trembling, shaking', trepetati 'to tremble', trepati 'to touch, to pat', Bulgarian trópam 'to stomp, to trample', trópot m. 'stomping', Russian tropátь 'to stomp, to trample, to tread with the feet', tropá f. 'path; trail'."

Ref : WP. I 756, WH. II 701 f., Trautmann 329, Vasrner 3, 136, 140 f.

See also : Wie trem- und tres- wohl Erweiterung von ter-1 ‘zappeln’.

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PIET : 1852

2035. trep-2

English : ‘to turn; to bow the head (of shame)’

German : ‘wenden, auch sich vor Scham abwenden’

Derivative: tropā 'turning'.

Material: Sanskrit trápatē 'to be ashamed, to feel embarrassed', trapā́ f. 'shame, embarrassment'.

Greek τρέπω, Doric Ionic τράπω 'to turn', τροπή 'turning', τρόπος 'way, turn', τρόπις 'keel, grounding beam of a ship' (literally 'turner'), τρωπάω 'to turn, to change', mediopassive 'I turn around, I return', ἐν-τρέπομαι 'I turn towards someone, I am ashamed before someone', εὐτράπελος 'easily turned'; τερπικέραυνος despite τερπώμεθα · τρεπώμεθα in Hesychius does not mean 'turning the thunders', but is related to τέρπειν, -εσθαι as 'the joyful lightning'.

Latin trepit 'he turns'; turpis (tr̥pis) 'ugly, vile' ('from which one must turn away', formed similarly to Gothic brūks 'usable'), with -ur- instead of -or- dialectally.

Note by Andi Zeneli:

Albanian turp ‘shame’ a Latin loanword.

Ref : WP. I 756 f., WH. II 702, 719, Mayrhofer 530.

See also : Indo-European trep- ‘wenden’ Extension von ter-3 ‘reiben, drehend reiben, drehen’

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PIET : 1853

2036. trep-3, treb-

See also : s. oben S. 1037 unter (s)trep-.

Page : 1095

PIET : 0

2037. tres-, ters- (teres-)

English : ‘to tremble’

German : ‘zittern’

Material: Sanskrit trásati ‘trembles’ (= Greek τρέω), trastá- ‘trembling’. Causative trāsayati ‘makes tremble’; Avestan taršta- (Aryan tr̥ṣta- ‘fearful’), tərəsaiti. Old Persian tarsatiy ‘fears’ (tr̥s-[s]k̂ō = Lithuanian trišù); Causative Avestan þrå̊ŋhayete ‘puts into fright’; perhaps Armenian erer ‘tremor, shake, tremble (tres-ri-);

Latin terreo, -ēre ‘to frighten, to put into fear’ (the e instead of the causative o comes from:) terror ‘fear’; Umbrian tursitu ‘frightened, driven away’;

Note by Andi Zeneli:

Tursenoi ‘Etruscans’

Greek τρέω (Aorist Homeric τρέσσαι) ‘to tremble, to flee’, ἔτερσεν: ἐφόβησεν (as noted by Hesychius), ἄτρεστος ‘unafraid’, τρηρός (τρασρός), τρήρων ‘fearful, fleeting’;

Middle Irish tarrach ‘fearful’ (tr̥s-āko-); Anglo-Saxon ðrǣs ‘tremble’ (cf. Sanskrit trasaṇa-m ‘a movable, trembling ornament’);

Lithuanian trisù ‘tremble’ (tr̥s-[s]k̂ō); Latvian trìsas (plural) ‘trembling’, trisêt ‘to tremble, to shake’; perhaps Lithuanian tresiù, trẽsti ‘to be running’.

Ref : WP. I 760, WH. II 674 f., Trautmann 329;

See also : zu 1. ter-1 ‘zappeln’.

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PIET : 1858

2038. trĕu-

English : ‘to prosper’

German : ‘gedeihen’

Comments: expanded treu-s-

Material: Avestan Perfect 3rd person singular Middle tuϑruyē (i.e., tuϑruwē) ‘has raised, maintained’, Present stem ϑraoš- (ϑraošta) ‘to reach or bring to maturity, completion, perfection’, ϑraošti- ‘(maturity) completion, end’;

Old High German triuuit (Alemannic t- for þ-) ‘excels, flourishes, thrives’; trowwen (þraujan) ‘to grow pubescent, to grow’, Middle High German ūf gedrouwen ‘grown up, mature’; Old Icelandic þrōask ‘to increase, thrive, ripen’ (þrōwōn), Middle High German druo f. ‘fruit’, earlier New High German druhen, truhen ‘to thrive, to increase’, Swiss trüehen the same; Old Icelandic þrūðr f. ‘strength’, Anglo-Saxon ðrȳð the same; Old Icelandic þroskr (trusko-) ‘(ripe, fully developed) strong’, þroski m. ‘strength’, þroskask ‘to become strong’.

Ref : WP. I 754.

Page : 1095

PIET : 1849

2039. tr-eu-d-

English : ‘to press, push’

German : ‘quetschen, stoßen, drücken’

Comments: Probably an extension to ter-3, tereum- ‘to rub’.

Material: Albanian treth ‘to castrate’ (‘to crush, to squash the testicles’) = Latin trūdō, -ere ‘to push, to drive forward, to urge’ (trūdis ‘iron-tipped pole for driving forward’); Middle Welsh cythruð ‘to torment’, godruð ‘wild’, gorthruð ‘oppression’ (-treudo-); Middle Irish trotaid ‘fights’ (truzd- from trud-d-), Welsh trythill, drythill ‘lustful’ (from this, Middle Irish treitell ‘darling’).

Note by Andi Zeneli:

Albanian treth, dredh ‘castrate’ -th, -dh are homephones.

Old Irish tromm, Welsh trwm ‘heavy’ (trudsmo- ‘pressing, burdensome’); Gothic usþriutan ‘to become difficult or burdensome’, Old Icelandic þrjōta ‘to lack, to fail’, Anglo-Saxon (ā-)ðrēotan impersonal ‘to tire, to become weary or

dissatisfied’, Old High German (ar-, bi-) driozan ‘to oppress, to annoy’, New High German verdrießen; Old Icelandic þrjōtr ‘a stubborn person’.

Old High German urdrioz ‘annoyance’; Old Icelandic þraut f. ‘test of strength, distress’; Anglo-Saxon ðrēat m. ‘pressing, violence, threat’; Middle High German drōz ‘annoyance, burden, complaint’ (= Slavic trudъ); Anglo-Saxon ðrēat(n)ian ‘to press, torment, scold, threaten’.

Anglo-Saxon ðrīetan ‘to tire (transitive), press’; Old Icelandic þreyta ‘to exert strength, endure, tire (transitive and intransitive)’; Old Icelandic þrȳsta, Old High German ðrūstit, Anglo-Saxon geðryscan ‘to oppress’, ðrysman ‘to crush, suffocate’; Middle Dutch drussemen ‘to strangle, crush’; Old Church Slavonic trudъ ‘effort’, tružḍǫ, truditi ‘to burden, torment’.

Ref : WP. I 755, WH. II 710, Trautmann 326, Vasmer 3, 143, Loth RC 41, 226 ff.

Pages : 1095-1096

PIET : 1850

2040. tri̯i̯ə̯to-, trītо-

English : ‘sea, watery’

German : ‘nasses Element’

Material: Old Irish trïath, Gen. trethan ‘sea’ (Proto-Celtic tri̯aton); Greek Τρῖτων, son of Poseidon or Nereus and Ἀμφι-τρῖτη, also a river name, Τρῑτωνίς f. ‘lake in Libya’; Τρῑτογένεια ‘epithet of Athena’, more interpretable as Τρῐ̑τογενεια ‘born on the third day’ with metric lengthening of ι.

Ref : WP. I 760.

Page : 1096

PIET : 0

2041. tris-

English : ‘stalk; vine’

German : ‘Pflanzenstengel, Rebe’

Material: Greek θρινία · ἄμπελος in Crete (trisniā); Albanian trishë ‘cuttings, shoots’; Serbo-Croatian trs ‘vine, cane’ (trsje ‘vineyard’), Czech trs ‘stock of the plant’, vinný trs ‘grapevine’, Slovak ters ‘grapevine’ (Slavic trъso-).

Ref : WP. I 760 f.

Page : 1096

PIET : 0

2042. trozdos- : tr̥zdos-

English : ‘blackbird’

German : ‘Drossel’

Comments : vgl. oben S. 1079

Material: Latin turdus, -ī m. ‘thrush, fieldfare; a fish’ (tr̥zdos, with dialectal u); Middle Irish truit, druit f., New Irish truid, druid ‘star’ (trozdi-); borrowed from Irish into Middle Welsh trydw, drydw (restructured from drud ‘madness’ to drudw), Breton dred, tred (old plural), Old Cornish troet m., New Cornish tros, Pl. tryjy, treyju, singular f. Middle Cornish troʒan; alongside Old Breton tra[s]cl, New Breton drask(l) m., Vannes also taraskl, f. Welsh tresglen ‘thrush’.

Old Icelandic *þrǫstr* (*þrastu-z*, cf. the *u-stem* Welsh *trydw*) “thrush,” Norwegian *trost, trast;* unclear Middle High German *drostel,* Anglo-Saxon *drostle* (Germanic *þrustalō-*), Old High German *drosca-(la),* Middle High German Bavarian *dróschel,* Swabian-Alemannic *drostlə* (Germanic *þrau(d)-sk-, -st-*), Anglo-Saxon *ðrysce* (*þruskjōn,* English *thrush*; Middle Dutch *drōsle,* Old New Dutch *thrōsla* (re-formed from *throstla* after *ōsla* = Anglo-Saxon *ōsle,* New High German Amsel “blackbird”).

Proto-Germanic *-au-* and *-u-* perhaps influenced by a sound-kinship group with *u,* as in Greek *τρύζω* (“to coo”), *τρῡγών* (“turtledove”), Polish

*trukać* (the same), etc.; Balto-Slavic *trazda-*, masculine “thrush,” in Old Prussian *tresde*, feminine, Lithuanian *strãzdas*, Latvian *strãzds*, masculine; Slavic *drozdъ*, as in Russian *drozd* (genitive *drozdá*), and so on.

Ref : WP. I 761 f., WH. II 718, Trautmann 327, Specht Indo-European Dekl. 49.

Page : 1096

PIET : 2753

2043. trŭdes-

English : ‘leprosy’

German : ‘Aussatz’

Material: Old Irish *trosc* "leprosy" (*trŭds-ko-*); Breton *trousk* "scales," *trouskan* "moss," Welsh *trwsg(l)* "raw"; Gothic *þrūts-fill* neuter "leprosy," Anglo-Saxon *ðrūstfell* (for *ðrūts-*) "leprosy"; compare Greek *τρύω* "wear out," Lithuanian *trunéti* "to rot" (see *ter(eu)-* "to rub," basic meaning then approximately "scratchy") and Latin *trūdō* etc. (see *treud-*).

Ref : WP. I 762, I. Williams BBCS. 11, 142 f.

Pages : 1096-1097

PIET : 0

2044. truk̂-

See also : s. unter tu̯erk̂-.

Page : 1097

PIET : 0

2045. trus-

English : ‘reed’

German : ‘Schilfrohr’

Material: Greek θρύον ‘rush’ as τρυhον, trusom corresponding to Old Church Slavonic trъstъ, Serbo-Croatian trst, trska, etc., meaning ‘reed’, Lithuanian tr(i)ušìs with the same meaning, strùstė, strustìs, srustìs meaning ‘reed shavings or bast strips’. Uncertain, as rush and reed are two completely different things.

Ref : WP. I 762, Trautmann 330, Vasmer 3, 141, 145.

Page : 1097

PIET : 0

2046. tu, tutu

English : ‘chirping of birds’

German : Vogelruf; auch von andern dumpfen Schalleindrücken

Material: Sanskrit thuthukr̥t- m. ‘a specific bird, the wood pigeon’; Greek τυτώ · ἡ γλαῦξ Hesychius, τοῦτις · ὁ κόσσυφος Hesychius; Latin tutubāre ‘to cry out’ (from the owl), compare Plaut. Men. 653 f. ‘bring the night owl, which keeps saying “tu, tu” to you’; Lithuanian tūtúoti ‘to hoot’, tutlỹs, tutùtis ‘hoopoe’; newly created in Germanic (or with intermittent sound shift in the sound word) Middle Dutch (New High German) tūten ‘to hoot’.

Old Icelandic tauta, tutla ‘to murmur’; as an older type (tū with d-present) Anglo-Saxon ðūtan ‘to emit a sound’, Old Icelandic þjōta ‘to howl, to make a strong sound’, Anglo-Saxon ðēotan ‘to howl, to resound, to make noise’, Old High German diozan ‘to sound loudly’, Old Icelandic þytr ‘strong sound, howl’, Middle High German duz, diez, dōz ‘sound, noise’, Gothic þuthaúrn ‘trombone, trumpet’, Old Icelandic þyss ‘noise’, Anglo-Saxon ðyssa m. ‘tooser’.

Ref : WP. I 745, WH. II 724, Mayrhofer 1, 542.

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PIET : 3237

2047. tŭ̆

English : ‘thou’

German : ‘du’

Grammar : Gen. t(e)u̯e, Dat. toi, tebh(e)i, Accusative te; Stämme tŭ̆-, teu̯o-, teu̯e-, tu̯o-, tu̯e- und te-

Material: 1. Sanskrit tú, tū́ ‘but , yet, really; just’ (which has become an emphasizing and inviting particle, indicates proposal Why don't you), Avestan tū the same, enclitic ‘you’; Aryan tuu̯-ám (according to Sanskrit ahám) in Sanskrit tuvám, tvám, Gathic Avestan tvəm, New Avestan tūm, Old Persian tuvam ‘you’; Armenian you ‘you’;

Greek Doric τύ, Homeric Ionic Attic σύ (σ- from the oblique cases, where σ- comes from τϝ-), Homeric τῦνη, Laconian τούνη, Boeotian τουν (according to ἐγώ-ν, -νη);

Albanian ti (tū); Latin tū; Old Irish tū (tŭ or tū), tu-ssu, -sso (tŭ) 'you', Welsh ti, etc. (tū); Gothic þu,

Old Icelandic þū and suffixed forms þu, þo, Old Saxon thū, Old High German dū, du; Lithuanian tù (tū or tŭ), Old Prussian tou (tū) 'you'; Old Church Slavonic ty; Tocharian A tu, B t(u)we, Hittite zik, zikka 'you' (tega from te + egō), tuk, tukka 'to you, you', enclitic -du- (tu) and -ta (te or toi) 'to you, you';

Note by Andi Zeneli:

Albanian tinë diminutive : Homeric τῦνη (according to ἐγώ-ν, -νη);

Aromanian

Pronoun

tine

Alternative form of tini From Latin tē, as with mini. Compare Romanian tine.

Albanian -ne : -νη

Ancient Greek

Pronunciation

(5th BCE Attic) IPA(key): /nɛː/

(1st CE Egyptian) IPA(key): /nẹ/

(4th CE Koine) IPA(key): /ni/

(10th CE Byzantine) IPA(key): /ni/

(15th CE Constantinopolitan) IPA(key): /ni/

Suffix

-νη • (-nē)

feminine nominative/vocative singular of -νος (-nos)

2. Indo-European teu̯e- 'your', Celtic tou̯e in Old Irish toī, Middle Welsh teu 'yours', varying Celtic tou: Old Irish do 'your', Welsh dy, Cornish the, Breton da the same; Hittite -ti- 'your'.

3. Possessive teu̯o-s, tu̯o-s: Sanskrit tvá-ḥ, Gathic Avestan θwa-, Avestan tava-, Homeric Ionic Attic σός (τϝός), Homeric Lesbian Doric τεός, Boeotian τιός (τεϝός);

Albanian y-t, Accusative tën-t (merger of the article with the possessive);

Note by Andi Zeneli:

Albanian masculine singular y-t, feminine jo-te, jo-t similar to masculine plural y-në, feminine jo-në, which corresponds to a-y, a-i ‘he’, a-jo ‘she’

Latin tuus (from tovos), Umbrian tover 'your', Oscan tuvai 'of yours'; Lithuanian tãvas, Old Church Slavonic tvojь.

Ref : WP. I 745, WH. II 712, Trautmann 315, 331, Jackson Lang and Hist. 657, Mayrhofer 1, 507, Vasmer 3, 102 f., Pedersen Hittitisch p. 58.

Pages : 1097-1098

PIET : 2949

2048. tū-lo-

English : ‘sluggish, lazy’

German : ‘säumig und largweilig im Arbeiten, Reden u. dgl’

Material: Latvian tūĺa, tūlis ‘one who achieves nothing’, tūĺûot, tūĺat, tūlúotiês ‘to procrastinate, to be slow, to approach work hesitantly; to chatter’; Old Icelandic þaul f. ‘settlement’, mæla sik ī þaul ‘to hesitate while speaking’.

New Icelandic þaul-reið ‘prolonged exhausting ride’ and similar terms, þaul-sætinn ‘hesitant’; Norwegian tūla ‘to work hard’, tȳla ‘to hesitate’, Latvian tūĺuotiês with the same meaning; possibly with a different formation, Latvian tauńûotiês ‘to hesitate, to delay, to not finish, to be slow’.

Ref : WP. I 745 f., Holthausen Altwestn. Wb. 313.

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PIET : 2908

2049. tu̯ăk-1, tuk-

English : ‘to pull together, close up’

German : etwa ‘fest umschließen, zusammenschnüren’ (Greek weiter auch ‘fest hineinstopfen u. dgl.’)

Material: Sanskrit tvanakti ‘contracts’;

Greek Attic σάττω, Ionic σάσσω (ἔσαξα, Ionic ἔσασα; ἐσεσάχατο) ‘to equip, to arm; to fill, to stuff’ (tu̯akḭō), σακτός ‘stuffed’, with Greek γ (divergence) σάγη ‘armor, equipment, saddle, clothing’, σάγμα ‘cover, saddle blanket; clothing, covering’ (: Latin sagma : Old High German soum, New High German Saumtier), σαγήνη ‘fishing net’, σάγουρον · γυργάθιον Poll., σαγίς · πήρα Hesychius, and Theban σάκτᾱς ‘doctor’ relating to Latin sagana ‘sorceress’ from σαγάνη; σηκός, Doric σᾱκός ‘fence, stable, sacred place’; σηκάζω ‘to pen, to enclose’, Doric σᾱκῑ́τᾱς ‘lamb raised in the sheepfold’, σηκίς, -ίδος ‘female slave’; also possibly σηκόω ‘to weigh’, σήκωμα ‘weight; equivalent, reward’; with gradation ō likely Homeric σῶκος ‘strong, vigorous’, σωκέω ‘I am strong, have strength’; reduced grade συχνός ‘crowded, numerous’ (τυκ-σνος).

Ref : WP. I 746 f., WH. II 463, Kuiper Indo-European Nasalpräs. 122.

Page : 1098

PIET : 0

2050. tu̯ak-2

English : ‘to bathe’

German : ‘baden’

Material: Old Prussian twaxtan ‘bathing’ (tu̯akstom); Gothic þwahan, þwōh, Old Icelandic þvā, Anglo-Saxon ðwēan ‘to bathe’, Old High German dwahan, dwōg, twuog ‘to wash’, Old Icelandic þvāttr (þwahtu-) ‘the washing’, etc.; Old Icelandic þvál n. ‘soap’, Gothic þwahl n. ‘bath’, Old High German dwahal with the same meaning, Anglo-Saxon ðwéal m. n. ‘washing’; Old Saxon twahila f. ‘towel’, Old High German dwahila m. ‘the same’, Franconian thwahlja ‘the same’, which led to French touaille, from which English towel derives.

Ref : WP. I 747, Trautmann 333, Johannesson 451.

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PIET : 0

2051. tu̯akos

English : ‘skin’

German : ‘Haut’

Grammar : n.

Material: Sanskrit tvacas- ‘skin’ (in compounds like hiranya-tvacas- ‘golden-skinned’ and in tvacasya- ‘pertaining to the skin’), also tvák- f. ‘skin, fur’; Greek σάκος ‘shield’ (made from hides, leather), (φερε-σσάκης) φερεσσακής ‘shield bearer, shield-bearing’; Hittite tu̯ekkas ‘body, person, self’.

Ref : WP. I 747, Mayrhofer I, 537 f.

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PIET : 1123

2052. tu̯ĕi-1

English : ‘to cut down, hack, hit’

German : ‘scharf hauen, schlagen’

Material: Old English ðwītan st. V. ‘to cut, to clip’ (potentially d-present); additionally, geðwit ‘shaving’; Old Icelandic þveitr ‘cross cut, incision’, þveita ‘to strike, to thrust’; Lithuanian tvýskinu, -inti ‘to knock forcefully’, tvóju, tvóti as a playful term for ‘to beat severely’; due to the phonetic characteristics of the Lithuanian words, this comparison is questionable.

Ref : WP. I 747 f.

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PIET : 0

2053. tu̯ei-2, erweitert tu̯ei-s-

English : ‘to excite, shake, move around; to shimmer’

German : ‘erregen, hin und her bewegen, schütteln, erschüttern, auch seelisch’

Grammar: (s-present; with es-stem tu̯eio̯s-, tu̯eio̯es-, Avestan ϑwayah-)

Comments: = tu̯eis- ‘to sparkle,’ since ‘lively movement - to flicker, to sparkle’ is a common semantic relationship.

Derivative: tu̯(e)is-ro- ‘sparkling’

Material: Sanskrit *tviṣ-* 'to be excited; to sparkle, shine' (Present *tvēṣati* in grammar, *átviṣur* 'they were excited, distressed', 3rd person singular *átviṣata*, *titviṣḗ*), *tveṣá-* 'impetuous; sparkling, shining', *tviṣ-, tviṣi-* (f.) 'excitement, impetuosity; brilliance'; Old Indic (Mitanni) personal name *Tušratta* perhaps from *Tviṣ(a)-ratha-* = Sanskrit *tveṣá-ratha-* 'whose chariot advances impetuously'; Avestan *ϑwy-ant-* participle 'causing fear', *upā-ϑwayeiti* 'fears, is afraid', *ϑwyā* 'fear, danger', *ϑwayah-* (n.) the same (from which *ϑwayaŋha-* (n.) 'dangerous condition, danger', *ϑwayaŋhant-* 'terrible, dangerous'); *ϑwaēsō* (n.) 'fear, anxiety'; *ϑwisra-* 'shining' (would be Sanskrit *tvicchra-*).

Greek σείω means "shake, swing, or tremble" (tu̯eisō; ἐπι-σσείων; σέσεισμαι), with the zero-grade participle σιών (cf. Sanskrit a-tviṣ-ata), σεῖσμα and σεισμός meaning "shaking, earthquake." The word σείριος, meaning "glowing, burning (midsummer heat); Dog Star (Sirius), star in general," originates from tu̯eis-ros ‘sparkling’. The words σείρ and σειρός refer to the sun and Sirius, and according to Suidas, it might have been modeled after ἀστήρ. If σῑγαλόεις means "shimmering" (from σῑγαλόω meaning "to polish, make bright"), it could belong here as well, potentially analyzed as "tu̯isi-" (a compositional form alongside tu̯eis-ro-) + "γαλος," meaning something like "of sparkling brightness."

Ref : WP. I 748, Mayrhofer 1, 540.

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PIET : 1840

2054. tu̯en-

See also : s. unter tēu-6.

Page : 1099

PIET : 0

2055. tu̯enĝh-

English : ‘to oppress’

German : ‘bedrängen’

Material: Avestan ϑwązjaiti ‘to find oneself in distress’ (Avestan tu̯anzǵhati with -zgh- from Indo-European -ĝh + skō), related to Old Saxon thwingan, Old High German dwingan ‘to press, to force, to oppress’, Old Icelandic þvinga, -aða ‘to force, to harass, to torment’.

Anglo-Saxon ðwinglian ‘to bind on’; however, Old High German dūhen ‘to press, to push down’ (New High German deuhen, dauhen), Anglo-Saxon ðȳn, ðēon (past ðȳde) ‘to press, to harass, to force, to poke, to stab’ from þūhjan (þunχian), which also relates to Middle Dutch dūwen, douwen ‘to press, to squeeze’, and possibly to Old Norse bethūwen ‘to depress’ and Anglo-Saxon ðȳwan ‘to press, to oppress, to scold, to punish’, belonging to (s)teuk-, as noted above on page 1032.

Ref : WP. I 748 f., Kuiper Nasalpräs. 126.

Pages : 1099-1100

PIET : 0

2056. tu̯er-1 : tur- und tu̯r̥-

English : ‘to turn, whirl’

German : ‘drehen, quirlen, wirbeln’, auch von lebhafter Bewegung überhaupt

Comments: partly derived from tru-

Derivative: turbā 'noise'

Material: A. Sanskrit tváratē, turáti 'hastens', tū́ryatē, tūrṇa-, tū́rṇi- 'quick', turá- in the sense 'fast' (not to be confused with turá- 'strong', which is related to tēu- 'swell'), turáṇa- 'hastening', turaṇyáti 'hastens' (: ὀτρῦνω from ὀ-τρυ-ν-ι̯ω), Avestan ϑwāša- (proto tvárta-) 'hasty'; turaga- 'horse' ('racer').

Greek ὀ-τρῦνω (ὀ prefix) 'drive on', Middle 'hasten', ὀτραλέος (τϝρα- = Indo-European tu̯r̥-), ὀτρηρός 'quick, nimble' (compare without prefix τρηρόν• ἐλαφρόν Hesychius); τορῦνη 'stirring paddle', τορύνω 'stir around' (τυρυνᾱ).

Τραλλεῖς:

οὕτως ἐκαλοῦντο μισθοφόροι Θρᾷκες τοῖς βασιλεῦσιν, οἱ τὰς φονικὰς χρείας πληροῦντες Hesychius by Andi Zeneli

τραλλόν:

πικρόν Hesychius by Andi Zeneli

§ T630.14 Trallia: Τραλλία, μοῖρα τῆς Ἰλλυρίας. λέγονται καὶ Τράλλοι, καὶ Τράλλεις παρὰ Θεοπόμπῳ. λέγεται καὶ Τραλλική καὶ Τράλλα ἔστι καὶ Τράλλιον Βιθυνίας, ἣ καθήκει πρὸς τὸν Ἀστακηνὸν κόλπον. τὸ ἐθνικὸν τούτου Τράλλιοι.

§ T630.18 Trallis: Τράλλις, πόλις Λυδίας πρὸς τῷ Μαιάνδρῳ ποταμῷ, ἡ πρότερον [λεγομένη] Πολυάνθεια διὰ τὸ πολλὰ ἄνθη ἐκεῖ πεφυκέναι. ἐκαλεῖτο καὶ Ἐρυμνά, τὸ ἐθνικὸν Τραλλιανός.

Τραλλεῖς: This is how Thracian mercenaries serving kings were called, those who fulfilled murderous duties. (Hesychius, cited by Andi Zeneli)

τραλλόν: Bitter. (Hesychius, cited by Andi Zeneli)

§ T630.14 Trallia: Trallia, a region of Illyria. They are also called Tralloi and Tralleis according to Theopompus. It is also called Trallike and Tralla. There is also a place called Trallion in Bithynia, which is connected to the Astakenos gulf. The national identity of the people there is Trallians.

§ T630.18 Trallis: Trallis, a city in Lydia by the Maeander River, previously called Polyanthia because many flowers grew there. It was also called Erymna, and the national identity of the people is Trallian.

Latin trua f. 'ladle, also for stirring while cooking', trulla, truella 'ladle, bowl', trulleum 'basin, sink', likely also amptruō, -āre 'to dance and leap during the Salii religious ceremonies'.

Old High German dweran st. V. 'to spin quickly, stir up, mix' (New High German Bavarian zweren), Anglo-Saxon ðweran 'to stir', ge-ðwer 'curd', Swedish tvära 'to stir'; Old Icelandic þvara 'whisk', Anglo-Saxon ðwǣre, ðwēre f. 'whisk'; Old Icelandic þyrill, Anglo-Saxon ðwirel, Old High German dwiril 'whisk, stirring rod'; Middle Dutch dwarl, dwerl 'whirlpool, curl'; Icelandic þyrla 'to whirl', New High German dorlen 'to spin'; Old Icelandic þori m. 'quantity, size, share', possibly also Old Icelandic þyrja 'to run, rush', þurs, þors 'giant, ogre', Anglo-Saxon ðyrs 'giant, demon', Old High German thuris, dur(i)s, turs 'giant'.

B. with b-extension: Greek σύρβη, Attic τύρβη 'noise, confusion', Adv. σύρβᾰ, Attic τύρβᾰ 'in disorder'; Latin turba f. 'the noisy disorder of a crowd, confusion, tumult', turbō, -āre 'to confuse, to stir up', turbō, -inis m. 'whirlwind, vortex, spinning movement, top'; Middle Irish torbaid 'confused', Welsh twrf m. 'noise' (Latin-derived torf f.), tyrfu 'to make noise' (M. O'Brien Ériu 11, 91); Old Icelandic þorp 'crowd of people', þyrpa 'to press, crowd'; possibly Hittite tarup(p)- 'to unite, gather'.

C. with m-formant: Latin turma 'troop, swarm', Old Icelandic þruma f., þrymr m. 'noise, crash', Anglo-Saxon ðrymm m. 'throng, multitude, power, glory, splendor', ðrymma 'warrior'; Old Saxon heru-thrum 'destructive power of the sword'; Middle High German New High German dialect drumeln 'to spin around, to reel', Swiss German drümmel 'dizziness', and Middle High German durm, turm 'whirl, reel, dizziness', Middle High German New High German dialect durmel, dürmel (t-) 'dizziness, reel, whirl', durmig (dürmig, dürmisch) 'dazed, reeling, dizzy; raging, impetuous, angry'.

D. In Germanic, a related family with initial s- and the ablaut grades stur- and staur-: Old High German stōr(r)en (ga-, ar-, zi-) 'to disturb, cause confusion', New High German stören 'to disturb' (stören 'to travel about, go on the stör', zerstören, verstört), Old Frisian tōstēra 'to destroy' (compare Latin turbāre : disturbāre); ablautend Old Icelandic styrr, Gen. styrjar m. 'tumult, confusion, noise', Anglo-Saxon styrian 'to move, confuse, stir up, narrate', gestyr n. 'movement', Old High German irsturien, Middle High German stürn 'to poke, drive', New High German stüren 'to rummage or dig around in something'; Old Icelandic sturla 'to put into disorder, disturb', Middle High German stürel 'tool for stirring'; with m-suffix (see

above) Old Icelandic stormr 'storm, turmoil, battle storm', Anglo-Saxon storm, Old High German sturm 'storm', Swiss German sturm 'dizziness', stürmi 'dizziness'.

Ref : WP. I 749 f., WH. I 42, II 708 f., 718, 719, Mayrhofer 1, 514, 539, 569 f.

Pages : 1100-1101

PIET : 1843

2057. tu̯er-2 : tur-, tu̯erə-

English : ‘to grab, to enclose’

German : ‘fassen, einfassen, einzäunen’

Derivative: tu̯oros ‘frame’

Material: Greek σειρά:, Epic Ionic σειρή f. ‘rope, band’ (tu̯eri̯ā), παρά-σειρος (ἵππος) ‘pack horse’, compare σερίδες · σειραί and σερί[ς] · ξωστήρ (Hesychius); with o-gradation σορός f. ‘urn’ (tu̯oros); possibly Σειρήν, -ῆνος ‘Siren (goddess of death); a wild bee species, a small bird’, if originally ‘binder’, related to σειρᾱ́ ‘rope’; σαργάνη f., -ίς, -ίδος f. ‘basket, weaving’, compare Attic ταργάναι · πλοκαί, συνδέσεις, πέδαι (Hesychius); possibly an extension tu̯er-g-, compare tu̯er-p- in Greek τάρπη f. ‘large basket’, if here tu̯-p- dissimilated to t-p-, thus also ταργ- alongside σαργ-.

According to Loth RC 40, 475 f., the Breton torn-aod ‘steep coast’ and Gaulish turno- ‘height’ relate here, as seen in place names like Turno-magus, Turnācum, etc.

Lithuanian tveriù, tvérti ‘to grasp, to enclose, to encompass, to form’, Latvian tveŕu, tvefît ‘to grab, to hold’, with ablaut Lithuanian turiù, turéti ‘to hold, to have’, Latvian turu, turêt ‘the same’, Old Prussian turit ‘to have, to be supposed to’; Lithuanian ãp-tvaras ‘enclosure’, tvártas ‘fencing’, tvarstýti ‘to enclose many times’, Latvian tvaŕstît ‘to grasp, to snatch, to catch’.

Church Slavonic tvorъ ‘form’, Old Church Slavonic tvoriti ‘to create, to make’, Old Russian tvorъ ‘appearance’, Serbian tvórac ‘creator’; a lengthened grade Lithuanian tvorà, Latvian tvāre ‘fence’, Old Church Slavonic tvarъ ‘creation, creature’; additionally, Russian tvaróg m. (from which New High German ‘Quark’), in comparison with Latin formaticum, French ‘fromage’; originally as a

participle: Lithuanian tvìr-tas, Latvian tvirts ‘strong, firm’ (tu̯r̄-to-), Old Church Slavonic tvrъdъ, Russian tvërdyj ‘the same’ (tu̯r̥-; with the t : d alternation explained from the original consonantal stem); also, Old Russian tvьrdь f. ‘heavens’ vault, fortification’.

Ref : WP. I 750 f., Trautmann 333 f., Vasmer 3, 85 ff., Hofmann Greek etym. Wb. 305, 308, 353.

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PIET : 1124

2058. tu̯erk̂-

English : ‘to cut’

German : ‘schneiden’

Material: Avestan ϑwarəs- ‘to cut, to carve’, participle ϑwaršta-, ϑwōrəštar- or ϑwarəxštar- ‘creator, maker’: Sanskrit GN Tváṣṭā (-ar-) from Tvárṣṭar; likely related to Greek σάρξ, -κός ‘flesh’, pl. ‘pieces of flesh’ (Aeolic σύρκες), σαρκάζειν ‘to tear, to bite one’s lips, to mock’, σαρκό-φαγος ‘flesh-eating’, noun ‘coffin’ (: Latin sarcophagus : Old High German sarch, New High German Sarg); whether as ‘cross-section’ related to the Old High German dwerah ‘crooked’ (etc., see also terk- ‘to turn’).

A term derived from tu̯r̥k̂- seeks its connection in Latin trux, trūcis ‘rough, prickly, piercing (in gaze), repulsive, fierce, defiant’, truculentus ‘sullen in expression, surly’, trucīdāre ‘to slaughter’ (from truci-caidos, related to Latin caedō), and in Old Irish trū (truk-s) ‘doomed to die’, genitive troch (trukós).

Ref : WP. I 751, WH. II 695, 709, 711 f., Mayrhofer 1, 539.

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PIET : 0

2059. tu̯ĭ̆bh-

English : ‘hollow’

German : ‘röhrenartig hohl’

Comments: only Greek and Latin.

Material: Greek σῖφων, -ωνος m. ‘drainpipe, wine-lifter, fire engine, wine hose’, σιφνεύς ‘mole’ (‘digging tubular tunnels’), σιφνὸς · κενός Hesychius (literally ‘hollow’), likely also σιφλός ‘hollow, frail, lame’, σιφλοῦν ‘to spoil’; Latin tībia ‘shinbone; straight pipe, flute’, which is unlikely to be related to stī̆b(h)- ‘pole’ (see above p. 1015), as it has a stable s-.

Ref : WP. I 751 f., WH. II 680.

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PIET : 1125

2060. tu̯ō[u]- : tu̯əu- : tū-l-

English : ‘tube’

German : ‘Röhre’

αυρωτήρ ‘ein über das untere Lanzenende gestülptes, röhrenartiges Stück’, mit n-Formans σαυνίον ‘τὸ ἀνδρεῖον αἰδοῖον’ (‘Röhre’), in der Koine ‘Speer, Spieß’.

Material: Sanskrit tūṇa- m., tūṇī́ f. ‘quiver’, tūṇava- m. ‘flute’ (tūl-n-): Old Church Slavonic tulъ ‘quiver’; Greek σωλήν ‘tube, pipe, canal’; with rootstem tu̯əu-: σαυρος or σαυρα ‘tube at the lower end of the spear’, in σαυρωτήρ ‘a tubular piece covering the lower end of a spear’, with n-form σαυνίον ‘javelin, (figuratively) membrum virile, Samnites’ in Koine ‘spear, lance’.

Ref : WP. I 752, WH. II 688, Vasmer 3, 150, Mayrhofer 1, 518, J. Hubschmid, Bibl. Faculté de Philos. et Lettres de l’Univ. de Liége, Fasc. 129 (1953), 194.

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PIET : 1962

2061. u-1

English : expr. root

German : in Schallworten

Material : A. As an imitation of the owl's call:

Proto-Germanic *uwwōn in Swiss huwe, hue 'owl'; diminutive *uwwilōn in Old High German ūwila, Middle High German iuwel, iule, New High German Eule, Anglo-Saxon ȳl-twist 'bird trap' (with lockeule), alongside *uwwalōn in Old High German MN Ūl-, Middle Dutch New Dutch Anglo-Saxon ūle, New Dutch uil, English owl, Old Icelandic ugla; cf. New High German Uhu (Middle Dutch) and (with p-extension) Germanic ūf- in Old Icelandic ūfr, Anglo-Saxon ūf, Old Bavarian ūvo, Bavarian-Austrian auf.

Including Latvian ũpis 'eagle owl', ũpêt 'to cry (of owls and doves)', Lithuanian ùpas 'echo', Old Russian vyplь, Church Slavonic vyръ 'gull', Russian vyp m., vyръ f. 'bittern' (somewhat different Latvian ūbuôt 'to coo, of doves', ūbele 'turtledove'); compare Sanskrit uhű- 'crying' and Latin ululа 'owl' under ul-.

B. k-extension uk-, euk-: Old Irish uch 'woe!' and 'sigh', Middle Irish auch och, ach the same; perhaps Gothic auhjōn 'to make noise', auhjōdus 'noise, uproar' (áu, aú), Latvian aũka 'storm wind', Old Prussian aukis 'griffin', Lithuanian apúokas 'night owl', Latvian ūkšuot 'to shout', Serbian ukati, učati 'to call out', ùka 'cry'.

Ref : WP. I 187, WH. I 119, Trautmann 335, Vasmer 1, 226, 240, Kluge-Götze[16] 182, 881 f., Mühlenbach-Endzelin 4, 409.

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PIET : 2899

2062. u-2

See also : s. au-4 S. 73 f.

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PIET : 0

2063. ub-

English : ‘to drag, press’

German : ‘drängen, (nieder)drücken’

Material: Sanskrit ubjáti 'holds down, presses together', Avestan ubjyāite 'is pressed down (on the scale)'; Prussian-Lithuanian ũbyti 'to urge to haste'.

Ref : WP. I 193 f., Mayrhofer 1, 107.

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PIET : 3239

2064. ŭd-

English : ‘upwards; away’

German : ‘empor, hinauf’, sekundär auch ‘hinaus’

Comments: alongside ŭd-s (compare Latin ab : abs and similar).

Derivative: Comparative ud-tero-s, Superlative ud-temo-s.

Material: 1. Sanskrit úd-, út- 'up, out' as a prefix; Avestan us-, uz- (uds-) the same, Old Persian us- the same (ud- in ud-apatatā 'he leaned up, fell away' is likely uz-).

Greek ὐ- in ὗ-βρις (see also $g^{w}$er- 'heavy'), ὕστριξ 'porcupine', ὕσπληξ 'starting rope'.

Cypriot ὔ-χηρος ' surcharge, on costs ' (Attic 'τα ἐπίχειρα') and in this dialect generally replaced by ἐπί: adnominal with locative, e.g. ὐ-τύχα 'ἐπὶ τύχῃ'; a full form possibly in Cypriot εὐτρόσσεσθαι· ἐπιστρέφεσθαι. Πάφιοι and εὔχους · χώνη ('funnel') Σαλαμίνιοι Hesychius; (due to ὕστος, ὑστέρα see under udero- 'belly');

Latin ūs-que ‘constantly, continuously, (used with ab (“from”) or ad (“to”)) as far as, up to, right until, all the way’

Old Irish preverb uss-, oss- could also go back to ud-s-; see under upo;

Gothic ūt Adv. ‘out, out of’, Old High German ūz, New High German aus, Old Saxon Anglo-Saxon ūt are the same, West Germanic auch ‘also’ preposition in the ‘dative’ ablative (including Gothic ūta, Old Icelandic ūti, Anglo-Saxon ūte, Old High German ūze ‘outside, outdoors’; Gothic ūtana, Old High German ūzana, etc., New High German außen;

Old Icelandic ūtar, Anglo-Saxon ūter, Old Saxon ūtar, Old High German ūzar ‘outside’, partly as a preposition in the dative and accusative;

Old High German ūzero, ūzaro, Anglo-Saxon ūter-ra ‘the outer one’; fundamentally based on uds before voiced stops, Germanic uz- ‘out, out of, forth, away from’ in Gothic us (uz-; before r: ur-) as a prefix and preposition ‘from, out of’ (dative = ablative), likewise Old Icelandic ór as a preposition, as prefix ór-, or-, ør-, Anglo-Saxon or-, Old Saxon ur-, or- as a prefix, Old High German ur, ar, ir as a preposition ‘out of, from’ (retreating before ūz), ur-, ir-, ar-, er- as prefixes, New High German úr-, er- (e.g., Urlaub, erlauben); Middle Dutch (ūt)būten ‘to exchange, to plunder’ from bi-ūtian, cf. Old Icelandic ỹta ‘to offer’.

Lithuanian už- ‘up, upwards, to-’ as a prefix (likely to be distinguished in meaning from už as a preposition ‘behind, for’; see ĝhō p. 451 f.; Trautmann, Balto-Slavic Wb. 336 maintains the unity, also for the following forms), Latvian uz, ūz as a prefix and preposition ‘up’ (also includes Old Prussian unsei ‘up, on’);

Old Church Slavonic: vъz- (vъs-) as a prefix, vъz(ъ) as a preposition meaning ‘up to something’ (accusative);

2. Comparative Sanskrit úttara- ‘the higher, upper, later, posterior’ = Greek ὕστερος ‘the later’; Superlative Sanskrit uttamá- ‘highest, uppermost, best’, Avestan ustəma- ‘outermost, last’, Greek ὕστατος ‘last, latest’ (for ὕσταμος); from Sanskrit ucca- ‘high’ (ud-k$^{w}$e), uccā́, Avestan usča Adv. ‘above; upwards’ see Wackernagel-Debrunner II, 2, 545 f.

Ref : WP. I 189 f., WH. II 344, Schwyzer Gr. Gr. 2, 517 f., Vasmer 1, 214. 238 f., 242, Mayrhofer 1, 99, 101 f.

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PIET : 142

2065. udero-, u̯ēdero-

English : ‘belly’

German : ‘Bauch’, und gleichbedeutende Worte ähnlichen Anlautes

Material: 1. Sanskrit udára-m ‘belly, swelling of the body, the thick part of a thing, cavity, interior’, anūdara- ‘bellyless’, Avestan udara- the same; Greek ὅδερος · γαστήρ Hesychius (likely referring to ὕδερος due to the aspiration).

Latin uterus ‘lower abdomen, belly, especially womb, uterus’ (the t for d likely occurred simultaneously with the sound change from udris ‘tube’ to utris, uter); Old Prussian weders ‘belly, stomach’, Lithuanian vė́daras ‘guts of fish, intestines; sausage stomach’, Latvian vêders, vêdars ‘belly, stomach’;

related to the preposition ud might be Greek ὕστος · γαστήρ Hesychius (ud-sto-s ‘standing in front’) and ὑστέρα ‘womb, uterus’ (ud + comparative suffix tero-).

2. Latin venter, -tris ‘belly’ (may be u̯end-ri-).

3. Latin vē(n)sīca f. ‘the bladder’, Sanskrit vastí- m. ‘bladder, urinary bladder’ (u̯n̥d-ti-); vaniṣṭhú- ‘large intestine, or a body part near the omentum’; cf. Greek ἤνυστρον ‘reticulum’, Old High German wan(a)st, węnist ‘belly’, New High German Wanst also ‘leaf stomach’, ablaut Icelandic vinstr f. ‘leaf stomach’, Norwegian dialect vinstr f. ‘reticulum’ (u̯enistrō); cf. also Lidén KZ 61, 19 ff.

Note by Andi Zeneli:

Veshka ‘kidney’ a loanword from Latin vē(n)sīca f. ‘the bladder’

4. Germanic wanþa- in Middle Dutch ingewāt, ingewant, ingewende the same, Dutch ingewand; the -ge- in ingewāt is borrowed from Eingeweide, Dutch geweide (see p. 1122).

Ref : WP. I 190 f., WH. II 750 f., 846, Trautmann 343 f., Vasmer 1, 177, Liebert Nominalsuffix -ti- 196 f.

Pages : 1104-1105

PIET : 227

2066. ul-

English : ‘to howl’

German : Schallwz. ‘heulen’

Comments: often reduplicated ulul-

Material: Sanskrit úlūka- m. = Latin (gloss.) ulucus ‘owl, owl-like’;

Sanskrit ululí-, ulūlú- ‘howling, hooting’, Greek ὑλάω, ὑλακτέω ‘to howl’, Latin ululāre ‘to howl’, ulula f. ‘owl’, Lithuanian ulula bañgos ‘the waves howl’, ulūlóti, ulóti ‘to call out, to shout’, ulbúoti, ùlbauti ‘to call, to sing, to scream’;

Note by Andi Zeneli:

Albanian ulurij, ulërij ‘to howl, to scream’

but Old Irish ilach ‘cry’ (eluko-), Middle Irish also ulach the same, New Irish olchobhchán, ulchobhchán, ulgadán ‘owl’ likely related to el-, ol-.

Ref : WP. I 194, WH. II 813 f.; vgl. el-, ol- S. 306.

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PIET : 2758

2067. upér, upéri

English : ‘over, above’

German : ‘über, oberhalb’, Präp. und (außer im Ar.) Präverb; auch ‘über - hinaus’

Comments: related to upo see there.

Derivative: upero-s ‘the upper one.’

Material: 1. Sanskrit upári, Avestan upairi, Old Persian upariy ‘above, upwards, over (accusative); over (instrumental); above (genitive)’; Armenian likely i ver ‘upwards, above’ (probably from uper; also from case forms of upero-:) i veroy ‘above, over’, i veray ‘over it, on it’ (this as a preposition with the genitive ‘above, on’).

Greek ὑπέρ, prefix ‘above, beyond’ and preposition ‘up to, above, beyond (accusative); over’ also in the sense of Latin dē; ‘for protection, for the sake of (with genuine genitive; Arcadian with dative-locative)’; Latin Umbrian super (for s- see below upo) prefix ‘above, over’ and preposition ‘above, over, beyond (accusative); over’ (‘ablative’ = locative); Old Irish for-, for as a prefix ‘above, on’ and preposition ‘above, beyond (accusative); above on (‘dative’ = instrumental or locative)’, Welsh gor-, gwar-, Cornish gor-, Breton gour-, Gaulish uer-tragus ‘a type of swift-footed dogs’, personal name Ver-cingeto-rīx (the insular Celtic -o- following after fo-, British gwo-).

Celtic vertamo- ‘the highest’ in the folk name Vertamo-cori(ī), ablaut Welsh gwar-thaf ‘height’ (vortamos); Celtiberian ueramos ‘summus’ (uperemos);

Gothic ufar, Old Icelandic yfir (úperi); Old High German uber (upéri), with preserved i- in the inflected form Old High German ubari, ubiri as a prefix ‘above’ and preposition ‘above, over, beyond (accusative); over’ (‘dative’ = instrumental or locative).

2. Sanskrit úpara- ‘the lower, nearer’ = Avestan upara- ‘the upper’; Greek ὕπερος ‘mortar pestle’, ὑπέρᾱ ‘upper rope’ (ὑπερῴα ‘palate’, ὑπερῷϊον ‘upper chamber’ are unclear);

Latin super, superus ‘the upper’, Oscan supruis ‘superis’ (from which Latin suprā ‘above, over’, superior, suprēmus, Umbrian subra ‘supra’, supru Adv. ‘suprā’; Latin supernus ‘the upper’, Umbrian superne m. accusative ‘above’); Gothic ufarō Adv. ‘above, over’, Old High German obaro Adj. ‘the upper’, Anglo-Saxon yferra the same (uƀerizō; superlative yfemest see below upo).

Ref : WP. I 192, WH. II 613 ff., Schwyzer Gr. Gr. 2, 518 ff. Mayrhofer 1, 105 f.

Pages : 1105-1106

PIET : 3051

2068. upo, up, eup, (e)up-s-

English : ‘under, from under’, etc.

German : etwa ‘unten an etwas heran’

Comments: from the meaning ‘from below upwards’ the meaning ‘up, above’ is developed, which is partly evident here, especially in the related upér(i) (see there), as well as in the group ὑψῃλός, etc.; Indo-European upo is a prefix (e.g., Sanskrit úpa-i-, Greek ὕπ-ειμι, Latin sub-eō) and a preposition for various cases."

Material: 1. Sanskrit úpa as a prefix and preposition ‘to (accusative); at, near, to (locative); during, according to, with in the sense of accompaniment (instrumental),’ Avestan upa, Old Persian upā as a prefix and preposition ‘to, into, on (accusative); at, in (locative)’;

Greek ὑπό as a prefix and preposition ‘up to something below, under something (accusative); at the bottom, under (dative, essentially locative and sometimes perhaps instrumental); under; from the author in the passive (genitive of the area); from below, out from under (ablative);’

Latin sub (s- from [e]ks-, cf. Greek ἐξύπερθεν; -b from -p as in ab = Greek ἀπό), as a prefix and preposition ‘up to something below, under something’ (accusative; also temporally, e.g., sub noctem); at the bottom, under (‘ablative’, essentially locative), as in Oscan συπ μεδικιαι (partly perhaps instrumental, like Umbrian su maronato ‘under maronatu’), alongside subs- (like abs) in sustineō and similar forms, and in susque dēque ferō ‘I bear with equanimity’ (Gell.), also related to the group of ὕψι, Umbrian sub-, su-, Oscan συπ; Old Irish fo as a prefix and preposition ‘under’ (accusative, ‘dative’ = locative or partly perhaps instrumental), Old Welsh guo-, gu-, gua-, New Welsh go-, gwa-, Cornish go-, gu-, Breton gou- as a prefix and in the compound Gaulish vo- (Voretus and similar), ve- (Greek-Celtic-Latin parave-rēdus ‘extrapost horse’, from which New High German Pferd).

Perhaps Welsh gorau ‘best’ derives from uper-esu (= Greek ὑπέρ-ευ ‘very good’, L.-P. S. 186) or from uper-gousom (cf. p. 399) according to Binchy J. C. St. 1, 148 ff.; the o from Celtic vo-; related to Sanskrit upa-sthāna-m ‘service’, úpa-sti-, upa-stí- m. ‘subordinate, servant’; compare Middle Irish foss ‘servant’ (upo-sto-), Welsh Breton gwas, Cornish guas the same, Gaulish personal name Vasso-rīx, etc., Middle Latin vassus, vassallus, all related to the root stā- (p. 1005, 1008), as well as Old Irish foth ‘replacement, correspondence’ (fo + tā) but Middle Irish fothae ‘foundation, origin’ from fo + suide (p. 885).

Gothic uf (ub-uh) as a prefix ‘up, under’, preposition ‘under’ (accusative, ‘dative’ = locative and possibly partly instrumental); Old High German oba, Middle High German obe, ob ‘whether, above’ (upó), but Old Icelandic of ‘above, at, in’, Anglo-Saxon ufe- (úpo), Old High German ūf (ūfan) ‘up’ (for Old High German ū see below Old Church Slavonic vysokъ);

alongside with -pp- Old Saxon uppa, up, Anglo-Saxon uppe, up, Old Icelandic upp ‘up, upwards’ with a higher grade recurring only in Old Irish ōs, uas, Welsh uch, Gothic iwpa ‘above’, iup ‘to, upwards’; Hittite up-zi ‘goes up’ (from the sun).

2. Accessories: Sanskrit upamá- 'the highest, supreme, closest', Avestan upəma- the same, Anglo-Saxon ufemest (and yfemest) 'the highest, supreme'.

Latin summus (supmos) 'the highest' = Umbrian somo 'summum', compare also Greek ὕπατος 'the highest, first'. - Greek ὕπτιος 'leaning back, backwards' (according to Sittig from sup-ti- 'sleeping' - see above p. 1048 -, compare Kretschmer Gl. 22, 247), Latin supīnus 'lying on the back, bent backwards, moderately rising', Old Latin suppus (short form of supīnus) the same, suppō, -āre 'supīnāre, to lay on the back, to stretch out backwards', Umbrian sopam 'suppam'.

upes- in Gothic ubizwa f. 'ante-chamber', Old Icelandic ups f., upsi m. 'ante-chamber of a church', Anglo-Saxon efes, yfes 'gutter', Old High German obosa, obasa, obisa 'ante-chamber'.

ups- (compare above Latin subs-, susque) in Greek ὕψι Adv. 'high' (it seems to be ὕπ-σι as a Locative Pl., like Old Irish ōs, uas from oup-su), from which ὑψίτερος, ὑψίων 'higher', ὕψιστος 'the highest'; ὑψοῦ, ὑψόθι, -όσε the same, ὑψόθεν 'from on high', τὸ ὕψος 'height, summit', ὑψηλός 'high';

with the comparative Celtic ou (likely Indo-European eu, compare Gothic iupa): Old Irish ōs, ūas 'above, over' (oup-su) = Welsh uch, Cornish ugh, Breton uc’h the same, to which the Adj. Old Irish ūasal 'high', Welsh uchel (comparative uch, Superlative uchaf), Cornish huhel, Breton uc’hel 'high', Gaulish Οὔξελλον, -α, Uxello-dūnum (oupselo-), furthermore Old Irish ūall 'arrogance' (oupslā) and Old Irish ōchtar, ūachtar 'the upper'.

Welsh uthr 'fearful, astonishing' (oup-tro-, perhaps from oupstro-, or corresponding to eks : ektro- used in its place);

related to the Old Irish prefix uss-, oss- (uχs : ups), for example in Old Irish osnad 'sigh' (p. 38), Welsh uch-enaid, Breton huanad the same, where uχs has been

replaced by ouχs; the original uχs and ud-s-(see above under ud-) are otherwise phonetically indistinguishable; compare Thurneysen Greek 5, 526; Celtiberian placename Vxama, Gaulish Vxisama (: Welsh uchaf 'highest');

Proto Slavic ūpsa- 'high' is found in Old Church Slavonic vysokъ etc. 'high'.

Ref : WP. I 192 f., WH. II 612 ff., Schwyzer Gr. Gr. 2, 522 ff., Trautmann 335, Vasmer 1, 242, Mayrhofer 1, 105 f.

Pages : 1106-1107

PIET : 2918

2069. u̯ā-1, u̯ō-, u̯ə-

English : ‘to hit, wound’

German : ‘schlagen, verwunden’

Comments: also with t-formant

Material: Greek ἀάω ‘to harm, to injure’, in the middle voice ‘to act in delusion’; except for ἀᾶται, only aorist forms ἄασα, -άμην, contracted ἆσα, ἀάσθην; primary verb, aorist ἀϝᾰ́-σαι, thematic present ἀϝά-εται: ἀᾶται, also σκ-formation ἀάσκει • destroys, harms Hesychius; verbal nouns ἀϝᾰ́-τη: ἄτη ‘harm, guilt, delusion, atonement’, from which ἀτηρός ‘deluded’; Homeric ἀασί-φρων ‘damaged in mind’ (incorrectly ἀεσί-φρων);

with t-formant: Greek οὐτάω, οὐτάζω (οὔτα-μι, cf. 3rd singular aorist οὖτᾰ) ‘to wound’, ἄουτος, ἀνούτατος ‘unwounded’; ὠτειλή f., Aeolic ὠτέλλα f. ‘wound’ from oϝα-τ-ελι̯ᾱ, cf. γατάλαι (i.e. ϝα-), correctly γατειλαί Hesychius ‘wounds’, βωτάζειν • to strike Hesychius

Latvian vâts ‘wound’ = Lithuanian votìs ‘open sore’, diminutive votẽlis.

Ref : WP. I 211, Frisk 2, 178, 251, 291, H. Seiler Festschrift Debrunner 409 ff.;

See also : also the following: u̯en-.

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PIET : 0

2070. u̯en-

English : ‘to hit, wound’

German : ‘schlagen, verwunden’

Comments: (: u̯ā-, similar to $g^{w}$em- : $g^{w}$ā- 'go, come')

Material: Armenian vandem 'destroy'; Gothic wunds 'wounded', Old High German, New High German, Old Saxon, Anglo-Saxon wund, noun Old High German wunta, Anglo-Saxon wund, Old Icelandic und 'wound' (u̯n̥-tós, -tā́), Anglo-Saxon wenn 'swelling' (originally probably 'bump as a result of a blow'), English wen, Middle Dutch wene, Danish dialect vann, væne (Proto-Germanic wanja); Welsh ym-wan 'fight', Middle Welsh gweint 'I pierced', 3rd Sg. gwant; gwân ' puncture, pricking ', Cornish yth ym-wanas 'struck', gwane 'to pierce'.

Ref : WP. I 212.

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PIET : 0

2071. u̯ā-2

English : ‘apart’

German : ‘auseinander’, bes. ‘auseinander biegen, drehen’

Material: This root, which may have a number of extensions (see below), likely appears in Latin vārus 'bent apart, outwardly curved; bowlegged; opposite', vāricus 'spreading the feet apart', vāricō, -āre 'to spread the feet apart', vāra 'forked pole, fork, transverse wood'; whether this relates to varius 'varied, changing, different, colorful', variō, -āre 'to make diverse, to be colorful'; perhaps even in Sanskrit ūrú- m. 'thigh, hip'.

Ref : WP. I 212, WH. II 734 f., Mayrhofer 1, 116.

See also : Extensions of the root seem to exist, mostly with the meaning 'to be bent', in the roots u̯āt-, u̯əg-, u̯ek-, u̯ək-, u̯eng(h)-, u̯enk-.

Pages : 1108-1109

PIET : 0

2072. u̯āb-

English : ‘to call, cry, complain’

German : ‘rufen, schreien, wehklagen’

Material: Gothic wōpjan Swedish V. 'to cry, to call', Old Icelandic øpa Swedish V. 'to call, to cry, to lament', ōp 'call, cry, lament', Old High German wuoffen, Middle High German wüefen Swedish V. 'to lament, to moan'; Old High German wuofan (wiaf) the same (wuof 'lament cry'), Old Saxon wōpian (wiop) the same (wōp 'lament'), Anglo-Saxon wēpan (wēop) 'to weep' (wōp 'call, cry, weeping').

Old Church Slavonic vabljǫ, vabiti 'to summon, to entice', Latvian (from Slavic) vābīti, Lithuanian võbyti 'to summon to court'.

Ref : WP. I 217, WH. II 726, 733 f., Trautmann 336 f., Vasmer 1, 161;

See also : weiter zu u̯ap-.

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PIET : 1384

2073. u̯adh-

English : ‘pledge’

German : ‘Pfand, Pfand einlösen’

Material: Latin vas, vadis 'guarantor', vadimōnium 'guarantee', praes -dis, older prae-vides 'guarantor'; Gothic wadi n. 'pledge, earnest money' (wadjabōkōs 'bond', gawadjōn 'to pledge'), Old Icelandic veð n. 'pledge, entrusted property', Old Frisian wed 'contract, promise, guarantee, security', Anglo-Saxon wedd 'pledge, contract'.

Old Saxon weddi 'pledge', Old High German wętti, węti 'pledge contract, legal obligation, pledge', Middle High German also 'stake in a wager, compensation', New High German Wette; Old Icelandic veðja 'to put at stake, to wager, to file an appeal under the provision of a guarantee', Anglo-Saxon weddian 'to make a contract, to promise, to marry' (weres weddian 'to betroth oneself to a man', English wed 'to marry'), Middle High German wetten 'to give a pledge, to pay a fine, to wager', New High German wetten.

Lithuanian vãdas 'pledge, guarantor', vadúoti (Latvian vaduôt) 'to redeem something pledged', už-vadúoti 'to stand up for someone'.

Ref : WP. I 216 f., WH. II 735 f.

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PIET : 1185

2074. u̯ādh-, u̯ədh-

English : ‘to go, march’

German : ‘gehen, schreiten’

Derivative: u̯adhom 'ford'

Material: Armenian gam 'I come'; Latin vādō, -ere 'I go, I stride', vadum 'shallow place in water, ford' (from which Albanian va, Gen. vau is derived), vādō, -āre 'to pass over at a ford, to wade through';

Old Icelandic Aor. Präs. vaða st. Vb. 'to go, to press forward, to wade (through)', Anglo-Saxon wadan, Old Frisian wada, Middle Dutch waden; Old High German watan, Middle High German waten; related to the Germanic root waða- 'ford'; Old Icelandic váð n., Anglo-Saxon wæd n. 'water, lake', gewæd 'ford', Middle Dutch wat 'shallow place', Old High German wat 'ford', Old Icelandic váðill 'ford', compare New High German Placename Salzwedel.

Note by Andi Zeneli:

Latin singular vadum plural vada ‘ford’ Descendants

Asturian: vau

Catalan: gual

Friulian: vât, vâd

Italian: guado

Occitan: ga

Old Galician-Portuguese: vao

Galician: vao

Portuguese: vau

Romanian: vad

Sardinian: badu, bau, vadu

Sicilian: vadu

Spanish: vado

Albanian: definite vau, indefinite vaa

Note by Andi Zeneli:

Albanian definitie ending -u : Latin -us, -um, Albanian definitie ending -i : Latin plural -ī

Latin vadum ‘ford, shoal’: Albanian vau ‘ford, shoal’, Latin amicus ‘male friend’ : Albanian miku ‘good friend’, Latin medicus ‘doctor’ : Albanian mjeku ‘doctor’, Latin socius ‘companion, comrade’: Albanian shoku ‘friend’

Latin singular caballus plural caballī ‘horse’ : Albanian singular kali ‘horse’ also Albanian vā, vatë : Latin plural vada ‘fords’.

The derivative of Buzuku vā, vaa from plural Latin vada ‘fords’, Bogdani vatë, vata ‘fords’, Bardhi Latin portus : Albanian Vaa ‘harbor, port’ has been singularized to Albanian va ‘ford’.

This discovery about Albanian vā, vatë : Latin plural vada ‘fords’has been recorded for the first time in Oslo 1957 by Ioan Şiadbei.

Landmark discovery:

Latin palus ‘pale, stake’ : pālāris ‘Of or pertaining to pales or stakes, Consisting or involving pales or stakes, Involving wooden swords’ : Greek παλάριος

Illyrian tribe Pālārī, Palarii, hellenized by Appianus, of Alexandria to Παλάριοι

Ref : WP. I 217, WH. II 723 f.

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PIET : 0

2075. u̯ăg-1

English : ‘cover; sheath’

German : ‘Hohldeckel, Scheide; schützend überdecken, überstülpen’

Material: vāgīna f. 'sheath, especially of a sword'; Baltic u̯āžį̄ō 'sleeve' in Lithuanian vóžiu, vóžti 'to cover something hollow with something, to sleeve', Latvian vāžu, vāst 'to place a lid, to sleeve';

On the other hand, Latin vāgīna (compare New High German Scheide from scheiden) could also belong to a root u̯ăg- 'to split, to break', which Frisk (p. 13) connects to Greek ἄγνυμι 'to break', with reduplication and ablaut ἰωγή (: ϝι-ϝωγ-ή) meaning 'protection against the wind,' if originally referring to 'the breaking of the wind,' along with ἀγμός m. 'fracture, steep slope' and the Tocharian wāk- 'to split', causative 'to separate, to distinguish', wākäm n. 'specialty, advantage.'

Ref : WP. I 214, WH. II 725, Frisk 13, Trautmann 343.

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PIET : 1379

2076. u̯ăg-2

English : ‘to cry’

German : ‘schreien’

Comments: perhaps from a sound root u̯ă̆-

Material: Sanskrit vagnu- m. 'sound, cry', Vedic vagvaná- 'noisy', vagvanú- m. 'uproar'; Latin vāgiō, -īre 'to shout, to wail', vāgor, -ōris m. 'echo' (with the ā lengthened, deriving from an i-stem u̯āgi-s); Lithuanian vógrauti 'to whimper, to cry'.

Ref : WP. I 214 f., WH. II 725 f.;

See also : dazu gehört das folgende: u̯ăgh-, suăgh-

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PIET : 0

2077. u̯ăgh-, suăgh-

English : ‘to cry, sound’

German : ‘schreien, schallen’

Material: Greek ἠχή, Doric ἆχά: f. 'sound, noise', ἠχώ, -οῦς f. 'sound, tone, echo', ἦχος (archaic ϝᾶχος) m. of the same meaning, ἠχέω 'to sound, to resonate', ἠχέτα, ἠχέτης 'bright sounding', δυσ-ηχής 'unpleasant sounding', ablaut ἀμφιαχυῖα 'shouting all around', ἰαχή (ϝιϝαχᾱ̆), ἰακχή f. 'shouting', ἰάχω (ϝιϝάχω), ἰαχέω 'to shout', αὐίαχος 'shouting together' (ἀϝιϝαχος).

Perhaps with a movable s- connected here:

Gothic ga-swōgjan, swōgatjan 'to sigh', Old Icelandic sōgr m. 'noise' (swōgi-), Anglo-Saxon swōgan 'to sound, to whiz, to roar', swēg, swæg m. 'noise, sound', Old Saxon swōgan 'to rustle', Dutch zwoegen 'to groan'; deeply rooted, likely Old Icelandic svagla 'to splash', arn-sūgr 'the rustling of the eagle's flight.'

Lithuanian svagéti 'to sound', Latvian svadzēt 'to rattle';

for Icelandic sukka 'to make noise', alongside svakke, comparisons can be made with the Norwegian dialect søykia 'to bark' and Lithuanian saugti 'to sing strangely', Old Lithuanian sugti 'to howl, to whimper'.

Latvian sudzēt 'to complain', sūkstitiēs 'to sigh' (with k-forms like Lithuanian saukiù influenced by kaũkti 'to howl', šaũkti 'to shout') might be related to the Indo-European root s(e)ug-; Gothic swēgnjan 'to rejoice' could have originated as an onomatopoeic sound word based on the Germanic swōg-, swag-; the -kk- in Old Icelandic sukka serves as an intensifier.

Ref : WP. I 214 f., WH. II 725 f.

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PIET : 1381

2078. u̯ai

English : ‘woe!’

German : Interjektion ‘wehe!’

Derivative: u̯ai-lo-s 'wolf'

Material: Avestan vayōi, avōi, āvōya 'woe!' (voya- 'war cry'): Armenian vay 'woe, misfortune' (v- instead of g- from Indo-European u̯- due to concurrent neologism); similar to Greek ὀά (like Latin vah!) and since Alexandrian times οὐά, οὐᾶ, οὐαί, New Greek βάϊ (neologisms); Albanian vaj 'sorrow, lamentation.'

Latin vae; Middle Irish fāe, Welsh gwae 'woe!'; possibly related to the Latvian vaĩdi with a d(h)-suffix, likely linked to Middle Irish fāed, fōid 'cry, sound', Welsh gwaedd 'clamor, outcry';

related here as 'howler': Armenian gail, Gaulish u̯ai-lo-s in proper names Vailo, Vailico, Brittonic Gen. Vailathi, Old Irish Faílán, Middle Irish fáel, fáel-chú 'wolf' = Welsh gweil-gi 'ocean.'

Gothic wai, Old Icelandic vei, væ, Old High German and Old Saxon wē; Anglo-Saxon wā 'woe!'; Gothic wai-nei 'if only!' (literally 'woe that not!') appears in compounds describing a negative or faulty state, e.g., Gothic wajamērjan 'to slander', waidēdja 'evildoer', Old Icelandic veill 'loose, weak' (wai-haila-), vǣla, vāla, vēla, veila 'to lament'; Anglo-Saxon wǣlan 'to torment' ('to make ill', derived from wā-hāl = Old Icelandic veill); Old High German wēwo, wēwa 'woe, pain, sorrow.'

Old Saxon wē, Gen. wēwes, Anglo-Saxon wāwa, wēa, Old Icelandic vǣ, vē, and Finnish (Lw) vaiva 'affliction, misery'; Old High German weinōn 'to weep', Anglo-Saxon wānian, Old Icelandic veina 'to lament', from which Gothic wainags 'miserable, unhappy' likely derives as 'lamentable'; Old High German wēnag 'miserable, unhappy', Middle High German also 'weak, small, little', leading to New High German wenig.

Latvian vaĩ 'woe, oh', vaijāt 'to express woe', waĩdêt 'to lament, to moan', vaĩdi plural 'lamentation, woe, distress' (see above); Serbian vâj 'woe!' is a neologism.

Ref : WP. I 212 f., WH. II 724, Trautmann 338.

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PIET : 1182

2079. u̯ăi-, u̯ī-

English : ‘weak, miserable’

German : ‘schwach, elend’

Material: Sanskrit vā́yati, vāyatē 'becomes weak, exhausted'; abhi-vāta- 'sick' (vāta- 'dry, withered'); vāyá- 'tired'.

Welsh gwael 'poor, low' (u̯ai-lo-); Old Welsh guoilaut, Welsh gwaelod, etc. 'bottom sediment';

Anglo-Saxon wīl 'distress, trouble', Old Icelandic vīl of the same meaning;

Lithuanian vójąs participle 'suffering', Latvian vâjš, f. vâja 'thin, weak, sick, miserable', vâjums 'weakness, illness.'

Ref : WP. I 213 f., WH. II 789 f., Loth RC. 39, 417.

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PIET : 0

2080. u̯ăkā

English : ‘cow’

German : ‘Kuh’

Material: Sanskrit vaśā́ 'cow (that is neither pregnant nor nursing a calf)', vāśitā 'milking cow; any female animal in heat'; Latin vacca 'cow'; Latin -cc- would be understood as consonant lengthening in animal names.

Ref : WP. I 214, WH. II 722.

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PIET : 1183

2081. u̯al-, u̯al-d(h)-

English : ‘to be strong’

German : ‘stark sein’

Material: Latin valeō, -ēre 'to be strong, to be able; to be valid, to have power', Oscan ϝαλε 'valens' or 'vale', Paelignian Ualesies = Latin Valerius; also related is Latin volēmum (volaemum) pirum 'a type of large pear', from Oscan ualaemom, valaimas 'optimus', with unclear -aimo-, possibly a superlative form from valai̯o- or a derivation from Oscan maimo 'maximus'.

Old Irish fal-n-, fol-n- 'to rule' with an originally present-forming -n-; Old Irish flaith f. (u̯lati-) 'dominion, prince' = Welsh gwlad, Old Cornish gulat, Middle Cornish gulas, Middle Breton gloat 'land', New Breton glat 'wealth'; Old Irish flaithem 'ruler' (u̯lati̯omos), Middle Welsh guletic, New Welsh gwledig (the same), Gaulish Vlatos (the same); British Cuno-vali Genitive to Cuno-valos 'strong as a wolf', Middle Welsh Cynwal, Old Irish Conall (the same); Welsh gwaladr 'ruler' (valatros), with metathesis Old Welsh gualart in the personal name Cat-gualart, Old Breton Cat-uualart.

A dental extension is common in Germanic (Pre-Germanic t) and Baltic-Slavic (d or dh): Gothic waldan, Old Icelandic valda (u̯ulþōm), Swedish present also valla (valþan), past also valt (vevald), Old High German waltan, etc., 'to rule, to govern, to cause'; Old Icelandic vald n. 'power, force, dominion', Old Saxon giwald f. 'power, dominion', Old Frisian wald, Anglo-Saxon geweald (the same), Old High German giwalt (the same); Old Icelandic einvaldi 'sole ruler', Old Saxon alowaldo, Old High German al(e)walto, etc.

Lithuanian veldė́ti 'to rule, to possess', paveldė́ti 'to inherit': Old Prussian weldīsnan Accusative 'heir, inheritance', weldūnai m. Pl. 'heirs'; Iterative Lithuanian valdýti 'to govern', Latvian vàldît 'to rule', Lithuanian valdõnas (Latvian valduons, vàldiniêks) 'ruler', Old Prussian wāldnikans Accusative Pl. 'kings'; Lithuanian valsčius 'district', Latvian vàlsts 'realm, state, community'; ablautend Lithuanian pavildęs 'governed'.

Old Church Slavonic vladǫ, vlasti 'to rule', Old Russian Present Participle vołodyj 'he who rules', Czech vladu vlasti 'to rule', etc.; Old Church Slavonic vlastь f. 'dominion', Slovenian vlâst 'land ownership, possession', etc.;

Tocharian B walo, A wäl, Oblique lānt, lānte 'king' (u̯lə-nt), Tocharian A wälts, B jältse 'thousand'.

Note by Andi Zeneli:

Lepontic language in Illyria.

OIr. Folloman, Gaul. °uellaunos, Brit.

°uallaun- ‘ruler’ : PC ue/allamnos

uelHmnos

Messapic vallana ‘ruler, lord’ by Andi Zeneli

Ref : WP. I 219, WH. II 727 f., Trautmann 340 f., Vasmer 1, 209, 219, 222.

Pages : 1111-1112

PIET : 1386

2082. u̯anḱ-

English : ‘beam’

German : ‘Balken’

Material: Sanskrit váṁśya- 'crossbeam': Middle Irish fēice 'ridgepole, rooftree, summit'; compare Sanskrit vaṁśá- 'tube', a-vaṁśá- 'without a beam'.

Ref : WP. I 218, WH. II 722 f.

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PIET : 0

2083. u̯ap-1

English : ‘to chatter’

German : ‘schwatzen, plappern’

Material: Old English wæflian, Icelandic vafla, Norwegian dialect vavla, vabla, Bavarian wabeln; Lithuanian vapù-, -éti 'to chatter, to babble'.

Ref : WP. I 217, Johannesson 104, WH. II 733.

See also : Vgl. das folgende: u̯ap-2, ŭp-

Page : 1112

PIET : 0

2084. u̯ap-2, ŭp-

English : ‘to call, cry’

German : ‘rufen, schreien’

Material: Avestan ufyeimi 'I invoke'; Old Church Slavonic vъpiti 'to call', Czech úpěti 'to lament', ablauting Church Slavonic vyplъ and vypъ m. 'larus', Russian vyp m. and vypъ f. 'bittern'.

Perhaps related is Latin vāpulāre 'to receive a beating', possibly originally 'to raise a cry of pain'; Greek ἠπύω, Doric ἀπύω 'to call, to shout' could only belong here if the initial ϝ had been lost through dissimilation against the following labial.

Ref : WP. I 217, WH. II 733 f., Trautmann 335, Vasmer 1, 226, 240;

See also : vgl. u-1 in Schallworten.

Pages : 1112-1113

PIET : 0

2085. u̯āsto-s

See also : s. Above p. 346; in addition, according to Lloyd Jones (Ét. Celt. 7, 234), Middle Welsh gwaws 'terrible'.

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PIET : 0

2086. u̯āt-1, besser u̯ōt-

English : ‘spiritually excited’

German : ‘geistig angeregt sein’

Material: Latin vātēs, -is (likely a Celtic loanword) 'soothsayer, seer', Gaulish οὐάτεις N. Pl. the same, Old Irish fāith 'seer, prophet', Middle Irish fāth (u̯ātu-) 'prophecy, cause' = Welsh gwawd 'poem'; Gothic wōds 'possessed', Old Icelandic ōðr, Anglo-Saxon wōd the same (wōda-), Old High German wuot 'insanity'.

Old Icelandic ōsa 'to rage, to drive mad', Anglo-Saxon wēdan, Old High German wuoten, older wōdian 'to rage, to be furious, to be insane'; Old High German wuot (Gen. wuoti), Middle High German wuot 'intense emotional state, rage'; along with Old Icelandic Ōðinn, Old Saxon Anglo-Saxon Wōden, Old High German Wuotan; Germanic wōþa- is indicated by Old Icelandic ōðr m. 'poetry', Anglo-Saxon wōþ 'song, sound, voice, poem'.

Thieme (Asiatica, Festschrift Weller 656 ff.) interprets Sanskrit api-vat- as originally meaning 'to blow upon, to inspire' (differently above p. 346), and relates it to our kinship, which could then be understood as an extension of au̯ē- 'to blow' (above p. 81 ff.).

Ref : WP. I 216, WH. II 737 f.

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PIET : 1184

2087. u̯āt-2

English : ‘to bend, curve’

German : ‘krümmen, biegen’

Material: Latin vatāx, -ācis ‘having crooked or distorted feet’, vatius ‘curved inwards, crooked’, vatia ‘one with crooked legs’, vascus (vat-scos) ‘across, oblique’; Germanic waþwan- ‘curvature, bend’, then with a narrower meaning ‘calf, knee bend’: Old Icelandic vǫðvi m. ‘muscles, especially thick muscles on arms and legs’, afl-vǫðvi ‘biceps’, Norwegian vodve ‘thick muscles on arm and leg’, etc., Old High German wado m. ‘sura, suffrago’, Middle High German wade

‘calf’, Old Saxon uuathan ‘suras’, Middle Low German wade ‘calf’, Middle Dutch wade f. ‘knee bend, knee pit’;

Connection with Latin vārus ‘bent apart, outwardly going, bowlegged’, etc. (cf. Root word u̯ā-) is likely.

Ref : WP. I 216, WH. II 736 f.

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PIET : 1382

2088. u̯azdh- (besser u̯ozdh-)

English : ‘long, wide’

German : ‘weit, lang’

Material: Latin vastus ‘vast, immensely large, shapeless’; Old Irish fot, Dat. fut ‘length’, fotae ‘long’, New Irish fad, fada, Manx foddey.

Ref : WP. I 220, WH. II 737; Szemerényi Archive. Linguist. 4, 48 f., where he likely discusses the Latin transformation from zdh to st.

Pages : 1113-1114

PIET : 1187

2089. u̯ĕ̆-1

English : ‘we’

German : ‘wir’ (Dual)

Grammar : u̯ei- (Plural)

Material: Nom. 1. Dual Sanskrit vā́m (= vā-am, Indo-European -om), Avestan vā, Gothic wit, Old Icelandic vit, Anglo-Saxon wit, Old Church Slavonic vě, Lithuanian vè-du (u̯e-du̯ō) ‘we both’;

Nom. 1. Pl. Sanskrit vay-ám, Avestan vaēm (Indo-European -om), Gothic weis, Old High German wir, Old Icelandic vēr, Anglo-Saxon wē̆, Hittite u̯ēs (u̯ei̯-es), Tocharian B wes, A was ‘we’.

Ref : WP. I 220, Trautmann 344, Vasmer 1, 175 f., Liebert, Indo-European Personalpron. 102 ff.

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PIET : 3055

2090. u̯e-2, u̯edh-

German : ‘flechten’

See also : s. oben S. 75 f. (au̯-).

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PIET : 0

2091. u̯ē-3, u̯ə-

German : ‘blasen, wehen’

See also : s. oben S. 82 ff. (au̯e-); ebenda u̯ē-lo-, u̯e-s-, u̯et- the same

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PIET : 0

2092. u̯e-4, u̯o-, u̯es-

German : ‘herab’

See also : s. oben S. 73 (au-).

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PIET : 0

2093. u̯e-5, u̯o-

German : ‘jener’

See also : s. oben S. 75 (au-).

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PIET : 0

2094. u̯ebh-1

English : ‘to weave, plait’

German : ‘weben, flechten, knüpfen’

Material: Sanskrit ubhnā́ti, umbháti, unábdhi ‘binds together’, with ápa- and prá- ‘binds’, ū́rṇā-vábhi- m. ‘spider’ (literally ‘wool weaver’); younger -vābhi- derived from vā- ‘to weave’ (Indo-European u̯ē-, see p. 75); Avestan ubdaēna- ‘made of woven material’ (from an ubda- ‘woven’, Indo-European ubh-tó-); New Persian bāfad ‘he weaves’.

Greek ὑφή ‘the weaving’, ὑφόωσι (hē 105), otherwise ὑφαίνω ‘I weave’, ὕφος n. ‘the weaving’ (vocalized from ϝέφος);

Albanian venj ‘I weave’ (u̯ebhnḭ̄).

Old High German weban ‘to weave, braid, spin’, Anglo-Saxon wefan ‘to weave, braid, tie’, Old Icelandic vefa ‘to weave, braid, entwine’ (participle ofinn), vefja (u̯obheḭ̄) ‘to wrap, envelop’ = Anglo-Saxon webbian ‘to weave’; Old Icelandic veptr, Anglo-Saxon weft, wift, wefta ‘weft thread’, Middle High German wift ‘fine thread, fabric; honeycomb’.

Old Icelandic vaf ‘swaddle’, vafi ‘tangle, disorder’; Old High German waba, wabo ‘honeycomb’; Old Icelandic vefr (waƀja-) ‘fabric, lift, woven material’ = Anglo-Saxon webb, Old Saxon webbi, Old High German weppi (the same); Old High German wuppi ‘fabric’; Swedish öu (Old Icelandic yfr) ‘weft’;

ē- grade Old Icelandic kongurvāfa, Anglo-Saxon gangelwæfre ‘spider’;

Tocharian B wāp- ‘to weave’, wapātsa ‘weaver’, wpelme ‘fabric’.

Ref : WP. I 257, Mayrhofer 1, 107;

See also : gehört zu au-5 ‘weben’ S. 75; dazu u̯obhsā ‘Wespe’.

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PIET : 1422

2095. u̯ebh-2

English : ‘to wander, roam, swarm’

German : ‘sich hin und her bewegen, wabern, wimmeln’

Material: Middle High German weben ‘to move, swing’, weberen ‘to tumble about’, webelen ‘to sway’, New High German East Prussian wibbeln; Middle High German waben, waberen, wabelen ‘to be in unsteady motion’, wappen ‘to sway back and forth’.

New High German (New Dutch) wabbelig ‘wobbly, e.g., of gelatinous substances’, Anglo-Saxon wafian (especially with hands) ‘to move’, Middle English waveren, English waver ‘to sway, totter’, Old Icelandic vafla ‘to wobble’, vafra ‘to move unsteadily back and forth, to flutter’ (vafrlog ‘wobbling flame’), vefjast (the same).

Old Icelandic vāfa ‘to hover, dangle’, Anglo-Saxon wæfre ‘unsteady, flickering’;

Lithuanian vebžd-ù, -éti ‘to swarm, become entangled, move about in confusion’.

Additionally, Old High German wibil m. ‘beetle, grain worm’; Old Saxon wivil, Middle Dutch wevel, the same; Anglo-Saxon wifel ‘grain worm’; Old Icelandic vifill in torðyfill ‘dung beetle’; Anglo-Saxon wibba ‘rhinoceros beetle’; Lithuanian vãbalas ‘beetle’, vabuolas the same; Žemaitian vabolẽ ‘dung beetle’; Latvian vabuolis ‘beetle’ (alongside East Lithuanian dialect vóbuolas ‘beetle’, Žemaitian vam̃bolė, Latvian vambale, vambuole ‘dung beetle’).

Ref : WP. I 257 f., WH. II 733, Trautmann 336, Vasmer 1, 176;

See also : hierzu: u̯ed-

Pages : 1114-1115

PIET : 1210

2096. u̯ed-

See also : s. u̯edh-2

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PIET : 0

2097. u̯edh-1

English : ‘to push, hit’

German : ‘stoßen, schlagen’

Derivative: u̯edh-ri-s ‘cut off’

Material: Sanskrit vadhati, ávadhīt ‘to strike, thrust, destroy’, causative vadhayati, vadhá- m. ‘killing, instrument of murder (especially Indra's missile); blow, destruction’ = Avestan vada- m. ‘wedge for splitting wood’, Sanskrit vádhar- n. ‘instrument of murder (especially Indra's missile)’ = Avestan vadar- n. ‘weapon (for striking)’, vádhram ‘leather strap’, Sanskrit vadhasná- m. the same, Avestan vādāya- ‘to push back’ (a lengthened grade like Greek ὠθέω).

Greek ἔθει· φθείρει. ἐρεθίζει Hesychius, Homeric ἔθων ‘pushing, disturbing’, ἔθειρα ‘mane, top hair’; ὠθέω ‘to push’ (: Avestan vādāya-), ὦσις ‘thrust’, ἔνοσις ‘shaking’ (en-u̯odh-tis); also found in ἐνοσίχθων, ἐννοσίγαιος, εἰνοσίφυλλος (ἐνν-, ἐιν- metrical lengthening).

Sanskrit vádhri- ‘cut off’ (‘with crushed testicles’) = Greek ἐθρίς · τομίας, κριός (Hesychius); secondary forms ἴθρις, ἄθρις.

Lithuanian vedegà ‘a type of axe’, Latvian vedga ‘heavy axe, pry bar’, Old Prussian wedigo ‘carpenter's axe’, Old Irish fodb ‘loot, spoils of war’ (u̯odh-u̯o-); it

can also be interpreted as Avestan vaδaɣan- ‘proper name of an adversarial prince’ as ‘axe, striker’.

An sk-present seems to appear in Irish fãisc- ‘to press’, Middle Welsh gwascu, Breton gwaska ‘to press’ (certainly the ablaut ō : o).

Ref : WP. I 254 f., Frisk 446 f., 449 f.

Page : 1115

PIET : 2834

2098. u̯edh-2, vor Nasalen u̯ed-

English : ‘to lead’

German : ‘führen; heimführen, heiraten (vom Manne)’

Material: Sanskrit vadhū́- f. 'bride, young woman', Avestan vaδū- the same, vāδayeiti (Causative) 'leads, pulls', with upa- 'to give a woman in marriage', with us- '(to abduct, to steal) women', vaδrya- 'marriageable (of girls)';

Old Irish fedid 'leads, goes, carries, brings', Middle Welsh go-di-wawð 'overtook', Old Irish to-fed-, to-dī-fed- 'to lead', Welsh arweddu 'to lead, bring', Verbal noun Middle Welsh arwein (are-u̯ed-no-), cyweddu 'to lead, bring somewhere', Verbal noun cywain (kom-u̯ed-no-), Welsh dy-weddïo 'to marry', Cornish d-om-ethy the same, Middle Breton d-im-iziff, New Breton dimizi 'to marry, to get engaged';

Lithuanian vedù, vèsti 'to lead, to guide; to marry (from the man)', Latvian vedu the same, the past stem u̯edē- in Old Prussian weddē, Lithuanian vẽdė, Latvian dialect vede and Old Church Slavonic vedě-aše; Lithuanian vėdỹs 'suitor', vedẽklis 'marriageable young man', nau-vedà, -vedỹs 'groom' ('newly leading home'), Latvian vedekle 'daughter-in-law', vedama 'bride';

Old Church Slavonic vedǫ, vesti 'to lead', rarely 'to marry', Iterative voditi, (but Old Church Slavonic nevěsta 'bride' rather means 'the unknown' than 'the yet-to-be-led-home', Vasmer 2, 206);

Iterative Lithuanian vadžióti and vadýti, Latvian vadît 'to lead', and vadât 'to lead back and forth'; regarding Lithuanian vadúoti, Latvian vaduôt 'to release, to buy off'; see above p. 1109; Old Church Slavonic voždǫ, voditi 'to lead', Old Russian voditi ženu 'to lead a woman home.'

Moreover, u̯ed-mno-, the term for the bride price:

Greek ἕδνον (for ϝέδνον with Spiritus asper according to ϝhᾱδύς 'pleasant'), Homeric plural ἔεδνα 'bride price'; but also 'dowry of the parents', ἐδνόω, Homeric ἐεδνόω 'to provide with a dowry, to marry off', Homeric ἐεδνώτης 'the father of the bride (providing the daughter with a dowry)', ἀν-άεδνος 'undowered by the groom' (ἀ[ϝ]εδνος and ἔ[ϝ]εδνον with α and ε as proposal vowels);

Anglo-Saxon weotuma, wituma, wetma m. 'bride price', Old Frisian wetma, witma the same, Burgundian wittemo, Old High German widomo, widemo 'dowry', Middle High German wideme, widem, New High German Wittum (including Old High German widimen, Middle High German widemen, widmen 'to provide with a dowry', New High German widmen);

Greek Slavic -no- perhaps derived from -mno- and comparable to the Germanic -men stem; it is uncertain whether Old Church Slavonic věno 'dowry, payment for the bride' comes from u̯edno-, compare also u̯esno-;

uncertain Albanian vigjë 'gift for a wedding, for the birth of children, when building a house' (u̯ed(h)-l-).

Ref : WP. I 255 f., Trautmann 344, Vasmer 1, 177, 182, 212, Frisk 442 f.

Pages : 1115-1116

PIET : 1209

2099. u̯edh-3

English : ‘to bind, attach’

German : ‘knüpfen, binden’

Material: Sanskrit vĭ-vadhá- m. 'shoulder yoke for carrying loads, carrying beam, provisions'; vadhra- m. n. 'leather strap';

Greek ἐθμοί · πολλοί. δεσμοί. πλόκαμοί (Hesychius);

Old Irish fedan f. 'harness, equipment', fedil 'yoke' (coibdil 'association', coibdelach 'blood relative'), air-com-fed- 'to damage', Middle Welsh ar-gy-wedu, Old Breton ar-co-gued the same; Welsh gwedd 'yoke'; arwest f. 'strap, band';

Gothic gawidan 'to bind' (gawiss 'connection'), Old High German wetan 'to bind, to yoke, to connect'; perhaps deeply rooted in Swedish dialect ydd 'yoke rope, reins' from udhetā.

Hittite u̯eda-, u̯ete- 'to build' (from houses woven from rods).

Ref : WP. I 256, Pedersen Hittite 118;

See also : dazu u̯endh-1 S. 1148.

Pages : 1116-1117

PIET : 1421

2100. u̯eg-

English : ‘to weave, bind’

German : ‘weben, knüpfen; Gewebe, Gespinst’

Material: Sanskrit vāgurā́ 'snare, net for catching game, thread'; Latin vēlum 'sail, covering, cloth, curtain' (from which comes vēlāre 'to cover'), diminutive vēxillum 'flag, banner'; Old Irish figim 'I weave', fige 'weaving', Old Breton gueig 'weaver', New Breton gwea the same, Old Welsh gueetic 'textile', New Welsh gweu 'to weave, to knot', gwe (u̯ego-) 'fabric', Old Cornish guiat glossed as 'tela', New Cornish gwia 'to weave'; Middle Irish indech, Welsh anwe 'fabric'; Gaulish veadia (vegiadia) 'spindle' (J. Loth RC. 38, 86);

Anglo-Saxon wice 'wick', New High German Bavarian wichengarn 'cotton for wicks', Norwegian vik f. 'wick or tuft of yarn' (these and other i-forms influenced

by u̯eik-, u̯eig- 'to bend, to wind' see below p. 1130, Persson Beitr. 323a 3); Middle High German wiht 'wick';

Anglo-Saxon wecca 'wick', Old New Dutch wekko, Middle Dutch wecke 'wick, wick', Middle High German wicke 'wick, yarn', New High German dialect wicke 'the flax wrapped around the spindle', Old High German wickilī(n) 'wrap for spinning', New High German Wickel 'as much as is wrapped around the distaff each time for spinning'.

Middle High German New High German wickeln; ō-stem Anglo-Saxon wōcig 'loop, noose' (corresponding in ablaut and meaning exactly to Sanskrit vāgurā́).

Norwegian dialect ōke 'twisted mass, e.g., of thread' (noted by Torp as 'connection' to ok = iugum, but likely with initial lengthening from [w]ōkan-); weak-stem (u̯eg- or ug- with the adoption of w- from the strong forms) Middle Dutch wocke, wocken 'spinning wheel; flax or wool on the distaff,' Old Saxon wocco 'cicindela (wick, thread)'; based on reduplicative u̯e-u̯g- are probably Anglo-Saxon wēoce, Middle Dutch wēke, weike, Old High German wiocha 'twisted yarn, wick,' New High German dialect Wieche.

Ref : WP. I 247 f., WH. II 745 f.;

See also : hierher u̯okso- ‘Wachs’.

Page : 1117

PIET : 1416

2101. u̯eĝ-

English : ‘fresh, strong’

German : ‘frisch, stark sein’

Grammar : Zustandsverb u̯eĝē-

Derivative: u̯oĝ-ro-s ‘kräftig’

Material: Sanskrit vāja- m. ‘strength, speed, competition, prize of combat’, vājáyati ‘encourages, drives on, competes’; vájra- m. ‘thunderbolt, club’ = Avestan vazra- ‘club’, Old Persian vazrka-, New Persian buzurg ‘great’, derived from u̯azar n.;

Latin vegeō, -ēre ‘I am lively’, transitive ‘to arouse’, vigil ‘vigilant’ and ‘watch, guard’ (vegilis), followed by vigilāre ‘to be awake’; vegetus ‘active, lively’;

Gothic gawaknan ‘to awaken’ = Old Icelandic vakna ‘to awaken’, Anglo-Saxon wæcnan (Past wōc), wæcnian ‘to be born’; Old Icelandic vakinn ‘awake’; Causative Gothic uswakjan ‘to wake up’ (resembling the brevity of Sanskrit vājáyati) = Old Icelandic vekja, Old High German etc. wecchan ‘to awaken’; State verb Germanic wakēn in: Gothic wakan, Old Icelandic vaka (Swedish verb) ‘to watch’, Anglo-Saxon wacian, Old Saxon wakōn, Old High German wahhōn, wahhēn ‘to watch’; Old High German wachal ‘awake’;

Anglo-Saxon wacol (wakala-), Old Icelandic vǫkull (wakula- : Latin vigil); Gothic wōkains f. ‘the act of watching’; Old Icelandic vakr, Anglo-Saxon wacor, Old High German wachar, wakar ‘active, fresh, brave’ (formally equivalent to Sanskrit vájra-, Avestan vazra-); Old Icelandic vaskr ‘lively, nimble’ (vak-ska-); possibly also Old High German wahs ‘sharp’.

Tocharian AB wásir ‘lightning bolt’;

Ref : WP. I 246 f., WH. II 741.

See also : vgl. au̯eg-, aug- oben S. 84 f., von dem u̯eĝ- schwerlich zu trennen ist.

Pages : 1117-1118

PIET : 1415

2102. u̯eg$^{w}$- : ŭg$^{w}$-, uk$^{w}$s-

English : ‘wet; to irrigate; ox’

German : ‘feucht; netzen’

Derivative: uk$^{w}$sen- ‘bull’

Material: Greek ὑγρός ‘wet, liquid’; Latin ūvidus ‘wet, moist’ (from which ūdus is derived, giving rise to ūlīgo ‘the natural moisture of the soil’), ūvor, -ōris ‘moisture, wetness’, ūvēscō, -ere ‘to become moist, to intoxicate oneself’, ūvēns ‘wet, moist’ (presupposing a ūvos from ūg$^{w}$o-s); ūmeō, -ēre ‘to be moist’, ūmor ‘moisture’, ūmectō ‘to moisten’ (derived from ūg$^{w}$smos); Middle Irish fūal ‘urine’ (u̯og$^{w}$-lo-);

Old Icelandic vǫkr (Accusative vǫkuan) ‘moist’, vǫkvi m., vǫkva f. ‘moisture’, related to Old Icelandic vøkva, vekkja ‘to shed (blood), to let flow’, vǫk f. (vakvō) ‘open (wet) spot in the ice’; Middle Dutch wake f. ‘hole in the ice’, Dutch wak ‘moist, wet’, English (from the North) wake ‘wake (trail of water)’;

s-Extension: Sanskrit ukṣáti ‘moistens, sprinkles’, Avestan uxšyeiti ‘sprinkles’ (of water and fire);

Additionally (with the same relation as Sanskrit vr̥šan- ‘masculine’, Latin verrēs: Sanskrit varṣá-m ‘rain’, see u̯er- ‘to moisten’), Indo-European uk$^{w}$sen- ‘bull, male animal’ is found in: Sanskrit ukṣā́ m., Avestan uxšan- ‘bull’ (along with the feminine uk$^{w}$sōr ‘the sprinkled one’: Latin uxor ‘wife’);

Welsh ych ‘ox’ (= Indo-European uk$^{w}$sō, Proto-British uchū : -ī, with umlaut ych), Pl. Middle Welsh ychen, New Welsh ychain, Breton ouhen, oc’hen, Cornish ohan ‘oxen’, Middle Irish oss ‘deer’; personal name Os-car ‘deer-loving’, diminutive Oissín ‘Ossian’; Gothic aúhsus (Gen. Pl. auhsne), Old Icelandic oxi, Anglo-Saxon oxa, Old High German Old Saxon ohso ‘ox’; Tocharian B okso ‘cattle, bull’.

Ref : WP. I 248 f., WH. II 815, 849, Mayrhofer 1, 98.

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PIET : 1177

2103. u̯eĝh-

English : ‘to move, carry, drive’

German : ‘bewegen, ziehen, fahren u. dgl’

Comments: a reduced grade uĝh- is only present in Aryan and likely also in Albanian.

Derivative: Participle Pass. u̯eĝh-to-s; u̯eĝhe-tro-m, u̯eĝhi̯o-m ‘vehicle’, u̯eĝh-i̯o-s, u̯ēĝh-os, u̯eĝh-slo-s, u̯ĕĝh-o-s, u̯oĝho-s ‘moving’, u̯eĝh-no- : u̯oĝh-no-s ‘wagon’, u̯eĝh-ti-s ‘the act of driving’, u̯eĝh-tor- ‘driver’, u̯oĝh-lo- ‘lever’.

Material: Sanskrit váhati ‘leads, drives, pulls, brings home, marries’, also ‘flows’ and ‘lets flow’, Aorist a-vākṣ-am (Participle ūḍhá-, along with the newly formed ūhati ‘pushes, urges’, Leumann IF. 57, 221);

Avestan vazaiti ‘leads, pulls, flies’ (Participle vašta-, where št instead of -zd- occurs according to participles of stems not ending in aspirates); Sanskrit vāháyati ‘he lets lead’, vahana- ‘leading, driving’, n. ‘the act of leading, driving, vessel’ (with the extended form vāhana- ‘leading, carrying’, n. ‘draft animal, wagon, ship’),

Avestan ātrə-vazana- ‘fire brand’ (compare with the Germanic Celtic no-derivatives); Sanskrit vahítra- n. ‘vehicle, ship’ (: Latin vehiculum), Sanskrit vaha- ‘driving, leading’ (= Slavic vozъ ‘wagon’), váha- m. ‘shoulder of a yoke animal’, vahát- f. ‘river, vehicle’, vahyá- ‘suitable for riding’, n. ‘vehicle, carrying chair, resting bed’;

Avestan vazya- n. ‘load, burden’ (= Old Saxon wigg n. ‘horse’), Sanskrit vṓḍhar- ‘driving, leading’, m. ‘draft horse, draft ox; guide of a girl home; burden bearer’, Avestan vaštar- ‘draft animal’ (= Latin vector), alongside with žd: važdra- ‘the one who brings forward’, sāy-uždri- proper noun meaning ‘whose female draft animals are piebald’ (uždrī f. from uždar-); Sanskrit vāhá- ‘leading, carrying’, m. ‘draft animal, vehicle’;

Avestan vāza- "moving, flying," masculine "pulling, train, draft animal" (: Gothic wēgs), Sanskrit vā́hiṣṭha-, Avestan vāzišta- "that which brings forward best"; Sanskrit vahas- "moving" (: ἔχος n.), vāhas- noun "vehicle, that which brings the gods forth in praise," Avestan vazah- "moving, leading."

Greek ἔχεσφιν · ἅρμασιν Hesychius, Pamphylian ϝεχέτω ‘er soll bringen’, Cypriot ἔϝεξε ‘brachte dar’, ὄχος n. ‘Wagen’, (ὀ- statt ἐ- nach) ὄχος m. ‘Wagen’, ὀχέω ‘führe’,

Greek ἔχεσφιν • ἅρμασιν Hesychius, Pamphylian ϝεχέτω 'he shall bring', Cypriot ἔϝεξε 'offered', ὄχος n. 'chariot', (ὀ- instead of ἐ- after) ὄχος m. 'chariot', ὀχέω 'lead',

Greek ὀχέομαι 'let me be carried or driven, ride', αἰγί-οχος 'bearing the Aegis', γαιή-οχος (Homeric), γαιᾶ-οχος (Doric), γαιᾶϝοχος (Laconian) 'he who marries the earth' (attribute of Poseidon, Borgeaud KZ 68, 222), ὀχετός m. 'gutter, canal, water pipe', ὀχετεύω 'to direct water in a gutter, canal'; ὀχλεύς 'lever' (: Old Icelandic vagl 'chicken perch'), ὀχλέω, ὀχλίζω 'to move away, roll or push away'.

Albanian vjedh 'to steal'; reduced grade possibly Albanian udhë 'way, journey; legal regulation', from which with the formative -rā perhaps also urë 'bridge' (udh-rā).

Latin vehō, -ere, vēxi (: Sanskrit ávākṣat, Old Church Slavonic vĕsъ Aorist), vectum 'to drive, lead, carry, bring' (likely also con-, dē-, sub-vexsus), Umbrian ařveitu, arsueitu, arueitu 'advehitō', kuveitu 'convehitō'.

Latin vehis f. 'wagon, load, cart', vehemēns originally 'driving onward', hence 'vehement, fervent, stormy', vectis 'lever, bar, crowbar', originally an abstract 'the lifting, moving forward', vectīgālis 'related to taxes owed to the state' (presupposes a vectis in the meaning of 'bringing, delivery'), vectīgal 'tax to the state, levy, tax', vēlōx 'quick' (u̯eĝh-slo-), vēles 'lightly armed'; veia 'cart'.

Old Irish fēn 'art wagon' (u̯eĝh-no-; compare with Sanskrit vahana- and Old High German wagan) = Welsh gwain 'the same', Old Breton covinnus 'sickle wagon', Welsh amwain 'to lead around', arwain 'to lead', cywain 'to drive'; Old Irish fecht 'journey, time, occasion', Middle Welsh gweith, New Welsh gwaith 'work, labor, occasion', Cornish gweth, gwyth 'occasion', Old Cornish gueid-uur 'craftsman', Breton gwez, gweach 'occasion', Gaulish personal name Vectirix, Vecturius.

Gothic gawigan 'to move, shake', Old Icelandic vega 'to move, swing, lift, sway', Old High German wegan 'to move, sway' (modern German bewegen, erwägen, wägen, wiegen), Old Saxon wegan 'to weigh, consider', Anglo-Saxon wegan 'to bring, lead, weigh', Gothic gawagjan 'to move, shake' (= ὀχέω, Slavic voziti; a lengthened grade Sanskrit vāháyati) = Old High German weggen 'to move'; iterative Old Icelandic vaga 'to move back and forth', Anglo-Saxon wagian 'to move'.

Old High German wagon 'to move, vibrate' (to which as a post-verbal form Old High German waga 'movement' relates, Wissmann, Nom. postv. 1, 14); Gothic wigs, Old Icelandic vegr, Old High German, Old Saxon, Anglo-Saxon weg 'way';

Old Icelandic vigg, Old Saxon wigg, Anglo-Saxon wicg n. 'horse' (= Sanskrit vahya-); Old Icelandic vētt, vætt f. 'weight' (= Latin vectis), Anglo-Saxon wiht n. the same, Middle High German gewihte n. the same.

Old Icelandic vǫg f. 'lever', Pl. vagar 'sled', vǫgur (and vāgir) f. Pl. 'bier'; Old High German, Old Saxon waga 'scale', Old Icelandic vagga the same, Old High German wiga 'cradle'; Old High German wagan, Anglo-Saxon wægn, Old Icelandic vagn 'wagon' (ablaut reflecting Irish fēn); Old Icelandic vagl m. 'roost beam', Norwegian 'chicken perch' ('support beam', compare formally ὀχλ-εύς, -έω).

Gothic wēgs 'wave strike', Pl. 'waves', Old Icelandic vāgr 'sea, bay', Old High German wāg 'wave', Old Saxon wāg 'high-flowing water', Anglo-Saxon wæg 'wave'; Old Icelandic vāg 'lever, scale, weight', Old High German wāga 'scale, weight, risk' (Middle Dutch, Middle High German wāgen 'to put on the scale, to venture, to take a chance'), Old Saxon wāga 'plate', Anglo-Saxon wæg, wæge 'scale, a specific weight'.

Lithuanian vežù, vèžti 'to drive', vežìmas 'wagon', vėžẽ 'wagon track', pravėžà 'wagon track'; Old Bulgarian vezǫ, vesti 'to carry', veslo 'oar' (u̯eĝh-slo-), vozъ 'wagon', vožǫ, voziti 'to drive, to lead'; also Old Russian věža 'mobile home, tower'.

Note:

Preveza ‘Albanian city in Greece’ by Andi Zeneli

Ref : WP. I 249 f., WH. II 742 f., 744, Trautmann 356 f., Vasmer 1, 178 f.

Pages : 1118-1120

PIET : 1417

2104. u̯əg- : u̯āg-

English : ‘to be bent’

German : ‘gebogen sein’

Material: Latin vagor, -āri 'to wander about, to spread out', vagus 'roaming'; Old Irish fān m. 'slope, hollow; sloping, inclined' (u̯āg-no-); Old Welsh guoin, Welsh

gwaun 'lowland, meadow', Cornish goen, goon, gon, Breton geun, yeun 'marshy land' (u̯āgnā).

Ref : WP. I 218, WH. I 268, II 726, Loth RC 36, 181;

See also : vgl. u̯ā-, u̯ek-, u̯ək-, u̯eng(h)-, u̯enk-.

Page : 1120

PIET : 0

2105. u̯ei-1, u̯ei̯ə- : u̯ī-

English : ‘to turn, bend, wind’

German : ‘drehen, biegen’; vielfach von biegsamen Zweigen, Flechtwerk, Rankengewächsen

Derivative: u̯ei̯ā, u̯ei-men-, u̯ei-ro-, u̯ī-ro-, u̯ei-ti-, u̯ī-ti-, u̯ei-to-, u̯ī-to-, u̯oi-tu̯ā 'twisted, rod, etc.'

Material: A. Sanskrit váyati 'to weave' (paradigmatically combined with Perf. ūvuh, Partic. ūtá-, Inf. ṓtum, which belong to the root au̯-, presumably the basis of u̯ei-); vāya- m. 'weaver, weaving', vāyaka- 'weaver, sewer'; vyáyati 'winds, wraps, envelops' (: Latin vieō), Partic. vītá- 'twisted, wrapped', vyāna- n. 'the winding, enveloping'; vayā́ 'branch, twig', compare with a lengthened grade Old Church Slavonic věja 'branch, twig'; regarding vēvīyate 'flutters', see above p. 86.

Greek γίς (i.e., ϝίς) · ἰμάς Hesychius, υἰήν · ἄμπελον, υἱόν · ἀναδενδράδα (υ- = ϝ-), εὐιάδες · ἄμπελοι Hesychius;

Albanian with g(h)- suffix vik, vigu 'woven litter, plow shaft.'

Latin vieō, viēre 'to bind, to weave' (viē-: Sanskrit vyā-na-), vītilis 'woven';

Old Irish fe-n- (u̯i-nə-) in ar-fen- 'to enclose', im-fen- 'to fence in', verbal noun imbe n., Middle Irish tech fithe 'a wicker house'; Welsh gwïal-en 'twig'; Middle Irish fē 'rod' (u̯īi̯ā).

Gothic waddjus 'wall, fence' (originally from woven work) = Old Icelandic veggr 'wall' (Proto-Germanic *wajjus).

Lithuanian vejù, výti 'to wind, to twist', výtas 'twisted, wound' (= Sanskrit vītá-), Old Church Slavonic vьjǫ, viti 'to twist, to weave, to wind', Latvian vīja 'woven fence', vǐjas 'tendrils', Old Church Slavonic věja 'branch, twig' (lengthened form alongside Sanskrit vayā́, the same); ablaut form in Church Slavonic povoj m. 'bandage'.

B. With the ĝ(h)-extension probably related here:

Lithuanian vyžà 'bast shoe', Latvian vîze 'woven bast shoe'.

C. With l-formants:

Old Icelandic vēl (u̯ēi-lā) 'art, trick, tool', vēla 'to knit', Anglo-Saxon personal name Wēlund, Old High German Wialant; Anglo-Saxon wīl(e) 'cunning, deceit';

Lithuanian vielà 'wire', vielióti 'to wind', vylẽ; Latvian vīle 'seam, stripe'; Lithuanian ap-vìlti 'to lie', vylùs 'deceitful', výlius 'lie', Old Prussian pra-vilts 'to betray'; Russian viljáть 'to change direction while walking, to wag, to make maneuvers', vilój 'curled, twisted', vílica 'ivy'.

D. With m-formants:

Sanskrit vḗman- n. 'loom (from u̯ei-men, initially related to váyati); Latin vīmen 'twig for weaving, wickerwork'; Middle Irish fiam 'chain'; Middle Dutch wīm(e) 'slatted work, beams'; related to the concept of rotating movement: Icelandic vīm, vīma 'dizziness, stun', Norwegian dialect veima 'to stagger, to sway', New High German Hessian wīmeln 'to waver'; possibly related here is Greek εἰμάδες · ποιμένων οἰκίαι Hesychius meaning 'huts woven from twigs' (ϝει-μα = Latin vīmen).

E. With n-formants:

Greek ἴς, ἰνός 'tendon' (ϝι-ν-: Czech vínek 'ribbon, headband' or ϝισ-ν- as a root from u̯eis-2); Old Church Slavonic věnьcь 'wreath'; possibly Anglo-Saxon wine-wincla (beside pīne-wincle) 'river snail', wining 'binding'; see Schwyzer Gr. Gr. 1, 5702 regarding Greek ἴς.

Hardly related here is the name of wine: Greek οἶνος (Mycenaean vo-no-) 'wine', οἴνη 'vine', οἰνάς, -άδος 'vine, grape, wine', Armenian gini 'wine' (u̯oi-ni̯om), Albanian vënë, Tosk verë 'wine' (u̯oinā),

Latin vīnum; the latter is not only the source of Old Irish fín, Welsh gwin and Gothic wein, Old High German, Old Saxon, Anglo-Saxon, Old Church Slavonic vīn (from which again comes Old Church Slavonic vino and from the Slavic Lithuanian vỹnas),

but also probably that of Faliscian, Volskian uinu, Umbrian vinu, uinu; since the Pontus was the birthplace of wine culture, it is probably a Near Eastern word;

compare Proto-Semitic wainu (Arabic, Ethiopian wain, Hebrew yayin, Assyrian īnu) and Hittite wi-ja-na-a-, hieroglyphic Hittite wa(i)ana-, Luwian dialect win-; see lastly Laroche BSL 51, XXXIII, A. Kammenhuber Münch. St. f. Spr. 6, 53 f.

F. With r-formants:

Greek ἶρις 'rainbow' (ϝῖρις) = Ἶρις and Εἶρις (ἐϝῖρις) 'the rainbow personified as a messenger of the gods'; Anglo-Saxon wīr 'metal wire, twisted ornament', Middle Dutch wīre 'metal wire', Late Icelandic vīra-virki 'work made from metal wire'; alongside Germanic wīra-, which likely goes back to Indo-European u̯ī-ro due to Greek ϝῖρις, there is Germanic wēira- from u̯ēi-ro- in Old High German wiara 'gold or silver wire'; Old Irish fiar 'crooked', Welsh gŵyr 'curved, bent' (u̯ĕiro-), Breton goar, gwar 'curve'; Latin viriae 'a type of arm jewelry' is a Celtic loanword;

Lithuanian į-vairùs 'twisted, manifold, diverse'.

G. With t-formants:

Sanskrit vēta-, vētasá- m. 'climbing water plant, reed, wand', vētra- m. 'reed rod, tube', Avestan vaēiti 'willow, willow wand'; participle Sanskrit vītá- (see above);

Greek ἰτέα 'willow'; οἰσύη, οἴσυον 'a type of willow' (ϝοιτυο-, -υᾱ), οἶσος m. 'pollen willow', οἶσον 'string'; ἴτυς, -υος, Aeolic ϝιτυς f. 'wheel rim, shield edge, willow' (= Latin vitus);

Latin vītilis 'twisted', vītis 'vine' (= Lithuanian výtis); vītex, -icis 'chaste tree (a type of tree)', vitus f. 'wheel rim' (a Greek loanword), vitta 'bind' (from vītā, the feminine of the participle u̯ītos, by consonant strengthening);

Old Irish fēith f. 'fiber' (veiti-), Welsh gwden from gwyden (u̯eitinā) 'bond, tie, twisted rod'; Middle Irish fēithlenn 'ivy'; however, Welsh gwythïen, Cornish gwyth, Old Breton guithennou 'vine' are loanwords from Latin vitta.

Old Icelandic vīðir 'willow', Anglo-Saxon wīðig 'willow' (see also Latin vītex, etc.), Middle Dutch wīde, Old High German wīda 'willow' (also o-stem like Greek οἰσύα: Norwegian dialect veid 'willow, vetch'), Anglo-Saxon weðel 'binding'; New High German Eingeweide, Middle High German (ĭn)geweide: Old High German wid(i) 'string made from twisted branches', kuna-with 'fetter'.

Gothic kuna-wida 'fetter', Old Icelandic við, -jar 'twisted band', viðja the same = Anglo-Saxon wiðde 'willow band', Old High German witta 'binding', Anglo-Saxon wiðo-, wiðe-winde 'bindweed', Middle Dutch wede-winde 'the same, ivy, honeysuckle', Anglo-Saxon wiðu-winde 'honeysuckle', Old Icelandic við-vindill the same; also (see Gothic inwinds 'inverse', inwindiþa 'injustice' related to windan) Old Saxon inwid 'malice, treachery', Anglo-Saxon inwidd 'malicious, treacherous', Old Icelandic īviðgjarn 'malicious'.

Lithuanian Inf. výti, vytìs (Accusative vỹtį) 'willow wand', with ablaut žil-vìtis 'gray willow'; Latvian vīte 'branch', vîtuõls 'willow', Old Prussian witwan 'willow', apewitwo 'bank willow' (: ĭτυ-ς); ablaut Old Church Slavonic větvь 'branch'.

Old Church Slavonic Inf. viti; vitь (= Lithuanian vytìs) 'twisted like a rope', pavitь 'branch', sъ-vitьkъ '(book) roll', Russian vítvina 'branch, wand, rod', Slovenian vitika 'ring'.

Ref : WP. 1223 ff., WH. II 799 f., 802 ff., 806, Trautmann 345 f., Vasmer 1, 193 f. 195 f., 201, 205 f., Morris-Jones Welsh Gr. 101, Frisk 462.

Pages : 1120-1122

PIET : 1188

2106. u̯ei-2, u̯eiə- : u̯ī̆-

English : ‘to wither’

German : ‘welken’

Comments : erweitert u̯ī-t- und u̯ei-s-

Material: Latin viēscō, -ere 'to wither, to shrivel', viētus 'withered, shriveled'.

Old Irish feugud glossed as 'withered' is derived from fēo 'withered' (u̯i-u̯o-) = Welsh gwyw, meaning the same.

Old Icelandic visinn 'withered', participle of wisan, from which Germanic wis-n-ōn, -ēn appears in Old Icelandic visna, Anglo-Saxon wisnian and (with grammatical variation) weornian, Old High German wesanēn 'to wither' (also New High German verwesen belongs here, as shown by Anglo-Saxon forweoren 'to decay', originally related); Middle High German wesel 'weak, faint', English dialect weasel, weazen 'thin, meager', Old Icelandic vesall 'wretched', vesligr the same, Norwegian visa 'weak person', Swedish vesa 'to tire'.

Lithuanian výsti ‘wilt’ (Past: výtau), výtinu, pa-vaitinù ‘to make wilt’, Latvian vietēt, vītēt the same.

Ref : WP. I 227 f., WH. II 787 f.;

See also : Beziehung zu u̯eis- ‘zerfließen’ ist wahrscheinlich.

Page : 1123

PIET : 1394

2107. u̯ei-3, u̯eiə- : u̯ī-

English : ‘to reach towards smth., to pursue or wish smth.; to be strong’

German : 1. ‘auf etwas losgehen’, einerseits ‘gehen, gerade Richtung nehmen; Weg, Reihe’, andererseits ‘worauf losgehen, es erstreben, erjagen, ersehnen, wollen’. 2. ‘kräftig sein’

Derivative: u̯ī-to- ‘pursued, desired’, u̯ī-ti- ‘the chasing, enjoyment’; u̯īs- ‘strength’.

Material: Sanskrit vḗti, 3rd Pl. vyánti, also váyati ‘pursues, strives, leads (the weapons), drives, directs’, also ‘enjoys’, Participial vītá- ‘pursued, liked’, Adj. ‘straightforward’, vītā ‘line’, vīthí-, vīthī f. ‘line, path’, pravayaṇa- ‘suitable for

driving’, m. ‘spike’, pravétar- ‘charioteer’, vīti- ‘horse’ (‘pursuer’); pada-vī f. ‘trace, path, track’, padavāyá- ‘wayfinder, leader’ (a lengthened grade); with the meaning ‘to strive - to like and so on’; vītá- ‘beloved, liked’, vītí- ‘enjoyment, feast’, deva-vī- ‘pleasing to the gods’, devá-vīti- ‘enjoyment, feast for the gods’;

Avestan vōi Inf. ‘to please, to delight’; vāy- (vayeiti, vīvāiti ‘chasing away’, 3rd Pl. vyainti) ‘to pursue, to hunt’, vyāna- ‘the pursued’, vōiϑwa- Adj. ‘for hunting, chasing’, vītar- ‘pursuer’, vātay- ‘pursuit’;

with the meaning ‘to fly’ Sanskrit ved. vēvīyatē ‘flies’ and Avestan ā-vayeinti ‘they fly toward’; Sanskrit vēnati ‘longs for’, vēná- ‘longing, desiring’;

Greek ἴεμαι ‘move forward, hurry, strive, desire’ (derived from ϝῑ-ι̯ομαι; Rough breathing adapted from the middle of ἵημι), ἱέμενος ‘eager’, εἵσατο(ϝ-), ἐ[ϝ]είσατο ‘set out’, οἶμος ‘way, path, course’ (ϝοῖμος), Homeric ἴωκή ‘pursuit’ (ϝ-), Accusative ἴῶκα the same, ἴωχμός (ῑ metrically lengthened) ‘battle tumult’, παλίῶξις, παλι-ίωξις ‘to drive back again in battle’, Corinthian ϝιώκει ‘pursues’ (cf. διώκ-ω : δίεμαι); ἱερός (ϝῑερος), Doric ϝῑαρὸς (ὄρνις) ‘swift, quick’ (ῑ metrically lengthened), alongside ϝῑ-ρος, presupposed by Epic Ionic ἴρηξ, -ηκος ‘hawk’ (the swift), Attic (through closer association with ἱερός) ἱέρᾱξ, -ᾱκος ‘hawk’;

Greek ἶς ‘strength’ (= Latin vīs, vim), γίς · ἰσχύς (Hesychius), ἶφι ‘with strength’ (Instr. in -bhi), from which ἴφιος; regarding ἶς ‘sinew’ see above p. 1121;

Latin via f. ‘way’. Oscan viú, Umbrian Ablative vea, via the same, Oscan amvían(n)ud ‘street, road’ (u̯ĕi̯ā); Latin vīs ‘you want’ (u̯ei-si = Sanskrit vḗṣi), vīs, vim ‘strength, force’ (= Greek ἶς the same), Pl. vīrēs (derived from an s-stem);

Latin invītāre ‘to entertain, to invite’, with in- ‘in’ contrasted with the negating in- ‘un’ in invītus ‘against one’s will’ (: Sanskrit vītá- ‘liked’); whether vindex ‘guarantor, avenger’ can be related to Old Church Slavonic vīna ‘guilt’

(about Old Irish fïad ‘wild’, fïadach ‘hunting’ etc. see below u̯idhu- ‘tree’);

Middle Welsh gwit ‘food’, mel-wit ‘honeycomb’ (: Sanskrit vītí- ‘enjoyment, feast’), Ifor Williams BBCS. 11, 143;

Old Icelandic veiðr ‘hunting’, Anglo-Saxon wāð ‘hunting, journey’ = Old High German weida ‘fodder, pasture, hunting (hunting work), fishing’, also ‘journey, trip’, Middle High German anderweide ‘a second time’, New High German

anderweit, Middle High German drī-weide ‘a third time’, Old Icelandic veiða, Anglo-Saxon wæðan ‘to hunt, to roam’, Old High German weidōn ‘to hunt; to seek fodder’: Indo-European u̯oi-tā ‘the act of going after, hunting’; Old Saxon wī in the personal name Wī-rīc, Gēr-wī (: Latin vīs);

Lithuanian vejù, výti ‘to hunt, to pursue’, výtas (= Sanskrit vītá-) ‘pursued’, vajó-ju, -ti ‘to chase repeatedly’, pavijỹs ‘distance along the way’, Latvian vajāt ‘to pursue’, ãt-vejai ‘relapses from illnesses’, ãt-veja ‘harm’ (‘path’, cf. Middle High German anderweide ‘a second time’); ō-grade Lithuanian pavõjus ‘danger’, pavojùs ‘dangerous’;

Old Church Slavonic vojь ‘warrior’, vojьna ‘war’, ablaut Old Church Slavonic povinǫti ‘to subdue’, vъzvitije ‘gain’ (‘the hunted’); with the meaning ‘pursuit of an offender’ likely Old Church Slavonic vina ‘guilt, punishment’, ablaut Latvian vaĩna ‘guilt’, Lithuanian vainóti ‘to reproach, to scold’, Old Prussian etwinūt ‘to excuse’;

Czech vítati ‘to greet’ is reminiscent of Latin invitāre; the relationship to Russian vitátь ‘to reside’ is unclear, as is the connection to Lithuanian vietā and Latvian vīeta ‘place, location’ (u̯eitā), Trautmann 345, Vasmer 1, 205;

es-stem, or s-extension: Sanskrit váyas- n. ‘vitality, youth, youthful age’, vīḍayati (u̯i-z-d-) ‘strengthens, solidifies’, vīḍú- ‘firm’, vivēṣṭi, vḗṣati ‘is active, works, accomplishes, arranges’, Latin vī-r-ēs (see above).

Ref : WP. I 228 ff., WH. I 713 f., II 749 f., 800 f., Trautmann 345 f., Vasmer 1, 201, 215;

See also : vgl. auch u̯ĭ̆ro-s ‘Mann’.

Pages : 1123-1124

PIET : 1192

2108. u̯eib-

See also : s. unter u̯eip-.

Page : 1124

PIET : 0

2109. u̯eid-1

English : ‘to turn, bend’

German : ‘drehen, biegen’

Comments : Erweiterung von u̯ei- the same

Material: Sanskrit vēdá- m. ‘a bunch of strong grass, bound in a broom-like shape, for sweeping, etc.’; Homeric ἰδνόομαι ‘I bend, I curve’ (from a ϝιδ-νό-ς ‘bent’); Latin vīdulus ‘woven basket’; Latvian vīdināt ‘to braid’.

Ref : WP. I 236, WH. II 785.

Page : 1124

PIET : 579

2110. u̯(e)id-2

English : ‘to see; to know’

German : ‘erblicken, sehen’

Grammar: (originally Aorist), stative verb u̯(e)idē(i)-, nasalized u̯i-n-d-, Perf. u̯oid-a- ‘have seen, know’, from which the meaning ‘to know’ was also extended to other forms; from the meaning ‘to see’ derives ‘to find’.

Derivative: u̯id-to-s ‘seen’, u̯id-ti-, u̯id-tu- ‘knowledge’, u̯idā, u̯idi̯om, u̯id- ‘knowledge’, u̯eidos- n. ‘the act of seeing’; Participial Perf. u̯eid-u̯ōt-s, f. u̯idus-ī ‘knowing’.

Material:

A. Sanskrit *vetti, vidmási, vidánti* ‘to know’ (a present form derived from the perfect *véda vidmá*), *vēdate* (similarly), *vidáti* (similarly) ‘to know’, Perfect *véda vidmá*, Optative *vidyāt*, Participle *vidvān*; Avestan *vaēδa vīdarə*, Optative *vīdyāt̃*, *vīdvå̊* ‘to know’ (the meaning ‘to see’ in *aiwi. vīsəm* ‘I have perceived’, *paiti.*

*vīsəm* ‘I became aware’, *fravōizdūm* ‘take notice’); related participles Sanskrit *vitta-* ‘recognized, known’, Avestan *vista-* ‘known as’ and Sanskrit *viditá-* (likely from the base u̯idēi-); Infinitive Sanskrit *vidmáne* (= Greek *ἴδμεναι*) ‘to know’, Gathic Avestan *vīdvanōi*; Causative Sanskrit *vedayati* ‘makes known, announces, offers’, Avestan *uzvaēδayeiti* ‘makes known’.

In the sense of ‘to find’: Sanskrit *vindáti* (vétti, vitté), ávidat, vivéda, vévidat, vittá-, Causative *vēdayati*, Avestan *vĭδaiti*, *vĭnasti*, *vīvaēδa*, *vōivīdaiti* (subjunctive), Causative *vaēδayeiti* ('allows to attain, makes partake'), participle *vista-* ('found, present'); the separation from forms in the sense of ‘to see, to know’ is not entirely clear-cut, cf. Sanskrit *vindáti* ('knows'), South Baluchi *gindag* ('to see');

Armenian: *egit* ('he found') (= Sanskrit *ávidat*, Greek ἔϝιδε), *gtanem* ('I find'); reformed from the perfect *u̯oida* as *gitem* ('I know'—with *i* from *oi*; cf. *gēt*, *gitak*, *gitun* 'knowing, wise'); the influence of the nasal present (= Sanskrit *vindati*, Irish *finn-*, etc.) perhaps in Armenian *gint* ('gain'), if from *u̯ind-*.

Maybe Albanian (*u̯oida*) me gjetë ‘to find’ an Armenian loanword by Andi Zeneli.

Greek εἴδομαι ‘I appear, seem, give myself the appearance’; οἶδα ‘I know’, ἴδμεν, subjunctive εἰδῶ, participle εἰδώς (ϝειδ-), ἰδυῖα; aorist εἶδον (ἔϝιδον) ‘I saw’, ἰδεῖν (: Sanskrit ávidat, Armenian egit), participle ἄ-ιστος, ἰστέον; Greek Ἀΐδης, Attic Ἅιδης probably ἀ-ϝιδ- ‘invisible, not to be seen’ cf. finally Frisk 33 f.; nasalized ἰνδάλλομαι ‘I appear, show myself; resemble’;

similarly Celtic vindo- ‘white’ (Old Irish find, Welsh gwynn, Gaulish Placename Vindomagus, Vindo-bona).

Latin *videō*, -ēre ‘to see’ (from the base u̯(e)idē-, cf. Old Church Slavonic *viděti*, Lithuanian *pavydė́ti*, Gothic *witan*, -aida ‘to observe,’ etc., and with the reduced grade *u̯(e)idĭ̄-* in the second syllable, Old Church Slavonic present *viditь*, Lithuanian *pavýdime*, Latin *vīdi-s-tī*, Sanskrit aorist *avēdīt*, *vēdi-tár-*, *vé́di-tum*, *vidi-tá-*; Umbrian *uirseto* ‘seen’ or ‘vision,’ *auirseto* ‘invisible’: Latin *vidēre* = *tacitus*: *tacēre*), perfect *vīdī* (= Old Church Slavonic *vědě*), participle *vīsus* (like *vīsus, -us* ‘the act of seeing, sight’ with *ī* instead of *ĭ* after *vīdī* and *vīso*); Latin *vīsō*, -ere ‘to visit’ (i.e., ‘to wish to see’), Umbrian *revestu* ‘revisit’ (u̯eid-s-ō); similarly, Gothic *gaweisōn*, Old Saxon and Old High German *wīsōn* ‘to visit.’

Old Irish ad-fïadat ‘they tell’ (etc.);

compounds of our verb include do-adbat ‘he shows’, do-adbadar ‘will be shown’, as-ind-et ‘he explains’;

nasal present (cf. Sanskrit vindáti) nad-finnatar ‘they do not know’, rofinnadar ‘is accustomed to know’ (u̯i-n-d-nə-), as-fēnimm, doaisbēna ‘show, shows’ (from u̯id-nə-) Middle Welsh 1st sg. gwnn, Cornish gon, Middle Breton goun ‘I know’ (the other British present forms, e.g., 2nd sg. Middle Welsh gwydost, gwdost, 1st pl. New Welsh gwyddom, originate from the perfect); Perfect Old Irish rofetar ‘I know’, rofitir ‘he knows’ = Welsh gwyr (u̯id-rai);

Old Irish rofess ‘it is known’ (u̯id-to-m, cf. also fiss, New Welsh gwys ‘knowledge’ from u̯id-tu-s), fess ‘known’ (plural neuter), Middle Welsh gwyss, Middle Breton gous ‘was known’; Old Irish toīsech, Welsh tywysog ‘leader’ (to-u̯issākos, Ogam Gen. TOVISACI), Old Irish tūus ‘beginning’, Welsh tywys ‘to lead’ (to-u̯issus, Indo-European -u̯id-tus); also likely related is Old Irish fōid- ‘to send’, e.g., 3rd pl. fōidit (= Sanskrit vēdayati, Old Icelandic veita the same); Old Irish fïado ‘lord’ (u̯eidont-s);

Gothic fraweitan ‘to take revenge’ (‘animadvertere’), Old High German firwīzzan ‘reproaching, accusing, referring’, wīzzan ‘to notice, to pay attention to’, Old Saxon Anglo-Saxon wītan ‘to accuse, to criticize’ (from which Old Icelandic vīti n., Anglo-Saxon wīte, Old Saxon wīti, Old High German wīzzi n. ‘punishment’), Gothic in-weitan ‘to show reverence’; with notable meaning development Anglo-Saxon gewītan ‘to go away, to die’, Old Saxon giwītan ‘to go’.

Old High German (Hildebrandlied) giweit ‘he went’, (Tatian) arawīzan ‘to depart’; Gothic fairweitjan ‘to look intently at’, perhaps based on -ē: -ĭ̄-, as certainly the ē-verbs Gothic witan, -aida ‘to see something, to observe’, Old Icelandic only participle vitaðr ‘observed, determined’, Anglo-Saxon (be)witian ‘to consider, to determine’;

Präteritopräsens Gothic wait, witum ‘know, we know’ (Inf. witan, Partiz. witands neologism), Old Icelandic veit, vitum (vita, vissa) ‘to know’, also ‘to notice, to investigate, to indicate, to be directed towards, to look for, to go for’, Anglo-Saxon wāt, witon (witan, wisse, wiste), Old High German weiz, wizzumēs (wizzan, wissa, wessa) ‘to know’ substantivized participle Gothic weitwōþs ‘witness’ (: ἐἰδώς, ἰδυῖα ‘witness’);

to-Partiz. Gothic unwiss ‘uncertain’, Old High German giwis(s), Old Saxon Anglo-Saxon wiss ‘certain’ (Old Icelandic vissa ‘certainty’); Causative Old Icelandic veta ‘to grant, to provide, to help; also to direct water in one direction’, Old High

German weizen ‘to show, to prove’; related to ϝιδεῖν as injunctive Anglo-Saxon wuton (with following infinitive) from witon ‘let us’ (older ‘let us watch, tendamus’);

Lithuanian véizdmi (for veidmi based on the imperative Old Lithuanian veizdi = u̯eid-dhi, compare Sanskrit viddhí), veizdė́ti ‘to see, to look at’, pavýdžiu, -výdime -vydė́ti ‘to envy’ (see above); from the old perfect of Old Prussian waisei, waisse ‘you know’ (= Old Church Slavonic věsi) waidimai ‘we know’, Inf. waist; Old Church Slavonic viždǫ, vidiši, viděti ‘to see’, old perfect Med. vědě (= Latin vīdī ‘to know’), present transformed věmь, věděti ‘to know’; pověděti ‘to let know’ (likely a transformation of a causative u̯oidéi̯ō, Slavic věditi, based on věděti ‘to know’); izvěstъ ‘known, certain’.

B. Nominal formations:

Root noun Sanskrit -vid- ‘knowing, knowledgeable’ (e.g., aśvavid-), Avestan vīd- ‘partaking’; Greek νῆ-ις, -ιδος ‘unknowing’;

Gothic unwita, Old High German unwizzo ‘unknowing person’, Old High German forawizzo ‘foreknowing’, Anglo-Saxon wita ‘wise man, advisor’, gewita ‘witness’, Old High German wizzo ‘wise man’, gewizzo ‘witness’ postverbal en-stem; but Old Irish fïadu ‘witness’ (u̯eid-u̯ōt-s) secondary n-stem;

Sanskrit vidā́ ‘knowledge’, Welsh etc. gwedd f. ‘sight, appearance’; Sanskrit vidyā́ ‘knowledge, teaching’, Avestan viδya the same; Old Irish airde n. ‘sign’ ([p]ari-vidi̯om) = Welsh arwydd m. the same, Old Saxon giwitt, Old High German (gi)wizzi n. ‘knowledge, understanding’, Anglo-Saxon witt ‘understanding, reflection’, Gothic unwiti n. ‘ignorance, misunderstanding’, compare also Old High German wizzī f. ‘knowledge, understanding, reflection’, along with Old High German gi-, ir-wizzēn ‘to pay attention’ (New High German Witz m.), Middle Dutch witte f. the same;

es-stem: Sanskrit vḗdas n. ‘knowledge, insight, holy scripture’, Greek εἶδος n. ‘appearance, form’, Lithuanian véidas ‘face’ (with the stress noted below), Old Church Slavonic vidъ (Serbian vîd) ‘sight, appearance’ (from former neuters), also likely: Middle Irish fïad m. ‘token of honor’, Old Irish fïad (u̯eidos) with dative ‘in the presence of’, Welsh yngwydd the same, gwydd ‘presence’, Middle Breton a goez, New Breton ac’houez ‘public’ (‘in the presence of’);

Welsh ad-wydd ‘cruel’, gwar-adwydd ‘insult’; further developed in Gothic unweis ‘unknowing, uneducated’, fullaweis ‘completely wise’, Old Icelandic vīss,

Old High German, Old Saxon, Anglo-Saxon wīs ‘wise’ (u̯eid-s-o-), Old High German wīs(a) ‘(appearance =) manner, way’, Anglo-Saxon wīs(e) ‘way, state, direction’, Old Icelandic o̧ðruvīs ‘different’, perhaps also ἰδέα ‘external appearance, form, sight’ (if ϝιδέσᾱ);

Greek ἴδρις, -ιος ‘knowing, knowledgeable, experienced’, Old Icelandic vitr ‘understanding’;

Greek (Homeric) εἰδάλιμος ‘beautiful in form’, εἰδάλλεται · φαίνεται Hesychius, based on an εἴδαλο- to which the suffix ablaut εἰδωλον ‘form’ applies, ἀείδελος ‘invisible’; Lithuanian vaidalas ‘appearance’, pavìdalas ‘form’ (-elo-); Greek εἰδυλίς, -ίδος ‘known, knowledgeable’, Sanskrit vidura- ‘wise, understanding’, Lithuanian pavìdulis ‘likeness’, akiẽs pavydulis, Old Prussian weydulis ‘eyeball’, Gothic faírweitl ‘play, spectacle’;

Note:

Albanian vetullatë ‘(palpebrae) the eyelids’, vetull ‘(supercilium, pupilla) the eyebrow, the pupil’ : Phrygian: wit- translation of the dictionary Frang Bardhi by Andi Zeneli

Sanskrit vidmán- m. ‘wisdom’ (compare also Inf. vidmanē, ἴδμεναι), Greek ἴδμων, -ονος ‘knowledgeable’; ἰδμήν · φρόνησιν Hesychius;

Greek ἴστωρ, Attic ἵστωρ, Boeotian ϝίστωρ ‘knowing, knowledgeable; arbitrator’, ἱστορεῖν ‘to inquire’, ἱστορία ‘history’;

In Baltic, there are a number of words with ablaut ēi: ī: Lithuanian véidas (versus Serbian vîd from u̯ĕidos),, véizdmi, vyzdỹs ‘eyeball’, išvýsti ‘to become aware’, pavydéti ‘to envy’, pavỹdas ‘envy’, Old Prussian aina-wīdai Adv. ‘together’; the starting point seems to be the a lengthened grade present u̯ēid-mi.

Perhaps Old Church Slavonic věžda, Old Russian věža ‘eyelid’ (Proto Slavic vědi̯a, Vasmer 1, 178) sowie Church Slavonic nevežda ‘uneducated’, Old Russian věža ‘knowing’ belong here.

Ref : WP. I 236 ff., WH. II 784 f., Trautmann 338, 357 f., Vasmer 1, 176 ff., 192, Frisk 33 f., 451 f., M. Leumann Celtica 3, 241 ff.

Pages : 1125-1127

PIET : 1403

2111. u̯eidh-, u̯idh-

English : ‘to separate; widow’

German : ‘trennen’

Comments : wohl aus u̯i- ‘auseinander’ und dhē- ‘setzen’ erwachsen

Derivative: u̯idhu-, u̯idhu-ro-, u̯idheu̯o-s ‘getrennt’, u̯idheu̯ā ‘Witwe’

Material: Sanskrit vídhyati ‘pierced’ (the higher grade partly vēdh-, partly vyadh-, the latter probably imitated from vyath- : vith- ‘to sway’); viddhá- ‘pierced, shot through’, nirviddha ‘standing apart, separated’, vindhátē ‘becomes empty, lacks something’, vidhú- ‘isolated’, vidhurá- ‘separated, removed from, lacking’; vehát ‘barren’ meaning ‘the empty’, Sommer Münchner Studien z. Sprachwiss. 11, 20;

Latin dīvidō, -ere 'to separate, to divide', Umbrian uef Accusative Pl. 'parts', vetu 'divided' (vēf-tu); Lithuanian vidùs m. 'interior', vidurỹs m. 'middle', Latvian vidus m. 'middle, interior, area', ablauting Lithuanian vieduõlis 'dried interior of a tree';

Furthermore (cf. the above u-stems) Sanskrit vidhávā 'widow', Avestan viδavā the same, Greek ἠ[ϝ]ίθεος 'bachelor', Latin vidua 'widow; divorced or unmarried woman', viduus 'deprived, empty of something', Old Irish fedb 'widow', Cornish guedeu the same, Welsh gweddw 'widower', Gothic widuwō 'widow' (also widuwaírna m. 'orphan'), Anglo-Saxon widuwe, wuduwe, Old High German wituwa 'widow', Old Prussian widdewu, Old Church Slavonic vьdova the same; Indo-European u̯idheu̯o- Adj. 'separated', feminized in the noun form 'widow'.

s- Präs. etc. Old High German wīsan 'to avoid', urweis Perf. 'I escaped', Middle High German only participle entwisen 'left by, empty of'; Old Frisian wēsa, Old High German weiso, New High German Waise (Germanic waisan- : u̯oidh-son-).

Ref : WP. I 239 f., WH. I 359, Trautmann 358;

See also : vgl. u̯idhu- ‘Baum’.

Pages : 1127-1128

PIET : 1196

2112. u̯eik-1

English : ‘to choose, filter’

German : ‘aussondern’

Material: Sanskrit vinákti, vivékti, vevekti 'to separate, sift, examine', Participle viktá-; Causative vecáyati; Avestan ava-vaēk- 'to separate, to choose'; from the meaning 'to set apart for religious purposes' arises that of 'to consecrate', which is why Latin victima 'sacrificial animal, offering' is included here, based on an i- or u-stem, vikti-s or viktu-s 'consecration'; Gothic weihs 'holy'.

Old Saxon wīh- the same, Old High German wīh, wīhi the same, cf. Middle High German (ze) wīhen nahten, from which New High German Weihnachten derives; Old Icelandic vē- n. 'sanctuary, temple', Old Saxon wīh m. 'temple', Anglo-Saxon wēoh, wīg m. 'idol'; derived verb Gothic weihan, Old Icelandic vīgja, Old Saxon wīhian, Old Frisian wīa, wīga, Old High German wīhen 'to consecrate'.

With intensive gemination, Germanic wik-kan- 'sorcerer': Anglo-Saxon wicca m. the same, wicce 'sorceress' (English witch); Middle Dutch wicken 'to enchant', wicker 'sorcerer, fortune-teller'; without gemination: Anglo-Saxon wigol 'related to fortune-telling', wiglian 'to prophesy', Middle Dutch wickelen; a variant u̯eig- in Umbrian eveietu 'chosen' (ek-u̯eigētum).

Ref : WP. II 232, WH. II 782;

See also : Beziehung zu u̯eik- u̯eigh- ‘biegen’ usw. ist nicht ausgeschlossen.

Page : 1128

PIET : 1396

2113. u̯eik-2

English : ‘force, energy (victory, battle, etc.)’

German : ‘energische, bes. feindselige Kraftäußerung’

Derivative: u̯oikā ‘Lebenskraft’

Material: Latin vincō, -ere, vīci, victum 'to gain the upper hand, to conquer; to defeat', pervicāx 'persistent, steadfast', Oscan vincter 'is convinced, is conquered'.

Old Irish fichid 'fights', dī-fich- 'to punish', fīch m. 'strife, anger', feuchuir 'strict' (u̯íkaris), feuchrae 'severity' (the ch in Old Welsh guich[i]r 'wild' is unclear), fecht (u̯iktā) 'expedition = Old Welsh guith, Welsh gwyth 'anger', Old Breton uueith- in personal names; Gaulish a folk name ending in -vices (Old Breton Ordo-vices 'hammer fighters'), personal name Victovalos, etc.; with full grade Vēcti-rīx, Vēco-rīx = Old Irish personal name Fīachrai, Gen. Fīachrach (Ogam VECREC);

Gothic weihan 'to fight', wigana Dat. Sg. 'battle, war'; Anglo-Saxon and Old High German wīgan (Old High German only in the participle wīgant, wīhant, gawigan 'decrepit', irwigan, confectus, 'exhausted from fighting') 'to fight, to contend', Middle High German anwīgen 'to attack'; Middle High German wīhen 'to weaken', New High German dialect sich weihen = 'to refuse', anweihen 'to contest'; aorist-present Old Icelandic vega, vá 'to fight, to kill'.

Old High German ubarwehan 'to overcome' (with incorrect consonant), Middle High German widerwehen 'to fight with drawn weapons'; Old Icelandic vēla (vīhalian) 'to arrange, to engage with something'; Old Icelandic vīg, Old Saxon wīg, Middle Dutch Old Frisian wīch, Old High German wīc, wīg, etc. 'battle'; Old Icelandic Adj. vīgr 'battle-ready'.

Gothic reduced grade waihjō f. 'war, battle'; o-grade in Germanic waigō- f. 'strength', from which Old Saxon wēgian, Anglo-Saxon wǣgan, Old High German weigen, etc. 'to disturb, to torment', Norwegian veiga 'to swing'; a ro-adjective is Old High German weigar 'resisting, proud', Middle Dutch weiger, wēger 'unwilling', from which Old High German weigarōn, etc. 'to refuse'.

Lithuanian veikiù, veĩkti 'to do something, to work', apveikiù 'I conquer', pérveikiu 'I manage', véikus 'swift', veiklùs 'active, busy', viẽkas 'strength, life', vỹkis m. 'vitality', vikrùs 'lively'; Latvian vèikt 'to accomplish', etc.; veĩklis 'quick, healthy', vīkt 'to thrive'.

Old Church Slavonic věkъ m. 'strength, age of life', Czech Russian věk the same; perhaps also related is Latin vix 'hardly, with great difficulty', as 'gathering all strength'.

Ref : WP. I 232 f., WH. II 791 f., Trautmann 339, Vasmer 1, 179.

Pages : 1128-1129

PIET : 1397

2114. u̯eik-3

English : ‘to come together, become equal’

German : ‘zutreffen, gleichkommen’

Material: Greek εἰκών (Cypriot ϝεικόνα) f. 'image', Homeric εἶκε Impf. 'it seemed good', herakl. εἶξαν 'they considered it good, regulated', Homeric ἔοικε 'it is fitting, it suits' (ϝέϝοικε; 3. Du. εἴκτον, etc.), Attic εἰκώς (ϝεϝικϝώς) 'suitable, appropriate', Homeric ἐΐσκω (ϝεϝικσκω), ἴσκω (ϝίκσκω) 'compare', (ϝ)εἴκελος, (ϝ)ἴκελος 'similar', ἐπιεικής 'appropriate', Ionic ἀεικής 'inappropriate', Attic ἀϊκής (αϝικής) 'dishonorable', αἰκῖα 'abuse', εἰκάζω (ἐ-ϝικάζω) 'imitate, compare, conjecture';

Lithuanian į-vỹkti 'to arrive, to be applicable, to come true', pavéikslas 'example', paveikslùs 'exemplary', Latvian vīkst 'to prepare'; however, distinguishing this from the words listed under u̯eik-2, such as Lithuanian véikus 'quick', veĩkti 'to do, to make', cannot be done with confidence.

Ref : WP. I 233, Frisk 38, 454 f.

Page : 1129

PIET : 1398

2115. u̯eik-4, u̯eig-

English : ‘to curve, bend; to go round, to exchange’

German : 1. ‘biegen, winden’; auch von drehender, schwingender (dann überhaupt rascher) Bewegung sowie vom hastigen Sich-zurück-Biegen, Zurückschnellen, Ausbiegen, um einer Bedrohung, einem Schlage u. dgl. auszuweichen, ‘sich wenden, weichen’. 2. Mit der Bedeutung ‘Wechsel, Abwechslung’

Comments : (Erweiterung von u̯ei- ‘biegen’).

Material: 1. Sanskrit vḗci- f. 'deception, seduction' (Rv. 10, 10, 6; probably 'crookedness'); with Media Sanskrit vḗjate, vijáte, Participle vikta-, vigna- 'to recoil from something, to flee away', pra-vij- 'to threaten with collapse', abhi-vij- 'to topple over', vēga- m. 'trembling, violent movement, rush'.

Avestan vaēg- (vaējə-) 'to swing (a projectile)', vaēɣa- m. 'impact, blow, strike', nivixta- 'swung down, thrown down', New Persian vēxtan 'to hurl', Ossetic vēɣun 'to shake, to move', Balochi balūčī gējag 'to swing, to hurl'; Intensified Sanskrit vēvíjyate 'starts off';

Sanskrit vi-vyákti 'encompasses', vyácas- n. 'wider space', Avestan vyāxa-, vyāxman- 'assembly'."

Greek εἴκω, Aor. ἔ(ϝ)ειξε Alkman 'to recoil, to yield, to succumb', (Boeotian) γῖξαι (which is ϝεῖξαι) · χωρῆσαι Hesychius;

Latin vicia f. 'vetch': nasalized vinciō, -īre 'to wind around, to bind', Umbrian previślatu 'praevinculātō'.

Gothic waihsta 'angle, corner', Middle High German weigen 'to sway'; Anglo-Saxon wicga 'beetle'; Middle Dutch New Dutch wīchele 'willow tree' derived from wīgele, a diminutive of Old Saxon wīga, Westphalian wīəʒə 'willow tree', ablauting Old Frisian Anglo-Saxon wāg, Old Saxon wēg 'wand' (u̯oiko- 'woven wand '); also Middle High German gewīge, New High German Geweih, dialect Gewicht(eln) the same (originally probably 'twig').

Latvian vīkstu, vīkt 'to bend, to become flexible', vīksts 'flexible, soft', vīkne 'tendril'; Latvian vȋcināt 'to swing, to sway', refl. 'to swing oneself, to make bends'.

With Indo-European g: Old Icelandic vīkva, ȳkva (w-present), vīkja, pret. veik 'to move from a place, to shift (oneself), to turn', Old Saxon wīkan 'to yield' (: εἴκω), Anglo-Saxon wīcan st. v. 'to yield, to fall apart', Old High German wīhhan st. v. 'to take a direction, to yield'; Old Icelandic veikr (and veykr with -w- after vīkva) 'soft, weak', New Norwegian also 'flexible' (cf. Old Icelandic veikja 'to bend'), Anglo-Saxon wāc (from which Old Icelandic vākr) 'soft, weak, miserable', Old Saxon wēc 'weak'.

Old High German weich 'soft, weak, fearful'; Anglo-Saxon wice f. 'willow'; Middle English wiker 'willow branch'; Middle Dutch wīk m., wīke f. 'escape, flight',

Middle High German wīch m. 'yielding', formally = Old Icelandic vīk 'small bay', Anglo-Saxon wīc f., Middle Dutch wīk the same; Norwegian dialect vikn. 'small corner or bend'; Old High German wīhhōn 'to spring, to dance, to hop', New High German Hessian wicken 'to move back and forth quickly and vigorously', Swedish vicka 'to move unsteadily, to bounce'.

Lithuanian vigrùs, vìglas 'swift, agile', Latvian vìegis 'light', Slovak vẹ̑g 'bent', vẹ́gati 'to sway', vẹ́žen 'bent'.

2. Latin vicis (Gen.), vicem, vice, Pl. vicēs, vicibus 'change, alternation'; possibly Old Irish fiach 'debt, something owed'; Old Icelandic giafa-vīxl 'exchange of gifts', ā vīxl 'crosswise' (vīxla 'to change'); Old Saxon wehsāl 'trade, money', Old High German wëhsal, wehsil 'exchange, change, trade' (Old Saxon wehslōn, Middle High German New High German wechseln).

With certain Indo-European g: Gothic wikō 'the sequence coming to someone', Old Icelandic vika 'week' (originally 'change'), also 'nautical mile' ('change of rowers'; similarly Middle Dutch weke sēs 'nautical mile'), Anglo-Saxon wicu, wucu 'week', Old Saxon wika in crūce-wika 'Holy Week', Old High German wëhha, wohha 'week'.

It is unclear due to the guttural sound: Sanskrit viṣṭí- (u̯iḱ-) 'work, service', tri-viṣṭī́ (Instr.), according to Wackernagel (KZ 67, 173) 'alternating', but according to G. Liebert (Nominal suffix -ti- p. 138 f.) 'triple service'.

Ref : WP. I 233 ff., WH. II 781 f., 791 f., Trautmann 338 f., Frisk 454.

Pages : 1130-1131

PIET : 1194

2116. u̯eiḱ-, u̯iḱ-, u̯oiḱo-

English : ‘house, settling’

German : ‘Haus, Siedlung’

Derivative: u̯(e)iḱ-potis ‘Hausherr’

Material: Sanskrit **víś-** f. 'residence, house', PL **víśaḥ** 'people, subjects', Avestan **vīs-** (e.g., accusative **vīsəm**, Old Persian **viþam**) 'house, village, clan', Sanskrit **viś-páti-** 'householder, community leader', **viś-pátnī** 'housewife', ablauting Sanskrit **vḗśman-** n., New Avestan **vaēsma-** m. 'house, dwelling', Sanskrit **vēśá-** m. 'neighbor' (like Latin **vīcīnus**); verbal (see below) Sanskrit **viśati** 'enters, goes in', **niviśati** 'comes in', Avestan **vīsaiti** 'enters, goes in to something';

Greek **οἶκος**, **ϝοῖκος** 'house', **οἰκία** the same, **οἰκέω** 'to inhabit', **οἰκέτης** 'housemate', **τριχά-ϝικες** an epithet of the Dorians meaning 'divided into three tribes'; Albanian **vis** 'place, area', **amvisë** (from **amë** 'mother') 'housewife';

Latin **vīcus**, dialect **vēcus** 'group of houses, village, neighborhood, district' (= Greek **ϝοῖκος**), Umbrian **uocu-com**, accusative **vuku** when 'houses'; Latin **vīlla** 'country house, estate' (from **u̯oik-slā**, with Latin suffix **-slā**, or **u̯eik-s-lā** from the es-stem of Gothic **weihs**);

Gothic **weihs** n., genitive **weihsis** 'village, settlement';

Old Prussian **waispattin**, accusative 'housewife'; Lithuanian **viẽšpat(i)s** 'lord', **viẽšpati** 'noble woman'; verbal Lithuanian **váišinti** 'to entertain', **viešéti** 'to be a guest'; Latvian **vìesis** 'guest'; Old Church Slavonic **vьsь** 'village'.

Ref : WP. I 231, WH. II 782 f., Trautmann 363 f., Vasmer 1, 193.

Page : 1131

PIET : 1193

2117. u̯eip-, u̯eib-

English : ‘to turn, sway’

German : ‘drehen; sich drehend, schwingend bewegen’

Material: 1. u̯eip-: Sanskrit vḗpatē, -ti 'moves, trembles,' vēpáyati, vipáyati 'makes tremble,' vípra- 'excited, enthusiastic,' vip- as in 'rod, whip' vipātha- m. 'a type of arrow' (compare tela vibrāre); Avestan vip- 'to throw, to send out (seed)';

Welsh gwisgi 'restless, ripe' (from nuts) derived from u̯ip-skī-mo-.

Gothic biwaibjan 'to wind around,' Old High German ziweibjan 'to disperse;' Old Icelandic veifa 'to be in swinging, trembling motion, to throw, to coil, to wrap around,' Anglo-Saxon wæfan 'to cover;' Old High German weibōn 'to sway, to float, to be unsteady;' Old Icelandic vīfa 'to envelop,' New Icelandic vífla 'to confuse,' vīfl 'a twist'.

Anglo-Saxon wifel, wifer 'arrow, throwing arrow' (: Sanskrit vipātha-); in addition, wāfian 'to freeze in astonishment,' wæfer-hūs 'theater;' perhaps Old High German wīb, Old Saxon Anglo-Saxon wīf, Old Icelandic vīf n. 'woman, wife' as 'the veiled bride'; see also Tavernier-Vereecken RB Ph H 32, 97 f.

Old Prussian wipis 'branch,' Latvian viepe 'cover, wrap of the pond,' viepl'is 'clothing, mask,' viept 'to cover,' wīpnuot 'to smile (to twist the face),' and similar;

Lithuanian atvìpti 'to hang down, from rags, lips,' vaipýtis 'to twist the mouth, to gape,' vypsaũ, -óti 'to stand with an open mouth, to gawk;' (with Baltic ė from ē[i]:) Lithuanian vẽptis 'to twist the mouth,' vėplỹs 'gawker,' Latvian vēplis 'gaper, lout,' etc.; with secondary ablaut a (: ĕ) also Lithuanian vamplỹs, vamplẽ 'someone who stands with an open mouth, foolish person,' vampsaũ, -óti 'to stand with an open mouth.'

2. u̯eib-, u̯i-m-b-:

Greek γίμβαναι · ζεύγανα Hesychius, ἴμψας · ζεύξας. Θετταλοί, Ἴμψιος · Ποσειδῶν ὁ ζύγιος Hesychius (also likely ἰψόν · τὸν κισσόν Hesychius);

Latin vibrō, -āre 'to set in trembling, swinging motion, to move tremulously;' vībix, -īcis (also in glosses vipex, vimex) 'stripe, callus from blows;' see below for Latvian vībele;

perhaps Middle Irish femm 'tail, stem, seaweed,' femman 'seaweed,' Welsh gwymon, Breton gwemon, goumon meaning the same (u̯imb-, compare Anglo-Saxon wimpel), O'Rahilly Ériu 13, 162 ff., but differently in Thurneysen KZ 48, 67;

Gothic weipan (st. V.) ‘to crown,’ wipja ‘crown;’ Old Icelandic veipr ‘headband, headscarf,’ veipa ‘female headgear,’ Norwegian dialect veipa ‘to wrap, to swing a whip,’ Old High German weif ‘band, headband,’ Middle High German weifen ‘to swing, to coil,’ wīfen (st. V.) ‘to swing, to wind,’ Middle Dutch wīp ‘bunch, swipe,’ Anglo-Saxon wīpian ‘to wipe,’ Norwegian vīpa ‘stiff straw or stiff hair, husk,’ Middle Dutch wīpen ‘to fling, to sprinkle.’

Old High German wipf ‘swing,’ Middle High German also wif = Dutch wip with the same meaning, Old High German wipfil, wiffil ‘tree top,’ New High German (actually New Dutch) Middle Dutch Middle English wippen, Middle High German wipfen, wepfen ‘to hop,’ Norwegian vippa ‘swipe, whisk,’ nasalized Anglo-Saxon wimpel ‘pennant, veil,’ Old High German wimpal ‘forehead cloth, veil.’

Latvian viebt, viebties ‘to turn, to twist; to contort the face,’ Lithuanian vỹbur-iu, -ti and -ioju, -ioti ‘to sway;’ Latvian vībele ‘stripe.’

Ref : WP. I 240 ff., WH. II 779 f.;

See also : vgl. su̯eip- oben S. 1042.

Pages : 1131-1132

PIET : 1406

2118. u̯eis-1

English : ‘to sprout, grow’

German : ‘sprießen, wachsen’

Material : Latin vireō, -ēre ‘grün sein, grünen’, viridis ‘grün’;

Old Icelandic vīsir ‘bud, shoot,’ Norwegian vīse ‘the same, twig, stem and leaves, bloom, fruit bud’ (ablauting vise ‘bud’ and probably also veis ‘juicy stem’); Anglo-Saxon wīse ‘sprout, stem;’ Old High German wīsa, Middle Dutch wese, New High German Wiese, Anglo-Saxon wīsc, Middle Dutch wīsch(e) meaning the same.

Lithuanian veĩsti ‘to multiply,’ veislùs, vislùs ‘fertile,’ veislẽ ‘brood,’ Latvian viestis ‘to multiply, to thrive,’ Lithuanian vaĩsius ‘fruit,’ vaisà ‘fertility,’ Latvian vaisla ‘brood,’ Lithuanian į-vìsti ‘to multiply.’

Ref : WP. I 242, WH. II 797.

Page : 1133

PIET : 1410

2119. u̯eis-2

English : ‘to turn, bend’

German : ‘drehen’ auch bes. für ‘biegsame, flechtbare Ruten, daraus gebundene Besen u. dgl.’

Comments : Erweiterung von u̯ei- ‘drehen’

Derivative: u̯oiso- ‘Rute’

Material: A. Sanskrit vēṣa- m. ‘garment, attire’ (compare vēṣṭayati ‘wraps around, clothes’); vḗṣṭatē ‘winds around,’ vēṣṭáyati ‘wraps around,’ participle vēṣṭitá- ‘wrapped, clothed,’ vēṣṭá- m. ‘loop, band,’ viṣṭā meaning the same.

Armenian gi, Gen. gioy ‘juniper’ (referring to the flexible branches used for weaving: u̯ī̆so- or u̯eiso-, u̯oiso-); via Greek ἴς see above p. 1121;

New Swedish vese m. (Old Icelandic veisi or visi) ‘bunch, twisted knot;’ additionally Dutch wier = Old Frisian wīr- ‘alga, seaweed’ (Anglo-Saxon wīr ‘myrtle,’ wīr-treo ‘myrtle tree,’ third term of comparison, likely meaning ‘evergreen’), Anglo-Saxon wār ‘alga, seaweed,’ wāroð likewise meaning ‘water twining plant.’

Old Church Slavonic vichrъ ‘whirlwind’ (u̯ēisura-), Lithuanian víesulas meaning the same, Russian vichatь ‘to shake, to move;’ Lithuanian výstas ‘corset,’ výstyti ‘to wrap up,’ Latvian vīstīt meaning the same, vīsts ‘bundle,’ and so on.

Czech vích, věch (u̯oiso-) ‘swab, straw swab; signpost,’ věcha meaning the same, Russian věcha ‘branch for marking the path, stake,’ vichór ‘bunch of hair,’ Slovak vẹ́het ‘bunch (of hay);’

B. With k-extension:

Sanskrit veṣ-ká- m. ‘noose for strangling;’ ablauting Old Icelandic visk f. ‘bundle of straw or reeds,’ Swedish viska ‘small broom,’ Old High German wisc ‘swab, straw swab’ (from which Middle High German wischen and New High German wischen derive), Anglo-Saxon wiscian, younger weoskian (wiskōn) ‘to weave a hurdle from twigs;’

Latin viscus, -eris ‘entrails;’ related to ‘twisting, vibrating movement,’ likely also includes Lithuanian viskiù, viskéti ‘to tremble;’ in East Frisian wisk ‘quick movement, whiz,’ Middle High German wischen ‘to move lightly and quickly,’ New High German entwischen may have a secondary development from ‘to wipe lightly away from something.’

Alongside this, there are Germanic p-variants, on one hand in Low German wispeln ‘to move back and forth,’ Swedish visp, visper ‘unreliable person,’ and on the other hand in Norwegian visp m. ‘tassel, bunch,’ Swedish visp ‘whisk made of twigs.’

C. With g-expansion:

Latin *virga* ‘thin branch, twig, rod’ (from *u̯iz-gā*), along with *virgō* ‘girl, maiden’; Lithuanian *vizgù, vizgéti* ‘to tremble’, *vizgóti* ‘to sway’.

Ref : WP. I 242 f., WH. II 799, 802, Trautmann 345, 347, Vasmer 1, 195, 207, 243.

Pages : 1133-1134

PIET : 1197

2120. u̯eis-3

English : ‘to flow; poison’

German : ‘zerfließen, fließen (oft in River name); auch vom tierischen Samen; besonders von der Feuchtigkeit und dem Geruch faulender Pflanzen, unreinen Säften, Gift’

Derivative: u̯iso- ‘Gestank’; mit expressiv. ī: u̯īso-s ‘Gift’

**Material:** Sanskrit *vēṣati* ‘dissolves’, *viṣá-* n. ‘poison’, adj. ‘toxic’, *viṣ-* (nom. *viṭ*) and *viṣṭhā* ‘excrement, dung’, also ‘animal semen’, *visrá-* ‘moldy smelling’; Avestan *viš-*, *viša-* ‘poison’, *vaēšah-* ‘mold, decay’; Armenian *gēš* ‘carrion’;

**Greek** ἰός ‘poison’ = Latin *vīrus* ‘viscous liquid, slime, juice, poison, sharpness’ = Middle Irish *fī* ‘poison’; Latin *vēna* f. ‘vein’ from *u̯eisnā*; Welsh *gwyar* ‘blood’ (*u̯eisaro-*); along with the Celtic lineage in Welsh *Gwy* (*U̯eisā*), English *Wear* (Old Breton *U̯isuriā*), Gaulish *Visera*: French *Vesère*, *Visuvia*: French *la Vezouse*, etc.

**Old Germanic** River name *Wisura* ‘Weser’, Latin *Visurgis* the same: compare the Russian River name *Vechra* (to the Sož, Sozh), ablaut form *Víchera* (to the Kama);

related here is River name *Weichsel* (from Old Prussian *Vīkslā*, older *Vīsklā*, from Proto-Baltic *Vīstlā* from *u̯eis-tlā*), Latin *Vistula* (from Germanic *Wīstlō* in Anglo-Saxon *Wīstlawudu*, but Anglo-Saxon *Wīsle* from Slavic *Visla*).

**Old Icelandic** *veisa* f. ‘swamp’, Anglo-Saxon Old Frisian *wāse*, English *ooze* ‘sludge’; perhaps Old High German *weisunt*, *weisont*, *weisant* ‘arteries’ (the flowing ones); to which are related Anglo-Saxon *wāsend*, English *weasanð* ‘trachea, throat’, further Old High German *wisunt*, *-ant*, Middle High German *wisent*, Old Icelandic *visundr* (*u̯is-onto-*) ‘bison’ (from which Latin *bisōn, -ontis* and Greek *βίσων* originate).

Additionally, Old Prussian *wis-sambrs* ‘aurochs’, Old Church Slavonic *zǫbrъ* (the same); named after the smell, as well as New Icelandic *visla*, Old High German *wisula*, Anglo-Saxon *weosule*, *wesle*, English *weasel* ‘weasel’ and the polecat (see above p. 304), which presupposes the Germanic *wis(j)ō* ‘polecat’; compare Late Latin *vissiō* ‘fur, stench’; Marstrander also compares (Ériu 5, 207) New Irish *fíal* ‘ferret’ (*u̯iselo-*).

Perhaps related is the Indo-European *u̯ei̯ks-* ‘mistletoe and other glue-producing trees’, found in Greek *ἰξός* m. ‘mistletoe, bird lime’, Latin *viscum* (the same), Old High German *wichsila*, Middle High German *wīhsel* ‘weichsel (cherry)’, Russian *višnja* ‘cherry’ (from which Latvian *viksna*, Old Prussian *wisnaytos* ‘cherries’ are derived) - cherry gum and mistletoe berries are used as bird lime.

According to Specht (Indo-European Declension 206), additionally, Lithuanian *viksvà* ‘reed grass’ comes from *vis-k-vā*, alongside *vizgà* ‘grass’, and Old Prussian *wissene* ‘pork’.

Note:

Albanian vishnja ‘cherry’ is a Slavic loanword.

Ref : WP. I 234 f., WH. II 746, 800, 801 f., Vasmer 1, 208.

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PIET : 1198

2121. u̯ek-, u̯e-n-k-

English : ‘to bend’

German : ‘biegen’

Derivative: u̯onko- ‘krumm’

**Material:** Sanskrit *váñcati* ‘goes crooked or askew’, *vacyátē* ‘sways, flies’, *vakrá-* ‘bent, crooked’, *vankú-* ‘flying’, *váṅkri-* f. ‘rib’, *vaṅka-*, *vaṅkara-* m. ‘river bend’, *vaṅkṣana-* m. ‘folder, cushion’, *vakṣáṇā* ‘belly, cushion, riverbed’; Avestan *-vašta-* ‘curved’; Armenian *gangur* ‘crispus, flexus’ (*u̯n̥kuro-*).

**Latin** *convexus* ‘vaulted, curved’, *subvexus* ‘leading upward at an angle’;

**Middle Irish** *feccaid* ‘bends’, with the preposition *for*: ‘turns against, begins to’ (with expressive *-kk-*); Gaulish river name *Vocalus* (Matres

*Vocallinehae*), Germanized as *Vacalus*, *Va(c)halis* ‘Waal’; **Lithuanian** river name *Vókė* (*u̯ōki̯ā*).

**Indo-European** *u̯onko-* in Sanskrit *vaṅka-*, Gothic *un-wāhs* ‘unruly’, Anglo-Saxon *wōh* ‘crooked, wrong’, Old Saxon *wāh* n. ‘evil’, Old Icelandic *vā* f. (*u̯onkō*) ‘angle, misfortune’.

Ref : WP. I 246, WH. I 268 f.: nach Kuiper, Nasalpräs. 142 zur Wurzel u̯ā- (s. oben S. 1108), wo neben dem Präs. u̯ə-n-ék-mi ein Konj. u̯(ə)-ə́nu̯-kō stand; somit ferner zur Wz. u̯ā-, u̯əg-, u̯ək-, u̯eng(h)-, s. dort.

Pages : 1134-1135

PIET : 49

2122. u̯ək- (: u̯āk-)

English : ‘to be bent’

German : ‘gebogen sein’

**Material:** Latin *vacillō, -āre* ‘to wobble, to sway’; Old Breton a folk name *Ούακο-μάγοι* ‘the inhabitants of the curved fields’; Welsh *gwaeth* (*u̯ək-to-*) comparative ‘worse’ (superlative *gwaethaf*); Cornish *gweth*, Middle Breton *goaz*.

Ref : WP. I 218, WH. I 268, II 723 ff.;

See also : s. auch u̯ā-, u̯əg- usw.

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PIET : 0

2123. u̯eḱ-

English : ‘to wish’

German : ‘wollen, wünschen’

**Material:** Sanskrit *váś-mi*, *váṣṭi*, *uś-másі*; Avestan *vasəmī*, *usəmahī* ‘to be willing, to desire’; participle in Sanskrit *uśánt-*, f. *uśatī* ‘willing’; Avestan *an-usant-*, *-usaitī* ‘unwilling, without wanting it’.

**Avestan** *vasah-* (nom. *vasā́*) ‘willing = according to one's will’, *vasō*, *vasə* ‘according to desire, arbitrary’ (accusative singular of the neuter *vasah-*), *vasō-xšaϑra-* ‘acting according to pleasure’, etc.; **Sanskrit** *vaśi-tva-* n. ‘freedom of will’; **Old Persian** *vašnā*, Avestan *vasnā* (instr. sg.) ‘according to the will’ (Armenian *vasn* ‘due to’ being a loanword).

**Greek** (old participle) *ἑκών* (Cretan *ϝεκών*), *ἑκοῦσα* ‘voluntary’ (derived from *ἕ* ‘oneself’, essentially ‘from oneself’), *ἀέκων*, *ἄ̃κων* ‘against one’s will, unintentionally’, f. Doric *ἀέκασσα*; compare Cretan *γέκαθα*; *ἑκοῦσα* (Hesychius), *ϝέκα* in *οὔφεκα*; *οὐκ ἀρεστῶς* (Hesychius), that is *οὐ ϝέκα*, in *ἕνεκα*, Homeric *εἵνεκα* ‘because of’ (*ἕνϝεκα*; *ἕν* is the preposition *ἐν*), Homeric *ἑκά-εργος* ‘working at will’, *ἑκή-βολος* ‘hitting at will’ (metrical lengthening for *ἑκα-βολος*), expanded into *ἑκατη-βόλος*, *-βελέτης*; Boeotian *ϝhεκα-δαμος* (with various assimilations forming *ϝεκέδαμος*, Attic *Ἀκάδημος*); *ἔκητι*, Doric *ἔκᾱτι* ‘according to will, because of, (unclear)’; *ἀεκαζόμενος* ‘unwilling, reluctant’ (derived from *ἀναγκαζόμενος*);

**Hittite** *u̯ek-* ‘to wish, to demand’.

Ref : WP. I 244 f., Frisk 473 f., 477, 479.

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PIET : 1413

2124. u̯ek$^{w}$-

English : ‘to speak’

German : ‘sprechen’

Derivative: u̯ek$^{w}$os- n. ‘Wort’, u̯ōk$^{w}$-s, u̯ok$^{w}$-tlo-m the same

Material: Sanskrit vákti, vívakti "says, speaks," Aor. ávōcam (= εἶπον, see below), Part. uktá-, Causative vācayati, Avestan vak- "to speak," ŭxta-, Sanskrit vacas- n. = Avestan vačah (= Greek ἔπος) "speech, word."

Sanskrit vacaná- "speaking, saying," vāc-, Nom. Sg. vāk = Avestan vāxš (= Latin vōx) "voice, speech, word," Sanskrit vācālá- "talkative," vākyam "utterance, speech"; vaktram "mouth";

Armenian gočem "I shout, I call, I invite, I name."

Greek ἔπος, el. Cypriot ϝέπος n. "word," Aor. εἶπον "spoke," Lesbian ϝείπην etc. (= Sanskrit ávōcam, Indo-European e-u̯e-u̯k$^{w}$-om with dissipation from -ϝεϝ- to -ϝει-), ὄπα Accusative "voice" (also possibly εὐρύοπα as "the far-sounding"), ὄσσα f. "voice," ἐνοπή "call, noise."

Note:

The voice of the princess Europa who was abducted by Zeus, the cry for help "the far-sounding".

Latin vox, vōcis "voice," vocō, -āre "to call," Umbrian sub-ocau, -ocanu, -oco "to call upon, to worship";

Old Irish foccul "word" (= Sanskrit vaktram "mouth"): u̯ok$^{w}$-tlo-m = Welsh gwaethl "dispute"; fūaimm "noise" (u̯ok$^{w}$-smn̥); Gaulish Vepo-litanos "broad-faced," Welsh gweb "face."

Old High German giwahanen, -inen "to mention, to remember" (gawahnjan, a denominal form of u̯ok$^{w}$-no-, cf. Sanskrit vacaná-; additionally, the old o-stem preterite giwuog emerged in paradigmatic connection); Middle High German wüegen "to remember, to bring to mind"; Old Icelandic vāttr "testimony" (wahtaz, cf. Old High German giwaht m. "mention, fame"), vātta "to witness."

Old Icelandic ōmun f. "voice," New Icelandic ōmur "sound," Anglo-Saxon wōm(a) "noise" (wōhm-);

Old Prussian wackītwei "to beckon," enwackēmai "we call upon";

Hittite ḫuek-, ḫuk- "to invoke," Tocharian A wak f., B wek "voice."

Ref : WP. I 245 f., WH. II 823 ff., Trautmann 339 f., Vasmer 1, 196, Bergin Ériu 12, 136 f.

Pages : 1135-1136

PIET : 1414

2125. u̯ek-ti-

English : ‘thing’

German : ‘Sache, Ding’

Comments : (u̯ekʷ-ti-)

Material: Gothic waíhts f. "thing," Old Icelandic véttr, vǣ(t)r, vitr f. "living being, supernatural being, thing," Anglo-Saxon wiht f. "thing, creature, demon," Old Saxon wikt, Middle Dutch wicht "being, creature," Old High German wiht "living being, demon, thing," New High German Wicht; Gothic ni-waíht "nothing," Anglo-Saxon ná-wiht (English naught, not), Old High German niwiht and neowiht "not, nothing."

Old Church Slavonic veštь f. "thing, matter"; compare with West Russian rečь "thing": Russian réčь "speech, word."

Ref : WP. I 246, Vasmer 1, 196;

See also : vielleicht zu u̯ekʷ- ‘sprechen’.

Page : 1136

PIET : 0

2126. u̯el-1

English : ‘to see’

German : ‘sehen’

Derivative: u̯l̥-tu- ‘Aussehen’

Material: Latin voltus, vultus, -ūs m. "expression, look, appearance, form" (vl̥-tu-) is related to Irish fil "there is," the older imperative u̯ele (cf. French voici!), Welsh gweled "to see," Breton guelet "the view," Old Irish fili (Gen. filed, appearing in Proto Irish Ogam VELITAS) "seer, poet" (u̯elēts); the name of the Germanic seeress Veleda; in Germanic, there appears a form likely derived from u̯el-, u̯leid- (u̯l-ei-d-): Gothic anda-wleizn n. "face," Old Icelandic líta, Anglo-Saxon wlītan "to see, to look"; reduced form Gothic wlits "face, shape."

Old Icelandic litr (Accusative Pl. litu) "appearance, color," Old Saxon wliti "shine, appearance, shape," Old Frisian wlite "face, appearance," Anglo-Saxon wlite of the same meaning, also "shine," wlitu f. "form, kind"; the o-stem causative Gothic wlaiton, Old Icelandic leita (wlaitōn) "to look for, to seek" (with the post-verbal leit f. "the search," Wissmann Nom. Postverb. 1, 11), Anglo-Saxon wlatian "to look."

Also, Germanic wulþu- m. “glory” (“appearance”): Gothic wulþus “glory,” Old Icelandic Ullr (wulþuz) “name of a god,” Anglo-Saxon wuldor “glory,” compare Gothic wulþrs “worth,” wulþriza “glorious”; further, wulþags “glorious.”

Ref : WP. I 293, WH. II 831.

Pages : 1136-1137

PIET : 1451

2127. u̯el-2, u̯lei-, u̯lē(i)-

English : ‘to wish; to choose’

German : ‘wollen, wählen’

Derivative: u̯olo- ‘Wahl’, u̯l̥ti-s ‘Wunsch’

Material: A. Sanskrit unthematic 3rd person singular Middle Aorist avr̥ta, Optative vurīta, Participle urāṇá-; vr̥ṇītḗ, vr̥ṇā́ti, vr̥ṇṓti, vr̥ṇutē “to choose, prefer, love,” vr̥tá- “chosen, desired,” vára m. “wish, desire, object of desire,” vara- “excellent, better, best,” varīyaṁs- “better,” variṣṭha- “best,” varya- “choosable, excellent, outstanding,” varaṇa- n. “the act of choosing, wishing,” vāra- m. “precious, treasure,” etc., vŕ̥thā “in vain.”

Avestan Old Persian var- "to choose, to want" (3rd person plural Preterite Med. varatā, Optative vairīmaidī), vərən[a]- (1st person singular Med. vərənē), vərənav- (3rd person dual Med. vərənvaitē; Participle Perfect Passive varəta-, vairya- "the best, precious, worthy"; Avestan also has var- "to believe.");

Armenian geł "favor, beauty" (likely deriving from u̯el-no-, compare Welsh gwell "better"); personal names in Venetic such as Volti-χnos, Voltiomnus, and Illyrian Voltius, Voltisa, etc. (M. Lejeune Balto-Slavic 49, 41 ff.) from u̯l̥ti-.

Greek λείω, λήω "I will," according to Schwyzer Gr. Gr. 1, 676, from u̯lē(i)mi, Pl. u̯leimé; Latin volō (velō), vult (velt), velle "to want" (Optative velim), voluntas, -ātis f. "good will" (old participle u̯olunt-tāt-s); nōlo, nevis, nevolt "I do not want" (ne-volō); mālō "I prefer," back-formed from mavolt (magis volt); Umbrian eh-veltu "I wish," veltu "I choose," ehvelklu "decree, edict."

Middle Welsh Cornish Breton guell "better," New Welsh gwell (derived from u̯el-no- "preference, choice," or related to u̯er-2, see there); Gaulish a folk name Vellavī, Catu-vellaunī (compare with the Ligurian placename Genava "Geneva": Raetian a folk name Genauni).

Note by Andi Zeneli:

Messapic vellana, velana

Gothic wiljan, Old High German willu, wili, wëllan, etc. "to want"; Gothic wilja, Old High German uillo, willio, etc. "will"; causative iterative Gothic waljan, Old Icelandic velja, Old High German wellen "to choose" (= Sanskrit varáyati "chooses for oneself," Old Church Slavonic voliti); Old High German wala f., Old Icelandic val n. "choice" (: Sanskrit vára- m.).

Lithuanian pa-vélmi, 3rd person singular pa-vélt, infinitive pa-vélti "to want, to allow," with the ablaut form viltìs f. "hope" (u̯l̥tis), viliúos "I hope"; Old Church Slavonic veljǫ, velе́ti "to want, to command," with the ablaut form volja f. "will," from which voljǫ, voliti "to want, to wish" are derived, and further ablaut do-vьljǫ, do-vъlěti "to suffice" (u̯olē-);

Regarding Gothic waíla, Old High German wela, wola, etc. "well," see Feist3 543 for more information.

B. d-expansion (d-present):

Greek ἔλδομαι, Homeric ἐέλδομαι ‘I long for, desire something’, ἐέλδωρ n. ‘wish, desire’;

Irish fled, Welsh gwledd ‘feast, festival’ (u̯l̥dā); Gaulish personal name Vlido-rīx.

C. p-expansion:

Homeric ἔλπω ‘I give hope’, ἔλπομαι, ἐέλπομαι ‘I hope’, Perf. poet. ἔολπα; ἐλπίς, -ίδος f. ‘hope’, ἐλπίζω ‘I hope’, Homeric ἐλπωρή ‘hope’, the lowest term ἄλπιστος, superlative to ἀλπαλέος, dissim. ἀρπαλέος ‘desired, attractive’, ἔπαλπνος ‘desired’ (r/n-stem); Latin volup(e) Adv. ‘pleasantly, gladly’, (u̯olpi-, u̯l̥pi-), voluptās ‘pleasure’;

questionable Homeric εἰλαπίνη ‘feast’, Aeolic ἐλλαπίνα (ἐ-ϝλαπ-ινᾱ).

Ref : WP. I 294 f., WH. II 828 f., Trautmann 348 f., Specht KZ 62, 59 f., Vasmer 1, 180, 224, Frisk 78, 455, 485, 502 f.

Pages : 1137-1138

PIET : 1452

2128. u̯el-3

English : ‘to press, push’

German : ‘drängen, pressen, zusammendrängen, einschließen’

Derivative: u̯olgo-s ‘Menge’

Material: Homeric εἴλω (ϝέλ-νω); Inf.-Aor. ἔλσαι and with proposal ἐέλσαι, Aor. Pass. ἐάλην, ἀλήμεναι, Epic Ionic εἰλέω (ϝελ-νέω), Attic εἴλλω (εϝελι̯ω with proposal -ε), Doric el. ϝηλέω, redupl. ἴλλω (ϝί-ϝλω) ‘I urge, I press’; Laconian βήλημα · κώλυμα, φράγμα ἐν ποταμῷ Hesychius, Messenian ἤλημα, Ionic εἴλη ‘herd’ (ϝελν-), alongside which probably with i = e (like πίλναμαι) Attic ἴλη, Doric ἴλᾱ ‘herd’ (ϝιλνᾱ), Homeric (ἴλαδόν ‘in herds’, Pamphylian ϝίλσιος Gen. of -ις ‘distress’;

Note by Andi Zeneli:

***h*ιλλ**υριός

**Ἰλλυ**ρρ(ικοῦ)

Homeric (Aeolic) ἀελλής (ἀϝελνής) ‘closely gathered’ (κονίσαλος) and ἀολλής (ἀϝολνής) ‘assembled’ (with Aeolic -ολ-); compare the Ionic forms ἆλής, ἆλής ‘assembled’, ἀλίζω ‘I assemble’, ἆλίη ‘assembly’, which derive from ἀϝαλλής from ἀϝαλνής, ἄϝl̥νής.

Doric ἆλία and ἀλιαία have the same meaning (and similar forms); Attic ἡλιαία ‘place of judgment, the highest court in Athens’ along with ἡλιάζω, ἡλιαστής is borrowed from Argive ἆλιαίᾱ, ἆλιάζω, with the replacement of Doric α by Attic η, which was supported by the connection to ἥλιος; the initial ἀ- is a copulative prefix, ἅλις ‘in herds, enough’ (Homeric), γάλι· ἱκανόν Hesychius; Homeric οὐλαμός ‘tumult, uproar’ (due to γόλαμος · διωγμός Hesychius, metrical lengthening for ϝολαμος), Attic ἐξούλη ‘dispossession’ (ϝολ-νᾱ);

Lithuanian vãlinas ‘wall’, valinỹs ‘cloth corner’, Latvian valnis ‘edge’, su-valýti ‘to gather together (grain), to harvest’, Lithuanian iš-valýti ‘to remove, to take away’, valýti ‘to clean’; Old Church Slavonic velь (: Greek ἅλις) in velь-mi, -ma ‘very, excessively’, velь-lěpъ ‘very beautiful’, velijь, velikъ ‘big’, valъ ‘heap, quantity’ (u̯ōlos) in Russian válom ‘in quantity’, navál ‘large heap’, zavál ‘clog, congestion, blockage’, privál ‘landing’ (pressuring), ‘to land’ (to crowd in), válьmja ‘in bulk, in heaps’, and so on.

g-expansion is likely represented by Latin volgus, vulgus ‘the people’ (= ‘large quantity of people’, cf. above Russian valomъ, valьmja) = Sanskrit várga- m. ‘division, group’, Middle Breton gwalch ‘abundance’, New Breton a-walc’h ‘enough’ (compare ἅλις), gwalc’ha ‘to satisfy’, Welsh gwala ‘quantity, enough’; Tocharian B walke ‘long’.

Ref : WP. I 295 f., WH. II 826 f., Frisk 71 f., 74, 117, 455 ff., Vasmer 180, 181;

See also : ursprüngliche Gleichheit mit u̯el-7 ‘drehen’ ist denkbar, da ‘pressen, zusammendrücken’ ursprüngl. ‘zusammenwinden’ sein kann.

PIET : 1453

2129. u̯el-4, u̯elə-

English : ‘hair, wool; grass, forest’

German : in Worten für ‘Haar, Wolle’, auch ‘Gras, Ähre, Wald’

Comments : Beziehung zu u̯el- ‘drehen’ (’Kraushaar’ u. dgl.) oder u̯el- ‘reißen, rupfen’ ist möglich

Derivative: u̯l̥̄-nā ‘Wolle’, u̯ol-ko-, u̯ol-k̂o- ‘Faser’; u̯(o)l-to- ‘Haar’

Material: A. Sanskrit ū́rṇā f. (cf. Sanskrit ū́rṇā-vábhi- ‘spider’, mentioned above) ‘wool’, Avestan varənā meaning the same, Greek λῆνος, Doric λᾶνος n. ‘wool’, Latin lāna also meaning ‘wool’, lānūgō ‘down of the beard, milk hairs’, Gothic wulla, Old High German wolla, etc. ‘wool’.

Lithuanian vìlna ‘wool fiber’, Pl. ‘wool’, Latvian vilna ‘wool’, Old Prussian wilna ‘skirt’, Russian - Church Slavonic vlьna, Serbian vúna ‘wool’; a weaker ablaut form u̯lənā appears in Welsh gwlan, Cornish gluan, Breton gloan (the British loanword is Middle Irish olann) ‘wool’.

A different vowel grade appears in Latin vellus, -eris ‘fleece’ (villus ‘the shaggy, woolly hair of animals’) = Anglo-Saxon wil-mod ‘colus’ (meaning ‘wool post’, similar to wul-mod), and likely also Armenian gełmn ‘wool, fleece’; the connection to Latin vellere (u̯el-8) from u̯el-s-ō is close. Additionally, u̯lō- in Greek λῶμα n. ‘hem, spun’, Germanic wlōha- (under B), and Indo-European u̯lō-ro- (u̯el-7) are referenced on page 1143.

B. Guttural extensions:

Sanskrit valká- m. ‘bast, splint’, valkala- ‘bast garment’, vr̥kala- n. ‘bast garment; a certain type of intestine’; Icelandic lō f., Danish lu ‘tuft of cloth, the rough part of garments’, Anglo-Saxon Old Saxon wlōh ‘fiber, fringe, tuft’ (Germanic wlōha-); Old Icelandic lagðr ‘bunch of wool or hair’ (wlagaþa-); Old Church Slavonic vlakno, Russian voloknó ‘fiber, thread’.

With Indo-European k̂: Sanskrit válśa- m. ‘sprout, branch’ (indicating a ‘flexible twig’) and Avestan varəsa-, New Persian gurs = Old Church Slavonic vlasъ,

Russian volos ‘hair’; to one of these forms belongs Greek λάχνη f. ‘curly hair’ (u̯l̥ksnā) and λάχνος m. ‘wool.’

Compare under u̯el- ‘to turn’ the Anglo-Saxon wielgan ‘to roll’, which also points to u̯olk-, as well as Old High German wal(a)gōn.

C. Dental extensions:

Greek λάσιος (ϝλατιος, Indo-European u̯l̥t-iio̯s) ‘thick with wool or hair, also overgrown with brushwood’; Old Irish folt ‘hair’, Welsh gwallt, Old Cornish gols, Old Breton guolt meaning the same. From this, we have Old Breton guiltiat, guiliat, guoliat, Middle Breton guilchat ‘shearing, tonsure’, and Welsh gwellaif, Old Cornish guillihim ‘scissors’, possibly also Welsh gwellt, Cornish gwels ‘grass’, Old Breton gueltiocion ‘fenosa’ (or related to Middle Irish geltboth ‘pabulum’, gelid ‘grass’ S. 365, with gw related to gwallt).

Old High German and Old Saxon wald ‘forest’, Anglo-Saxon weald meaning the same, Old Icelandic vǫllr ‘meadow’; according to E. Lewy (KZ. 40, 422) and Holthausen (KZ. 46, 178), Wald would be derived from (s)u̯altus in relation to Latin saltus ‘narrow passage, mountain forest’, which would then need to be separated from saltus ‘jump’ (mentioned above on p. 899), while Ernout-Meillet 2889 unites both (cf. Pas de Calais, etc.); others relate Wald to Gothic wilþeis ‘wild’.

Old Icelandic villr ‘wild, crazy’, Anglo-Saxon wilde, Old Saxon and Old High German wildi ‘wild, uncultivated’ (u̯eltio̯-), New High German Wild (u̯eltos), to which can be added Welsh gwyllt ‘wild, mad, swift’ (ueltī-), Cornish guyls ‘wild, uncultivated’, and Old Breton gueld-enes ‘wild island’ (Middle Irish geilt ‘madman’ is likely a British loanword).

Lithuanian váltis ‘spike of oats, oat husk’ (also ‘yarn’), Old Prussian wolti ‘ear of grain’, Ukrainian volótь ‘spike’, Serbian etc. vlât ‘ear of grain’;

with media (aspirated) Old Church Slavonic vladь, Old Russian volodь ‘hair’.

D. Sanskrit vāla-, vāra- m. ‘tail hair, hair sieve’, with ablaut Lithuanian valaĩ ‘tail hair of a horse’.

Ref : WP. I 296 ff., WH. I 756, II 745, Trautmann 341, 359, Vasmer 1, 220 f.

Pages : 1139-1140

PIET : 1227

2130. u̯el-5, u̯elə-

English : ‘to deceive’

German : ‘täuschen’

Material: Lithuanian vìlti ‘to deceive’, Latvian viÎt meaning the same, Old Prussian prawilts ‘to betray’, Lithuanian vỹlius ‘deception, trickery’, long grade Old Prussian po-wela ‘they betrayed’, Latvian velts ‘uselessly’.

Lithuanian véltas ‘useless’; (Greek οὖλος = ὀλοός mentioned above on p. 777); Middle Irish fell ‘deception’ (Middle Irish fall, the later form faill ‘negligence’, Welsh gwall ‘the same, deficiency’, Breton gwall ‘bad’ should likely be considered as a separate group); according to Būga in Kalba ir sen., I 34 f., the Baltic words are related to u̯el-2.

An expansion of u̯el- might be seen in:

Greek ἐλεφαίρομαι ‘I deceive, I injure’ (u̯el-ebh-), ὀλοφώϊος ‘deceptive’; Lithuanian vìlbinti (u̯l̥-bh-) ‘to curl, to wave, to have at hand’.

Ref : WP. I 298; Frisk 493; anders Mühlenbach-Endzelin IV 534, 596.

Page : 1140

PIET : 3252

2131. u̯el-6

English : ‘warm’

German : ‘lau, warm’

Material: Armenian gol ‘heat’, golanam ‘to warm oneself’; Lithuanian vìlditi ‘to make lukewarm’.

Ref : WP. I 302;

See also : vielleicht zu S. 1142 unten (u̯el-7).

Page : 1140

PIET : 0

2132. u̯el-7, u̯elə-, u̯lē-

English : ‘to turn, wind; round’, etc.

German : ‘drehen, winden, wälzen’

Comments: extended u̯el(e)u-, u̯l̥-ne-u-, u̯(e)lei- (these also mean 'to wind around, to wrap = to envelop')

Derivative: u̯el-no-s 'nail, stake', u̯eli-kā 'willow', u̯elu-tro-m 'covering', u̯l(o)i-skā 'rod', u̯olo-s 'round', u̯olŭ-men-, u̯olu-tlo-/-tlā 'turning'

Material: A. Sanskrit válati, -te 'turns, rotates', causative vălayati 'causes to turn, roll', valanam 'the turning, bending, waving, surging', valá- m. 'covering, cave' (or related to u̯er-), vala-, valaka- m. roughly '(round) beam, pole', lengthened form cakra-vāla- n. 'rim, ring, circle, group', āla-vāla- n. 'depression around the root of a tree' (cf. Mayrhofer 1, 79 f.), possibly also vāra- m. '(turning) series, sequence, time, weekday' = New Persian bār 'time'.

From u̯Ī̯-mi-: Sanskrit *ūrmí-* (masculine, feminine) ‘wave’, Avestan *varəmiš* corresponds to the u-base: Sanskrit *vr̥ṇóti*, *ūrṇóti* ‘covers, envelops, surrounds, encircles, restricts, repels’, Avestan *vərənavaiti* ‘covering, enveloping’ (partly containing Indo-European *u̯er-5*), the Avestan word also means ‘turns (itself)’ like Sanskrit *válati*; see p. 1160; Sanskrit *varútra-* (equivalent to Greek ἔλυτρον) (neuter) ‘covering, that which one wraps around’ (unattested), *úlva-*, *úlba-* (masculine, neuter) ‘membrane of the embryo, womb’ (compare Latin *volva*); from the i-base: Sanskrit *valaya-* (masculine, neuter) ‘circle, round enclosure, bracelet’, *valitá-* ‘turned, bent’, *valli-*, *vallī* ‘creeping plant, vine’, *vallari-*, *vallarī* (feminine) ‘tendril, vine plant’.

Maybe Albanian ylber meaning 'ring, rainbow' : Sanskrit *úlba-* ‘membrane of the embryo, womb’ : Old Frisian walu-bera meaning 'stick bearer' by Andi Zeneli

Armenian *gelum* (aorist *geli*) means 'to turn, twist, wind,' with a medial form meaning 'to turn oneself, twist' (the present form corresponds to the u-base, compare thematic Latin *volvo*). The noun *gelumn* means 'turning, twisting' (equivalent to Latin *volūmen*, Greek *εἴλῡμα*), while *glem* means 'I roll, throw down' (from *gilem* out of *u̯ēl-* or *gulem* out of *u̯ōl-*). The word *gil* (*u̯ēl-*) refers to a 'round throwing stone' (compare Greek *ὅλμος*, Russian *valún* 'round pebble'), and likely *lamb* (-i, -iv) means 'ring, circle' derived from *u̯l̥-m-bhi-* (based on the n-stem, compare Lithuanian *vilnìs*, Old Church Slavonic *vlъna*, Old High German *wëlla*).

ἰλλίς: illis ‘στρεβλή: twisted, διεστραμμένη: twisted apart’ Hesychius,

RegionsPeloponnesos (IG IV-[VI])Saronic Gulf, Corinthia, and the Argolid (IG IV)

IG IV 634  IG IV 633 IG IV 635

Argeia — Argos — 2nd/1st c. BC

Marcia Publii liberta Hiluria.

Μαρκία Ῥοπλίου Ἱλυρία.

ἡ Ἰλλῠρῐ́ᾱ
hē Illuríā

Ἱλυρία

Hiluria.

Greek εἰλέω 'turn, wind' (ϝελ-ν-έω), ἴλλω same (probably ϝί-ϝλ-ω, related to ἰλλάς 'cord, rope', ἰλλός 'cross-eyed', Boeotian ϝίλλων, ἴλλαι • coils, bonds Hesychius), Attic εἴλλω same (ἐ-ϝέλ̯ω); from Aeolic ἐλλέω (ϝελνέω): ἐλλεδανός 'rope used to bind sheaves'), εἶλιγξ and εἴλιγγος 'whirl, spinning, dizziness' (after εἰλέω), ἕλμις, plural ἕλμεις, ἕλμιγγες, ἕλμινθες feminine 'intestinal worm', εὐλή 'worm' (ἐ-ϝλ-ᾱ), ὐάλη• worm Hesychius (i.e., ϝάλη), ἑλένη 'woven basket', ὅλμος 'pestle, cylindrical mortar', Homeric οὖλος 'curly, woolly' (ϝόλνος), reduplicated ἴουλος 'down, barley sheaf, an insect', οὖλος 'sheaf', οὖλον 'gums' (as 'swollen, rounded').

From the i-base: ἕλινος ‘vine tendril’, ἕλιξ ‘twisted’, feminine ‘bracelet and the like’, from which ἑλίσσω, Attic ἑλίττω, and (after εἰλέω) εἰλίσσω ‘to roll’, ablaut ἀλίνδω, Attic ἀλινδέω ‘to turn, to roll’; ἀλίζω the same; regarding Ἥλις see p. 1142.

From the u-base: epic εἰλύω ‘to wind around; to wrap’, middle voice ‘to twist, to drag oneself forward’ (ϝελνύω, cf. καταείλυον), cf. participle εἰλυφόωντες; εἰλῡφάζειν ‘to whirl, to turn, to roll’ (based on ϝελ-νυ-ς); εἰλυός, εἰλυθμός ‘hiding place’, εἰλεός (after εἰλέω) ‘intestinal twisting, cramp of the intestines, bellyache; a certain type of vine (tendril)’.

ablautend *ϝολοϝό-* ‘whirl, rotation’ in ὀλ(ο)οί-τροχος ‘running in a whirl’ = ‘rolling stone’; *ϝελυ-* in the aorist passive ἐλύσθη ‘was dragged, rolled,’ ἐλυσθείς ‘wrapped,’ Ionic-Attic ἔλυτρον (Hesychius: γέλουτρον) ‘cover, container,’ ἔλυμος ‘cover, sheath,’ ἐλύτης ‘a type of baked good, something like a pretzel’ (alongside εἰλύτας, ἐλλύτας); Homeric εἶλαρ n. ‘protection’ (ϝέλϝαρ, with earlier dissimilation to ἔλϝαρ; cf. ἔλαρ • βοήθεια [help] according to Hesychius; the original meaning is probably ‘a barrier or mesh made from intertwined branches’); *ϝλῡ-* in πέλλῡτρον ‘strap wound around the feet,’ perfect εἴλῡμαι, εἰλῡμένος ‘wrapped’; secondary *υ* in εἴλῡμα ‘cover, garment’ (Latin *volūmen*, Armenian *gelumn*).

Also, ἑλίκη ‘willow’, Ἑλικών ‘Willow Mountain, Viminalis’ (ϝελικών of the Korinna Papyrus), like Anglo-Saxon *welig*, etc. ‘willow’, different from Indo-European salik- ‘willow’; according to Frisk 36, 42, 80, also related to αἰέλουρος m. f. ‘tomcat, cat’ or ‘weasel’, also αἴλουρος (from αἰόλος + οὐρά ‘tail’) and αἰόλος ‘quickly moving, shimmering, colorful’ from (ϝ)αι-ϝόλ-ος; ἅλυσις f. ‘chain, shackle’ (ϝάλυ-τις); Albanian *vjel* ‘I surrender, vomit, reap’ (u̯elu̯ō); *valë* f. ‘boiling of water; wave, surge’ (u̯elənā).

Velia ‘Illyrian city in Italy’, vile rrushi ‘bunch of grapes found in Velian coins’ Koinon ΥΕΛΗΤΩΝ ‘Illyrian koinon in Velia’ by Andi Zeneli

Ὑέλη

Latin *Velia*, from Ancient Greek Ἐλέᾱ (*Eléā*), from ϜέλαWéla).

Latin *vola* f. 'roundness, hollow of the hand or sole of the foot' (cf. Old Icelandic *valr* 'round', Sanskrit *vala-* m. 'cave'); from the u-base *volvō*, -ere, -ī, *volūtum* 'to

roll, to tumble, to turn, to whirl' (u̯elu̯ō), *volūmen* 'roll', *involūcrum* 'cover, case', *involūcre* 'napkin', probably also *volva*, *vulva* 'womb, mushroom's egg membrane';

In its reduced form, vallus means 'stake, palisade,' to which the collective vallum refers to 'stockade, fortification' [from which are borrowed Old Saxon wal, Anglo-Saxon weall, Middle High German wal(l) meaning 'wall']; vallēs, "vallis" means 'valley' ('bend') = Greek ϝᾶλις : ἭΗλις (u̯elnis), "valvae" refers to 'the door leaves, double door,' valvolae means 'pods' (u̯elu̯ā);

Old Irish fillid 'bends' (an old n-present), Breton goalenn 'virga' ('flexible rod'); Old Irish félmae (= fĕlmae) 'hedges' (probably 'woven structure'); in the o-grade, Middle Irish fāl m. 'fence, enclosure,' Welsh gwawl 'wall, fortification';

Uncertain is the Middle Irish fail, foil (genitive falach) meaning 'ring' (u̯elik-, ablaut with ἕλιξ).

Old Icelandic vil, plural genitive vilja meaning 'entrails,' Anglo-Saxon we(o)loc, weolc, uioloc meaning 'trumpet shell,' Dutch welk, wulk likewise from Germanic weluka-, probably related to the u-base, as evidenced by Gothic walwjan meaning 'to roll,' walwisōn meaning 'to roll oneself,' Anglo-Saxon wielwan meaning 'to roll, turn' (walwjan), walwian both transitive and intransitive meaning 'to roll, turn'; Old Icelandic valr meaning 'round,' Anglo-Saxon walu feminine meaning 'welt after a blow' (u̯olo-, -ā, compare with Latin vola), Middle Dutch walen meaning 'to turn, roll, twist,' Old High German wulsta feminine meaning 'bulge'; Gothic walus meaning 'stick,' Old Icelandic vǫlr meaning 'round stick,' Old Frisian walu-bera meaning 'stick bearer', Anglo-Saxon uyrt-wala ('rootstock'), Old High German wurzala meaning 'root.'

n- Present: Old High German *wellan* ‘to round, to roll’, Old Saxon *bíwellan* ‘to stain’ (‘to roll around in the dirt’), Old Frisian *biwullen* participle ‘stained’, related to Old High German *wella* ‘wave’, compare with the suffix -mi- (as in Sanskrit *ūrmí-*, Avestan *varəmi-*) Old High German *walm* ‘boiling up, seething, heat’, Anglo-Saxon *wielm, wylm* ‘wave, surge, seething’.

with the meaning ‘to create waves’ (cf. Old High German *wella* etc.), ‘to bubble up’ (of springs and especially of boiling water, from which in part also words for ‘steam, heat’ arose), besides Old High German *walm*, Anglo-Saxon *wielm* also Old Icelandic *vella, vall* ‘to bubble, boil, surge’, Old High German (etc.) *wallan, wiel* ‘to surge, bubble up, boil, cook’, causative Old Icelandic *vella* ‘to bring to a boil or melt, to weld together’, Middle Dutch, Middle High German *wellen* the same, Old Icelandic *vella* f. ‘boiling’, Old Frisian *walla*, Anglo-Saxon *wiell* f. ‘spring,

boiling’, weakened Norwegian *olla* f. ‘spring’, Gothic *wulan* ‘to boil’, Old Icelandic *ylr* ‘warm steam’, *ylja* ‘to warm’, *olmr* ‘furious’: Old High German *walo* adv. ‘warmly’, *walī* ‘warmth’; related here is *u̯el-6* p. 1140.

The lengthened-grade Anglo-Saxon *wǣl* (masculine noun) meaning 'whirlpool, pool,' *wǣlan* (*wōljan*) meaning 'to roll, to turn,' Middle Dutch *wōlen* with the same meaning, Old High German *wuolen* meaning 'to dig, to stir up' (compare with the ablaut Old Church Slavonic *valiti* meaning 'to roll, to turn,' and in relation to the meaning 'to stir up' also New High German *Wal*, *Wehle*, *Wuhle* meaning 'a depression washed out by water').

Lithuanian *veliù*, *vélti* (heavy base) 'to full, to walken', *váltis* 'yarn, fishing net' (same as Russian *vóloть* 'thread, fiber' except for the intonation), Latvian *velt* 'to roll, to full', Lithuanian *apvalùs*, Latvian *apáļš* 'round', Old Prussian *walis* 'draught beam on a wagon', Lithuanian *volẽ* 'wooden mallet', *pavõlai* 'rollers', Latvian *vàle* f. 'washing beetle', *vī-vala* 'the spindle for winding yarn' (: *vīvaluot* 'to be unruly'); Lithuanian *vẽlei*, *vẽl* 'again, once more', Latvian *vêl* 'still, furthermore' ('again' from 'turning') and with semantic development 'to untwine, to wind oneself = to hesitate', possibly Lithuanian *vėlùs*, Latvian *vę̂ls* 'late', Lithuanian *valandà* 'while, moment' (from which Russian *valánda* 'dawdler').

Albanian (volny) vonë ‘late’ by Andi Zeneli

Slavic valъ m. in Church Slavonic valъ 'wave', Russian val 'wave, surge, roller' (Balto-Slavic u̯ŏla-), obvál 'landslide', provál 'collapse'; Old Church Slavonic valiti sę 'to roll', Russian valítь 'to roll, to tumble', iterative Serbian váljati, Russian valjátь 'to roll, to knead', ablautend Russian-Church Slavonic obьlъ 'round', Russian óblyj 'rounded' (ob-vьlъ); via Russian vólotь see above; Balto-Slavic u̯ilnā- (u̯l̥nā) f. 'wave' in Lithuanian vilnìs, vilnià, Latvian vilna 'wave'; Slavic vьlna in Old Church Slavonic vlъna, Russian volná ditto; also Old Church Slavonic vъlati 'to bring into turmoil'. Tocharian A walyi Pl. 'worms'.

B. d-present (or d-extension): Old Icelandic *velta*, *valt*, Old High German *walzan*, Middle High German *walzen*, *wielz* ‘to roll oneself’, Old High German also ‘to revolve in mind’ (a West Germanic a-present form, newly formed with Indo-European *o* to a perfect, supported by the iterative:) Gothic *waltjan* ‘to roll oneself’, *uswaltjan* ‘to turn around’, Old Icelandic *velta*, Anglo-Saxon *wieltan*, Old High German *welzan* transitive ‘to roll, turn, rotate’, Old Norse *valtr*, Anglo-Saxon *wealt* ‘rolling, rotatable, unstable’;

The Anglo-Saxon word wlatian is used impersonally to mean 'to feel nauseated'. The noun wlǣta or wlǣtta (masculine) means 'disgust' (wlātiþa), and the verb wlǣtan means 'to defile'. In Middle Dutch, wlaten means 'to feel disgust' (u̯lē-d- : u̯lə-d-). Additionally, alongside Old High German wal(a)gōn ('to roll, to wallow'), Middle High German includes the meaning 'to feel disgust', and walgunge means 'seasickness'. The Norwegian dialect word valg means 'disgusting, foul' (see below).

This d- extension is also found in Latvian velde, veldre, referring to 'grain laid flat by rain (as if rolled)'; compare with the Greek words ἀλίνδω, ἀλινδέω, ἀλίζω based on the root mentioned above.

C. Further developments: u̯lei-s-, u̯li-s- in: Old Irish *flesc* ‘rod’ (u̯liskā), Gothic *wlizjan* ‘to strike, to chastise’ (if derived from a wliza- ‘rod’), Slavic *lěska* (vloiskā), Russian-Church Slavonic *lěskovъ* ‘made from the wood of the storax tree’, Serbian *lijèska* ‘hazel bush’, etc.; concerning Russian *lés* ‘forest, wood’ (lěsъ), *lesá* ‘fishing line, fence’, which may be related, see Vasmer 2, p. 33 f. and above p. 665.

Albanian lis ‘oak’ by Andi Zeneli

u̯lē-ro-, u̯lō-ro-, u̯lə-ro-: Greek εὔληρα, Doric αὔληρα Pl. ‘reins’, ἄβληρα • ἡνία Hesychius (ἐ-, ἀ-ϝληρο-), Latin lōrum ‘strap’, lōrica ‘coat of mail’ (‘strap armor’), Armenian lar ‘rope, cord, bowstring, muscle’, cf. above p. 1139.

D. Guttural extensions: u̯olg- in Sanskrit válgati ‘(turns), hops, jumps’, with sam- ‘starts to move in a rolling motion’, with abhi- ‘swells up’, valgā ‘rein, bridle’; Latin *valgus* ‘knock-kneed’; Anglo-Saxon *wealcan, wéolc* ‘to roll (tr. and intransitive), to move back and forth, to turn over in one's mind’; Old High German *walkan*, Middle High German *walken, wielc* ‘to full (cloth), to felt, to beat’, Middle High German also ‘to wallow’; Old Icelandic *valk* n. ‘the being tossed about, especially at sea’; Anglo-Saxon *gewealc* n. ‘the rolling’, *wealca* m. ‘wave’; *walkōn* in Old Icelandic *valka* ‘to drive or wander from place to place, to plague, to turn over in one's mind’; Anglo-Saxon *wealcian* ‘to roll’ (intransitive); English *walk* ‘to wander’; Middle Dutch *walken* ‘to full (cloth), to knead’; Latvian *valgs* ‘rope, cord’.

nasalized Old Saxon *wlank* 'arrogant, bold', Anglo-Saxon *wlanc* 'arrogant, proud, stately', if developed from the meaning 'leaping' (cf. Sanskrit *válgati*).

*u̯olk-* : in Middle Dutch *walgen* 'to writhe, fight, feel nauseous', Norwegian *olga* 'to feel disgusted', Old High German *wal(a)gōn* 'to roll, to tumble', transitive 'to roll, to tumble', Middle High German impersonal with dative 'to feel disgusted', *walgunge* 'seasickness'.

Ref : WP. I 298 f., WH. I 822, II 728 ff., 825, 832 ff., Trautmann 349, Vasmer 1, 165 f., 234, Frisk 36, 42, 457 f., 461 f.;

See also : vgl. u̯el-3.

Pages : 1140-1144

PIET : 1229

2133. u̯el-8

English : ‘to tear, wound; to steal’

German : ‘reißen, an sich reißen, rauben; reißen = ritzen, verwunden, Wunde’; daneben Worte für ‘töten, Blutbad, Schlachtfeld und die Leichen darauf; Blut’

Comments: with the ablaut u̯ol- : u̯ōl-, which perhaps can be separated as an independent group (A.).

Material:

A. Old Irish fuil f. ‘blood’, Middle Irish fuili ‘bloody wounds’, Welsh gweli (u̯olīso-) ‘wound’, Cornish goly, Pl. golyow, Breton goulyow etc.; Old Icelandic valr m. ‘the corpses on the battlefield’, Anglo-Saxon wæl n. ‘the same, battlefield, bloodbath’, Old High German wal n. the same (‘Walstatt’), Old Saxon wal-dād ‘murder’, Old Icelandic valkyria ‘Valkyrie’, Anglo-Saxon wælcyrige ‘Erinys, sorceress’ etc.; in the long grade Old High German wuol ‘defeat, ruin, plague’ (but wuolen ‘to root around, to rummage, to grub, to dig, to burrow, to tunnel, (figuratively) to agitate’ see u̯el- ‘to turn’), Old Saxon wōl, Anglo-Saxon wōl m. f. ‘plague, pestilence’.

Little Russian valjava 'battlefield covered with the fallen,' Czech váleti 'to wage war,' válka 'war,' West Russian valka 'fight, woodcutting,' valčić 'to conquer,' Old Prussian ūlint (from wālint) 'to fight';

Lithuanian vẽlės or vẽ̃lės 'the ghostly figures of the deceased,' vêlinas, now vélnias 'devil' (originally 'ghost' like Old Lithuanian veluokas), Latvian veli 'the spirits of the deceased'.

Albanian vel ‘disgust, saturate’, vjel ‘to harvest, reap (cereals, profits), pick (fruit)’, vile ‘bunch of grapes’ by Andi Zeneli identical with Hel the city of Helots.

In Greek mythology, Heleus or Heleius (Ancient Greek: Ἕλειος), also Helius (Ἕλιος), was a Mycenaean prince.

B. Greek ἁλίσκομαι 'I am captured, to be captured ' (Thessalian ϝαλίσσκε̃ται, Arcadian ϝαλόντοις), Aorist (ϝ)αλῶναι, ἑᾱ̃λων (ἠ-ϝάλων), ἁλωτός 'captured,' probably also Ionic Attic εἴλωτες, εἰλῶται 'Helots' (from Laconian ἥλωτες for ἐ-ϝελωτες); ἀνᾱλίσκω (ἀνα-ϝαλίσκω), Future ἀνᾱλώσω 'to expend, consume, kill' ('to take for use, seize'), ἀνᾱλόω 'to destroy';

Homeric Attic οὐλή 'wound, scar' (ϝολνᾱ́ or ϝολσᾱ́), New Persian valāna, vālāna 'wound', Latin volnus, -eris 'wound' (u̯l̥snos = Old Irish flann 'blood; blood-red'); γέλλαι • τῖλαι Hesychius (i.e. ϝέλλαι; Fick KZ. 44, 438);

Latin vellō, -ere, velli and volsi (vulsi), volsum (vulsum) 'pluck, pull, tear out, pluck off';

Goth. wilwan 'to rob', wulwa 'robbery';

Hittite u̯alḫmi 'to fight';

In Germanic, the extension Middle Dutch wlete f. 'wound, scar', Middle High German letzen 'to injure' (Indo-European u̯[e]led-), probably also Old Frisian wlemma 'to damage, injure', Middle Dutch wlame 'defect, sinfulness';

Hittite hullāi-, hulliia- 'to fight'.

Albanian (velsh) vesh ‘strike’ : Hittite: (walḫzi) by Andi Zeneli

Ref : WP. I 304 f. WH. II 729 f., 827, Trautmann 348, Frisk 74;

See also : maybe to that u̯elk-1 ‘drag, pull’.

Pages : 1144-1145

PIET : 1232

2134. u̯elk-1

English : ‘to drag’

German : ‘ziehen’

Material: Avestan varək- ‘to pull, to drag’, only used with prefixes: aipivarəčainti ‘to pull a garment over oneself’; Lithuanian velkù (vil̃kti), Old Church Slavonic vlěkǫ ‘I pull, I drag’ = Greek ἄ[ϜϜ]ολξ (which can be used in Homeric contexts for ὦλξ), Attic rearranged to ἄλοξ; ὦλαξ (a blend of ὦλξ with αὖλαξ) ‘furrow’, with the vocal prefix ἀ-ϜḷΚ- in αὖλαξ ‘furrow’, and ἐ-ϜḷΚ-ᾱ in Laconian εὐλάκᾱ ‘plow’.

Ref : WP. I 306, Trautmann 349 f., Frisk 77; nach Specht KZ. 66, 25 zu su̯elk-, wie selk- oben S. 901.

Page : 1145

PIET : 1461

2135. u̯elk-2, u̯elg-

English : ‘wet, damp’

German : ‘feucht, naß’

Material: 1. u̯elk-: Old Irish folc ‘flood of water’, folcaim ‘bathe, wash’, Welsh golchi, Cornish golhy, Breton gwalc’hi ‘wash’; Old High German welh (beside welc, see below) ‘damp, mild, withered’, (ir)welhēn ‘become soft, weak’.

Middle Dutch welen 'wither', Anglo-Saxon wealg 'tasteless, disgusting', English wallow, New Icelandic valgr 'mud'; also possibly Norwegian valen 'numb or dead from cold'; Latvian valks 'damp', valka 'small stream, damp place'; Illyrian River name Volcos, Placename Οὐολκαῖα ἕλη ‘warm sunlight of Ulka’.

Note by Andi Zeneli:

Like a number of late antique authors, Dio located the so-called Volcaean swamp (Οὐολκαῖα ἕλη) in Ulka, Illyria. In later Latin authors, this hydronym will be known as Hiulca palus (Victorinus, Epic, 41.5).

u̯elg-: Old High German welc 'damp, mild, withered', Middle Dutch walcheit 'wasting', welk 'withered, dry', Middle English welkin 'wither'; with a different vowel position, Anglo-Saxon wlæc, wlacu 'lukewarm', Middle Dutch wlak (similarly with s- in Middle High German swelk 'withered', swelken, Old High German swelchen 'wither'); presumably Old High German wolchan n., wolcha f., Old Saxon wolkan n. 'cloud'.

Lithuanian vìlgau, -yti, válgyti 'to moisten', vìlkšnas 'damp', ablaut form of Old Prussian welgen n. 'cold (illness)', Latvian valgums 'moisture', vę̂lgans and va͡lgs 'damp', also Lithuanian va͡lgis 'food', válgau, -yti 'eat' (from the concept of liquid, mushy food, compare Russian vológa 'liquid food').

Slavic vъlgъkъ 'damp' in Russian-Church Slavonic vъlgъkъ, also Polish wilgnąć 'to become damp', Russian vo͡lgnutь 'to become damp', ablaut form u̯ōlgā in Old Church Slavonic vlaga f. 'moisture', Russian vológa 'liquid, moisture', also volóžitь 'to moisten, cook with butter'; related to the Russian river name Volga (= Czech river name Vlha, Polish river name Wilga) from Slavic Vьlga.

Albanian vlagë ‘dampness’ a Slavic loanword.

Note by Andi Zeneli:

Illyrian Ulka, Croatian Vuka ‘a right tributary of the Danube river’

Vuka is a river in eastern Croatia, a right tributary of the Danube river. At 112 kilometres (70 miles), it is the 13th-longest river flowing through Croatia and it has a drainage area of 644 square kilometres (249 square miles).

The river is located in the region of Slavonia. It rises in the Krndija hills in the Osijek-Baranja County and flows eastwards through lowlands into the Vukovar-Srijem County. It empties into the Danube at the town of Vukovar, which is named for the river.

The ancient name of Pannonian Illyrians for Vuka was Volcos.

Ref : WP. I 306, Trautmann 358, Vasmer 1, 216 f., 219.

Pages : 1145-1146

PIET : 1234

2136. u̯em-, u̯emə-

English : ‘to spit, vomit’

German : ‘speien, sich erbrechen’

Material: Sanskrit vámi-ti, later vamati ‘to spit, to vomit’, vānta- ‘spit out’, vamathu- m. ‘vomiting’, Avestan vam- ‘to vomit’; New Persian vātāk ‘saliva’ (u̯m̥-to-).

Greek ἐμέω (for ἔμε-μι), Aor. ἐμέσσαι ‘to vomit’, ἔμετος m. ‘vomit’, ἔμεσις f. ‘vomiting’ (ἐμύς ‘mud turtle’).

Latin vomō (u̯emō) ‘to vomit,’ vomitus ‘vomiting,’ vomica ‘ulcer, abscess’;

Norwegian dialect vimla ‘to feel nausea,’ vimra ‘to cause nausea,’ Old Swedish vami m. ‘nausea’; Old Icelandic vāma ‘nausea,’ vāmr ‘disgusting person.’"

Lithuanian vémti ‘to vomit,’ vėmalaĩ ‘vomit,’ vìmndyti ‘to induce vomiting,’ Latvian vemt ‘to vomit’;

the relationship with Gothic Gen. Pl. wammē ‘stain,’ gawamms Gen. Pl. ‘stained, unclean,’ Old Icelandic vamm n. ‘fault, defect,’ Anglo-Saxon wamm m. n. ‘stain, defect, wrong,’ Adj. ‘evil, bad,’ Old Saxon wam n. ‘evil, bad thing,’ Adj. ‘evil’ (u̯om-no-); cf. Weisweiler IF 41, 46."

Ref : WP. I 262 f., WH. II 835, Trautmann 350, Frisk 504 f., 508.

Page : 1146

PIET : 1430

2137. u̯en-1, u̯enə-

English : ‘to strive; to wish for, to love’

German : ursprünglich ‘streben’, woraus ‘wünschen, lieben, befriedigt sein’ und ‘erarbeiten, Mühe haben’, perfektiv ‘erreichen, gewinnen, siegen’

Derivative: u̯enos- ‘Verlangen’

Material: Sanskrit vánati, vanṓti 'wishes, loves, gains, wins', participles vanita-, -vāta-, váni-tṛ-, vantṛ́- 'winner', Avestan vanaiti, vanaoiti 'wins', Middle Persian vanītan 'to defeat, to strike'.

Sanskrit Aorist-Present vanáti with the same meaning; causative vanáyati and vānáyati (the former is not documented); as -sk̂-Present, Sanskrit vā́ñchati 'wishes', cf. vāñchā f. 'wish'; vanas- n. 'desire' (cf. Latin Venus), vani- f. 'longing, wish', to which vanīyati 'begs', vanīyaka- 'beggar' belongs, vanú- as a noun of agency m. (cf. Avestan -vanuš in nominative singular); in compounds appears ványa-; see also vantā- as nominative singular m. (Avestan vantar 'winner'), vanti- nominative active (not documented, but cf. Avestan -vantay-); Sanskrit vā́ma- 'left' and vāmá- 'dear, lustful'.

Venetian, a folk name Venetī from u̯enetos 'beloved'; compare the Venostes in the Alps, the Venetulani in Latium (Krahe IF. 58, 137); Latin-Germanic Venethi (Pliny); Old High German Winida 'Wends' points to Proto-Germanic Venéto-, whereas Latin-Germanic Venedi (Tacitus), Anglo-Saxon Winedas 'Wends' refers to Venetó- ‘Veneti-’.

Note:

Illyrian tribe Venetii by Andi Zeneli

Latin venus, -eris f. 'love, enjoyment of love, charm', Venus the name of the goddess of love, venustus 'graceful, charming, lovely', veneror, -āri 'to worship with reverent awe, to honor, to humbly beseech', originally 'to bear witness to love'; also related is vēnor, -āri 'to pursue game, to hunt'.

Old Irish fine (venjā) 'kinship, tribe, family', Middle Irish fin-galach 'parricidal', coibnius 'kinship' (con-venestu-), Old Breton coguenou 'native', Middle Breton gouen 'race', Welsh gwen 'smile' (from which Middle Irish gen derives, meaning the same).

The root *u̯en- is extraordinarily well represented in the Germanic languages:

From the Indo-European *u̯eni-s derives the Gaulish Veni- in the personal name Veni-carus, as well as Old Icelandic vinr 'friend', Old Saxon and Old High German wini, Old Frisian, and Anglo-Saxon wine; a jā-derivation is Gothic winja 'pasture, fodder'.

Middle Dutch and Old High German winne, Old Icelandic vin f. 'pasture' (compare Old Irish fine 'kinship'); in reduced grade, Old High German wunnia, wunna, wunnī 'pleasure, joy', Old Saxon wunnia, Anglo-Saxon wynn meaning the same (Middle High German wunne 'pasture', only in the phrase wunne und weide serves as a substitute for the old winne).

The Indo-European *u̯enistro- is supported by Old Icelandic vinstri 'left', Old Saxon winistar, Old Frisian winister, etc., indicating a comparative formation similar to Latin sinister, etc. (compare also Sanskrit vāma- 'left').

The transition to 'to be satisfied, to become accustomed' is common in Germanic; compare the weak-grade Gothic unwunands 'not rejoicing', Old Icelandic una (wunēn) 'to be content with', Old Frisian wonia, Old Saxon wonōn, wunōn 'to dwell', Old High German wonēn 'to be accustomed, to become accustomed, to remain, to reside'.

Old Saxon giwono, giwuno, Anglo-Saxon gewun, Old High German giwon 'accustomed'; Old Icelandic o-stem vanr means the same; derived forms include Old Saxon giwono (-wunan-) 'habit', etc., and Old Icelandic vani m. meaning the same; Old Icelandic venja (wanjan), Old Saxon gi-wennian, Anglo-Saxon wennan, etc. signify 'to accustom'.

The lengthened grade has assumed the meaning 'to hope, to expect' in Germanic; Gothic wēns (i-stem) 'expectation, hope', Old Icelandic vān, Old Saxon wān mean the same, Old Frisian wēn 'opinion', Old High German wān also means 'assumption, delusion, intention', etc.; the adjectival form in Old Icelandic vænn (vēnja-) means 'to hope, pretty, pleasant', to which Old Icelandic vænd (vēniþō) 'hope, expectation' and Gothic wēnjan 'to expect, to hope' are related.

Old Icelandic væna means the same, and vænask 'to boast', Old Saxon wānian, etc.; the weak-grade form Old Icelandic ōsk (wunskō) 'wish', Anglo-Saxon wūsc-, Old High German wunsc 'wish', etc., Old Icelandic øskja 'to wish', Anglo-Saxon wȳscan means the same (compare gewȳscan 'to adopt'), Old High German wunscen likewise, etc. (compare above Sanskrit vāñchati).

The meanings 'to work, to suffer, to dispute, to win' are reflected in Germanic as seen in Gothic winnan 'to suffer', Old Icelandic vinna 'to work, to accomplish, to overcome', Old Saxon winnan 'to dispute, to fight', etc., Anglo-Saxon wiðerwinna m. 'opponent', Old High German widarwinno meaning the same; Gothic winnō, winna 'suffering, -ship', Old Icelandic vinna 'work', Old High German winna 'dispute', Middle High German winne 'pain'; finally, Gothic wunns 'suffering'.

Church Slavonic uniti 'to want', unjii, uněji 'better';

Hittite u̯en-, u̯ent- 'to copulate'; Tocharian A wañi, B wīn- 'pleasure'.

Ref : WP. I 258 f., WH. II 752 f., Vasmer 3, 184.

Pages : 1146-1147

PIET : 1425

2138. u̯en-2

German : ‘schlagen’

See also : s. oben unter u̯ā-1.

Page : 1147

PIET : 0

2139. u̯endh-1

English : ‘to turn, wind, plait’

German : ‘drehen, winden, wenden, flechten’

Material: Sanskrit vandhúra- m. 'cart seat', originally 'cart basket' (made from weaving), Armenian gind 'ring', gndak ortʿoy 'grapevine, shoot of a vine';

Greek rhod. ἄθρας 'cart' (according to Hesychius), κάνν-αθρον 'basket cart' (u̯n̥dh-ro-); Umbrian pre-uendu 'advertitō', aha-uendu 'avertitō'.

Richly developed in Germanic: Gothic, Anglo-Saxon, Old Saxon windan, Old High German wintan, Old Icelandic vinda 'to wind', causative Gothic wandjan, etc.; New High German wenden, Old Icelandic vindr 'crooked', Gothic inwinds 'turned around', Middle High German windeht 'twisted', Old High German wanda 'whirl', Old Icelandic vandr 'exact, difficult' ('twisted, turned'), vandi m. 'difficulty, trouble', Anglo-Saxon wandian 'to hesitate, to regard, to fear'.

Gothic wandus = Old Icelandic vǫndr 'twig, rod', vandahūs 'house made of weaving', Swedish dialect vann 'twining thread on plants', Old Icelandic vǫndull 'twisted bundle of hay', New High German wandern, wandeln, among others.

Ref : WP. I 261, WH. II 787;

See also : u̯endh- ist vielleicht nasalierte Forme zu u̯ĕ̆dh- ‘knüpfen, binden’.

Page : 1148

PIET : 1428

2140. u̯endh-2

English : ‘to disappear’

German : ‘schwinden’

Comments : s. oben S. 1047 (s)u̯endh- the same;

Material: The relationship to Old Church Slavonic pri-svędati, pri-svęnǫti 'to wither, to roast', Old Czech svadnúti, Czech vadnouti 'to wilt', Polish świędzieć 'to itch', swąd 'smell of burning, stench', etc. is unclear; see Holub 406.

Note:

Maybe Albanian fendë ‘fart’

Ref : WP. I 261 f.

Page : 1148

PIET : 0

2141. u̯endh-3

English : ‘hair, beard’

German : ‘Haar, Bart’

Material: Greek ἴονθος m. 'hair root, young beard, facial rash' (u̯i-u̯ondhos), ἰονθάς 'hairy';

Middle Irish find 'head hair', Old Irish Gen. Pl. finnae (u̯endhu-), younger Nom. Sg. Middle Irish finna the same, New Irish fionnān 'bog grass', from which Middle Welsh gwynnawn means the same; Middle Irish fēs 'pubic hair, hair' (u̯endh-s-o-); Old High German wintbrāwa 'eyelash' (hair edge); Old Prussian wanso f. 'the first beard', Old Church Slavonic vǫsъ, ǫsъ 'beard, mustache' (Balto-Slavic u̯ondh-s-o-, -ā).

Ref : WP. I 262, Trautmann 341, Vasmer 3, 189 f., Frisk 729 f.

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PIET : 3242

2142. u̯e-n-g-

English : ‘to be bent’

German : ‘gebogen sein’

Material: Sanskrit váṅgati 'walks, limps' (grammar), vañjula- 'name of various plants', e.g., 'rattan palm', etc.;

Albanian vank, vangu 'rim', vek 'handle', vegël 'grip, handle' (u̯n̥g-).

Old High German winchan, Middle High German winken 'to sway, to beckon', Old High German winch, Middle High German winc 'wink, sway', compare Anglo-Saxon wince 'wind', English winch; Anglo-Saxon wincian 'to wink, to nod, to close the eyes', Middle Dutch winken means the same, Old High German winkil 'corner, earth'.

Ablaut-related, Old Icelandic vakka 'to wander around, to stroll', Old Saxon wancon, Old High German wankon, Middle High German, New High German wanken 'to sway'; Anglo-Saxon wancol 'unstable', wencel n. 'child, maidservant', New English wench;

Lithuanian véngiu, véngti 'to avoid, to evade', literally 'to bend out'; ablaut-related iterative vángstyti and vangùs 'sluggish'; vìngis 'arc, bend', išvéngti 'to avoid', víngiuoti 'to curve, to take detours', vingrùs 'slithering, astute'; Old Prussian wīngriskan Accusative Sg. 'leaf', wangan Accusative Sg. 'end'; Latvian vingrs 'fresh, brisk, nimble'.

Ref : WP. I 260, Trautmann 350 f.; Wissmann Nomina Postverb. 40, 110; Jokl Lingu.-k.-Unters. 102 ff.;

See also : vgl. u̯ā-, u̯ek- usw.

Pages : 1148-1149

PIET : 1385

2143. u̯e-n-gh-

English : ‘to be bent’

German : ‘gebogen sein’

Material: Germanic wanga- 'field' in Gothic waggs m. 'paradise', Old Icelandic vangr, Old Saxon wang, New High German-Bavarian-Austrian Wang 'meadow', etc. (originally 'bend').

With weak inflection, Old High German, etc., wanga 'cheek', derived form Gothic waggareis m. (or -i n.) 'pillow', Old High German wangari meaning the same, and Old Icelandic vengi (wangia), Old High German ōr-wengi also meaning the same; related is Middle Dutch wingeren 'to bend, to crawl'.

Ref : WP. I 218, WH. I 268 f.; nach Specht Indo-European Dekl. 216 könnte jedoch auch u̯enk- für unsere Wörter angesetzt werden, falls man endbetontes Indo-European u̯onkó- usw. annimmt.

Page : 1149

PIET : 0

2144. u̯e-n-k-

See also : s. oben S. 1134 f. (u̯ek-).

Page : 1149

PIET : 0

2145. u̯ep-1 : u̯ŏp- : up-

English : ‘water’

German : ‘Wasser’

Material: Sanskrit vāpī- f. 'long pond'; the Proto-Celtic river names mentioned earlier on page 52 with -up- on Celtic ground, to which Uxantia (upsantiā) 'Ousance' (Orléans) is added, as well as the Ligurian placename Vappincum 'Gap'; Lithuanian ùpė 'river' (hardly related to ap-); Old Prussian wupyan 'cloud'; Old Church Slavonic vapa 'lake' (u̯ōpa; hardly according to W. Schulze, Kl. Schr. 1152 to Old Russian варь 'color', etc.); Hittite u̯appu- 'riverbank, wadi'.

Note:

Maybe Albanian vapa ‘heat’.

Ref : Trautmann 11, 342, Vasmer 1, 168 f., Krahe BzNF 5, 98 ff.

Page : 1149

PIET : 0

2146. u̯ep-2

English : ‘to throw, throw out’

German : ‘werfen, streuen’

Material:** Sanskrit vápati 'throws, scatters (the seed)', vápra- m. n. 'mound (of earth), earth wall', vaprā 'hearth'; Avestan vafra-, Middle Persian vafr, New Persian barf 'snow' (originally [snow] heavy); Old Church Slavonic veprъ, Latvian vepris 'boar' (as 'the fertiliser'); differently in Balto-Slavic u̯epri̯a- 'boar' above p. 323; remote is Latin veprēs 'thornbush' (p. 1156).

Ref : WP. I 256 f., WH. II 732, Trautmann 351, Vasmer 1, 183.

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PIET : 0

2147. u̯ēp- : u̯əp-

English : ‘to blow; to soar’

German : ‘blasen, dunsten’

Material:** If the Sanskrit causative vāpayati 'makes (something) blow' does not represent a secondary formation from vāti 'blows' (see above p. 82), but is derived from a root u̯ēp-, it could be an ablaut form related to Latin vapor (old vapōs) 'steam, heat' (incorrectly referenced about vapor above p. 596), to which also belong vappa, vapiō 'flat wine'.

Ref : WP. I 379 f., WH. II 732 f.

Pages : 1149-1150

PIET : 0

2148. u̯er-1, auch su̯er-

English : ‘to bind, to attach’

German : ‘binden, anreihen, aufhängen’, auch zum Wägen, daher ‘schwer; Schnur, Strick’

Material: A. Greek ἀείρω from ἀϝέρι̯ω (with prefix α-), since Homer also αἴρω (in any case contracted from ἀέρι̯ω, with αι instead of ᾱι):
α) 'I arrange, connect, couple', β) 'I lift up, raise';
regarding a) 'couple':
ξυναίρεται • συνάπτεται Hesychius, συνήορος Homeric (συνᾱ́ορος Pind.) 'closely united, spouse', Attic συνωρίς 'two-horse chariot', τετρᾱ́ορος, Attic τέτρωρος 'four-horse chariot', Homeric παρήορος ' (horse) in the same harness, a horse which draws by the side of the regular pair, horse alongside the two-horse chariot'.

β) 'lift up, let hang': ἤερτο: 'he was raised; he was hanging' (Hesiod); ἐκρέματο: 'he was hanging' (Homer). ἠερέθονται: 'they flutter' (Homer); μετήορος, Attic μετέωρος, aeol. πεδᾱ́ορος: 'raised, floating high' (μετά: 'amidst'); κατήορος, κατωρίς; κατώρης: 'inclining downwards' (Hesiod); ἐπήορος; ἀπήορος; also with lengthened grade and intensive reduplication αἰώρα (ϝαιϝώρᾱ): 'swing, rocking motion', with αἰωρέω. Further related: ἀορτήρ: 'sword belt', ἀορτή: 'leather bag' (ἄϝορτᾱ́ due to the Latin loanword averta: 'pack sack'), also possibly ἄορ n.: 'sword'; ἀορτ- or rather ἀαρτ- contracted to ἀᾱ́ρτ- in ἀρτηρία: 'windpipe, artery', alongside ἀορτή: 'aorta'; ἀερτ- contracted to ἀᾱ́ρτ- in ἀρτᾶν: 'to hang up' (cf. ἠέρτησε ἠέρτημαι among Alexandrians with ἀρτάνη: 'rope, noose', ἀρτεμών: 'topsail').

Note by Andi Zeneli:

Artanes

Latin

Etymology

From Ancient Greek Ἀρτάνης (Artánēs).

Pronunciation

(Classical Latin) IPA(key): /ˈar.ta.neːs/, [ˈärt̪äneːs̠]

(modern Italianate Ecclesiastical) IPA(key): /ˈar.ta.nes/, [ˈärt̪änes]

Proper noun

Artanēs m sg (genitive Artanis); third declension

A small river in Bithynia, mentioned by Arrian

Ἀρτάνης -ου, ὁ

• Morphology: [gen. -εω Hdt.7.224]

Artanes

I geog.

1 Bithynian river, Scyl.Per.92, Arr.Peripl.M.Eux.12.3, Marcian.Epit.Menipp.p.151.

2 tributary of the Istro in Thrace, Hdt.4.49.

II son of Hystaspes, brother of Darius, Hdt.7.224.

Hesychius

ἀρτάνη:

ἡ διὰ καλῳδίων ἀγχόνη, Σοφοκλῆς δὲ ἐν Αἰχμαλωτίσιν ἐπὶ τοῦ δεσμοῦ

Ἄρτας ... μέγας καὶ λαμπρός (Demetr. com. fr. 1, I 795 K.) Θουκυδίδης (7,33,4)

"Artane: the hanging by means of ropes/cords; but Sophocles, in 'The Captives,' [uses it] concerning the bond/imprisonment. Artas... great and glorious. (Demetrius, comic fragment 1, I 795 K.) Thucydides (7,33,4)."

This entry in a lexicon or scholarly work defines artane as a means of hanging. However, it points out that Sophocles, in his lost play The Captives, used the term or a related concept in the context of imprisonment or being bound, suggesting a broader meaning than just hanging. The mention of "Artas" and the phrase "great and glorious" are likely related to the context of Sophocles' play.

Herodotus The Histories

[ Hdt. ] 4.49.1

1

οὗτοι μὲν αὐθιγενέες Σκυθικοὶ ποταμοὶ συμπληθύουσι αὐτόν, ἐκ δὲ Ἀγαθύρσων Μάρις ποταμὸς ῥέων συμμίσγεται τῷ Ἴστρῳ, ἐκ δὲ τοῦ Αἵμου τῶν κορυφέων τρεῖς ἄλλοι μεγάλοι ῥέοντες πρὸς βορέην ἄνεμον ἐσβάλλουσι ἐς αὐτόν, Ἄτλας καὶ Αὔρας καὶ Τίβισις. διὰ δὲ Θρηίκης καὶ Θρηίκων τῶν Κροβύζων ῥέοντες Ἄθρυς καὶ Νόης καὶ Ἀρτάνης ἐκδιδοῦσι ἐς τὸν Ἴστρον· ἐκ δὲ Παιόνων καὶ ὄρεος Ῥοδόπης Κίος ποταμὸς μέσον σχίζων τὸν Αἷμον ἐκδιδοῖ ἐς αὐτόν.

These are the native-born Scythian rivers that help to swell it; but the Maris river, which commingles with the Ister, flows from the Agathyrsi. The Atlas, Auras, and Tibisis, three other great rivers that pour into it, flow north from the heights of Haemus. The Athrys, the Noes, and the Artanes flow into the Ister from the country of the Crobyzi in Thrace; the Cius river, which cuts through the middle of Haemus, from the Paeonians and the mountain range of Rhodope.

καὶ δὴ Περσέων πίπτουσι ἐνθαῦτα ἄλλοι τε πολλοὶ καὶ ὀνομαστοί, ἐν δὲ δὴ καὶ Δαρείου δύο παῖδες Ἀβροκόμης τε καὶ Ὑπεράνθης, ἐκ τῆς Ἀρτάνεω θυγατρὸς Φραταγούνης γεγονότες Δαρείῳ. ὁ δὲ Ἀρτάνης Δαρείου μὲν τοῦ βασιλέος ἦν ἀδελφεός, Ὑστάσπεος δὲ τοῦ Ἀρσάμεος παῖς· ὃς καὶ ἐκδιδοὺς τὴν θυγατέρα Δαρείῳ τὸν οἶκον πάντα τὸν ἑωυτοῦ ἐπέδωκε, ὡς μούνης οἱ ἐούσης ταύτης τέκνου.

Herodotus The Histories

7.224.2 English

2

Many famous Persians also fell there, including two sons of Darius, Abrocomes and Hyperanthes, born to Darius by Phratagune daughter of Artanes. Artanes was the brother of king Darius and son of Hystaspes son of Arsames. When he gave his daughter in marriage to Darius, he gave his whole house as dowry, since she was his only child.

Albanian vjer (‘hang on’), avarī (‘together’), vark, -gu (‘row, garland, chain’), vargarī (‘row, troop’); Lithuanian veriù, vérti (‘to thread’); Latvian veru, vērt (‘to thread, embroider, sew’), including the iterative forms Lithuanian várstyti, Latvian vārstīt (‘to thread repeatedly’), Latvian savāre (‘rod for binding’), East Lithuanian vìrtinė (‘bundle’), Latvian virtene, virkne (virtne) f. (‘things strung together, row’),

also Lithuanian pa-varẽ and vorà f. (‘long line’ (of wagons, animals, etc.)), Lithuanian virvẽ, Latvian vìrve (‘rope, cord’), Old Church Slavonic vrъvь meaning the same (equivalent to Old Prussian wirbe with the same meaning), Lithuanian apì-varas (‘shoelace’), varanda (‘braid made of willow branches’), vóras (‘spider’); Old Church Slavonic vъvrěti (‘to insert’), provrěti (‘to stick through’), Russian veratь (‘to stick, insert’), Old Church Slavonic obora (ob-vora) (‘rope’), Russian vereníca (‘long line, strip’), Old Church Slavonic verigy f. Pl. (‘chains, shackles’), Slovene veríga, verúga (‘chain’), also Gothic wriþus (‘herd’), Anglo-Saxon wrǣd with the same meaning; Russian voróna, vorónka (‘funnel’), veretá (‘bag’), Old Church Slavonic vrětiště n. meaning the same, etc.

B. With the meaning 'row, swarm, etc.': Sanskrit *vr̥̊ndam* ‘crowd, multitude’; Old Irish *foirenn* f. ‘faction, group, crowd’, Old Welsh *guerin* ‘faction’, New Welsh *gwerin* ‘people, multitude, crowd’, Old Breton *guerin* ‘factions’ (varīnā); Anglo-Saxon *weorn, wearn* ‘crowd, multitude, troop’; Tocharian B *waṙ̃nai* ‘with’; via Russian *vereníca*, Lithuanian *vorà*, Latvian *virkne*, Albanian *vargarī* (see above).

C. With *to-Formans*: *u̯rēto-* in Sanskrit *vrāta-* m. ‘crowd, troop, multitude’, Anglo-Saxon *wrǣd* ‘herd’, Gothic *wrēþus* (Hs. *wriþus*).

D. with s mobile: su̯er- in Lithuanian *sveriù sveṙ̃ti* 'to weigh', also *svãras* (masculine) 'scale', *svarùs* 'heavy', and *svirù, svìrti* 'to have the upper hand, to overhang'; *svìrtis* (feminine) 'well sweep', Latvian *sveŕu, svèrt* 'to weigh', *svars* 'weight', *svēre* (feminine) 'well sweep'; Welsh *chwar-*, Breton *c’hoar-* 'to happen'; Germanic *swēra-* 'heavy' in Gothic *swērs* 'honored', Old High German, Middle High German *swār* (Old High German *swāri*) 'heavy, oppressive, painful'; uncertain Greek *ἔρμα* (neuter) 'ship ballast' (p. 1152) and Latin *sērius* 'serious'.

Ref : WP. I 263 ff., WH. II 521, Trautmann 296, 351 ff., Jokl Lingu.-kult. Untersuchungen 194, Vasmer 1, 184 ff., 226 f., 229; 2, 243, Frisk 23 f., 49, 153 ff.; H. Lewis BBC S. 4, 136 f. über Celtic su̯ar- ‘geschehen’ (‘fallen’).

Pages : 1150-1151

PIET : 1431

2149. u̯er-2

English : ‘highland, high place, top, high’

German : ‘erhöhte Stelle (im Gelände oder in der Haut)’

Comments: expanded u̯er-d-, u̯er-s-

Derivative: u̯ero-s the same, u̯orso-s, u̯r̥su- ‘high’

Material: A. Latin varus ‘facial rash, small buds’ (= Lithuanian vìras, Pl. viraĩ, cf. East Lithuanian virỹs, Pl. viriaĩ m. ‘stye in pork’), Latin varulus ‘stye in the eye’, varix m. f. ‘varicose vein’;

perhaps Middle Irish ferbb f. ‘heat blisters, fin’ (u̯erbhā), from which Old Breton guerp ‘brand mark’ is derived, Middle Breton guerbl ‘bubo’;

New Icelandic var n. ‘eye mucus’, Swedish var n. ‘pus’; compare Old High German warah, Anglo-Saxon wearh, worsm the same; Anglo-Saxon wer-nægl m. ‘ulcer’, New English warnel the same; Dutch weer ‘callus’, Norwegian dialect vere ‘swelling under the skin of cows’;

with n-suffix: Swedish dialect verna, Old High German werna ‘varicose vein’, New High German dialect Wern ‘stye in the eye’ (wernō);

with the meaning ‘lip’ (bulging elevation): Gothic wairilom Dat. Pl., Anglo-Saxon weleras Pl. (derived from werelas), Old Frisian were, as from the s-extension Old Icelandic vǫrr f. Old Prussian warsus ‘lip’.

u̯er-d-: New Persian balū 'wart' (Iranian vard-); Old High German warza, Anglo-Saxon wearte, Old Icelandic varta f. (u̯ordā) 'wart'; ablaut Old Church Slavonic vrědъ 'harm', Russian vered 'sore, pustule'.

u̯er-s-: Latin verrūca 'wart' (also 'raised and rough place' in Cato), Anglo-Saxon wearr 'callus, wart', Flemish warre 'callus, lump', Old High German werra 'varicose vein', New High German Werre 'stye in the eye'.

B. Sanskrit varṣmán- m. 'height, the highest', várṣman- n. 'height, the highest, peak' = Greek ἔρμα n. 'support, reef, hill' (according to Frisk 561 ff. identical with ἔρμα n. 'ballast' and derived from Indo-European su̯er-mn̥ 'heavy weight'), Sanskrit várṣīyas- 'higher', várṣiṣṭha- 'highest'.

Lithuanian viršùs 'the upper, highest peak', Latvian vìrsus m. 'the upper', f. vìrsa; Slavic vьrchъ in Old Church Slavonic vrьchъ, Russian verch 'the uppermost, summit' (Old Church Slavonic vrъchu 'above', from the u-stem);

Old Irish ferr 'better' (u̯erso- 'upper') to the positive fern 'good' (u̯er-no-); Welsh, etc. gwell 'better' either from u̯el-no- 'choice' or, according to Thurneysen Greek 236, ferr and gwell from u̯er-lo- with different development of -rl-;

Middle Irish farr f. 'post' = Welsh gwar f. 'neck' (u̯r̥sā); some associate Gothic waírsiza, Old High German wirsiro 'worse' with Irish ferr, suggesting that (as with New High German über on p. 1105) 'in a higher degree' refers to 'exceeding the right measure'.

Uncertain Greek ῥίον 'mountain height, promontory' (u̯rison) and Old Icelandic risi, Old High German riso, Middle Dutch rese 'giant' (wrisan-), Old Saxon wrisil, wrisilīc 'gigantic' (the forms without w adapted from Germanic risan above page 331);

Note by Andi Zeneli:

Illyria ‘slant promontory’

perhaps also Thracian-Phrygian βρία 'fortress' (u̯riu̯ā) and Tocharian AB ri 'city' (if not related to u̯er- 'to enclose'); uncertain Phrygian ὅρου 'above';

Note by Andi Zeneli:

Calabria ‘kala ‘beautiful’ -bria ‘city’

Strabo:

Then comes the Haemus Mountain, which reaches the sea here; then Mesembria, a colony of the Megarians, formerly called “Menebria” (that is, “city of Menas,” because the name of its founder was Menas, while “bria” is the word for “city” in the Thracian language. In this way, also, the city of Selys is called Selybria and Aenus was once called Poltyobria).

https://artflsrv03.uchicago.edu/philologic4/GreekEnglish/navigate/349/2/7/1/

According to Specht (KZ 66, 199 ff.), also related are Greek οὐρανός, Lesbian ὤρανος (correctly ὀρρ-), ὅρανος, Boeotian, and Doric Laconian ὡρανός m.

'heaven' derived from u̯orsanos, from u̯orsos 'high' (in Sanskrit várṣīyas- 'higher', see above), further ablaut variants Greek Ἔρρος · ὁ Ζεύς (Hes).

Ref : WP. I 266 f., WH. II 734, 762 f., Trautmann 360, 362, Vasmer 1, 190 f., 230.

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PIET : 1213

2150. u̯er-3

English : ‘to turn, bend’

German : ‘drehen, biegen’

Comments: Perhaps the Baltic-Slavic words listed under u̯er-1 belong here. Otherwise, it is just abstraction for derivations and root expansions.

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PIET : 0

2151. u̯er-3: A. u̯r̥mi-s, u̯r̥mo-s

English : ‘worm’

German : ‘Wurm’

Material: Latin vermis (from vormis, u̯r̥mis); Gothic waúrms m. 'snake', Old Icelandic ormr, Anglo-Saxon wyrm, Old Frisian wirm the same 'worm', Old Saxon and Old High German wurm m. the same; Balto-Slavic u̯arma- m. 'worm, insect' in Lithuanian vařmas 'insect, mosquito', Old Prussian wormyan voc. 'rot' ('worm-colored'), ablaut form urminan the same, Slavic vьrmьje n. 'insects' in Old Russian vermije, Ukrainian vermányi 'rot'; with the same meaning, Old Frisian worma 'purple'.

Old High German gi-uurmōt 'reddish dyed', Anglo-Saxon wurma m. 'purple snail, woad, purple', from which Old Breton uurm 'dark' is derived, Welsh gwrm 'dark (blue)', which in turn leads to Old Irish gorm the same.

Greek personal name ϝαρμίχος and ῥόμος (Aeolic ϝρόμος from u̯r̥mos) 'woodworm' (Hesychius); compare the g- or gh-expansion with the same meaning in Middle Irish frige f., Nom. Pl. frigit 'meat worm' (u̯r̥g(h)-n̥tes), Welsh Pl. gwraint 'worms in the skin' (u̯rg(h)n̥toi), Gallic Latin brigantes (vrigantes) 'worms in the eyelid'; Middle Breton gruech, New Breton grec'h f. 'mite' (from Brittonic vriggā, with intensification).

Ref : WP. I 271, WH. II 760, Trautmann 342 f., Vasmer 1, 189, Frisk 501;

See also : Reimwort zu k$^{w}$r̥mi-, oben S. 649.

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PIET : 1181

2152. u̯er-3: B. u̯er-b- und u̯er-bh-

English : 'to turn, bend'

German : 'drehen, biegen'

Material:** Greek ῥάμνος 'a type of thorn bush, Rhamnus paliurus L.' (ῥαβ-νος, u̯r̥b-nos), ῥάβδος 'rod, switch, staff', Aeolic gloss ῥυβόν 'bent'.

Latin Pl. verbera, -um 'rods, rod strikes, punishment' (verberāre 'to strike, to whip with rods'), verbēna 'the leaves and tender twigs of the laurel, olive tree, myrtle, etc., as sacred herbs' (u̯erbes-nā; compare the -es stem underlying subverbustus).

Lithuanian viřbas m. 'twig, switch', viřbalas 'thin stick, knitting needle', virbìnis 'noose', Latvian virbs 'stick', virba 'pole', Old Church Slavonic vrъba 'willow', Russian vérba 'willow branch' (with the emphasis on the Accusative singular; the Russian dialect verbá has the older Slavic emphasis), voróba 'compass cord, compass board', voróby 'yarn winder'.

Gothic waírpan 'to throw' ('to turn'), Old Icelandic verpa 'to throw' and 'to initiate a fabric, to shear the chain', aldri orpinn 'bent with age', verpask 'to shrink from heat', Anglo-Saxon weorpan, Old Saxon werpan, Old High German werfan 'to throw'; Old Icelandic varp n. 'the act of throwing, a piece of fabric, the wrapping of the fabric', Old Saxon warp, Old High German warf, Anglo-Saxon wearp n. the same.

The Latin and Balto-Slavic words (including ῥάμνος) could also continue Indo-European u̯erbh-; related to such could be the words pointing to the nasalized u̯rembh- like ῥέμφος · τὸ στόμα, ἢ ῥίς (Hesychius), τὸ ῥάμφος 'curved bird's beak', likely a blend of ῥεμφ- and ῥαφ-), ῥαμφή 'curved knife', ῥαμφίς 'bent hook', ῥαμψός 'bent', New Dutch wrümmeln 'to crumple, to crease'.

Nasalized u̯remb-: Greek ῥέμβω 'to turn around in circles', Med. 'to turn around, to drive around', ῥόμβος (Attic ῥύμβος) 'circular movement, swing, top', Welsh gwrym 'hem, seam' (u̯rembo-); Middle Dutch wrimpen, wrempen '(to pull together the face), to crumple', wrempich 'distorted, twisted, crumpled', wrampachtich 'twisted, crooked', Dutch wrimpen, wrempen 'to distort' (alongside Germanic hremp- and remp-, Old High German hrimpfan, rimpfan 'to crumple').

Ref : WP. I 275 f., WH. II 756.

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PIET : 1222

2153. u̯er-3: C. u̯(e)r-ed-

English : ‘to bend down, to sway’

German : ‘sich biegen, neigen, schwanken’

Material:** Greek ῥαδινός, Aeolic βράδινος (i.e., ϝράδινος) 'slender, slim, nimble', ῥοδανός 'slender', ῥοδάνη (in Hesychius ῥαδάνη) 'the twisted thread, wrapping', ῥαδαλός 'slender, sprouted'.

Gothic wratōn 'to wander, to travel', Icelandic rata 'to wander, to roam, to travel, to meet, to find', Middle High German razzeln 'to turn, to twist', Old High German rāzi 'vagabond, rapacious'; Lithuanian randù, radãu, ràsti 'to find' ('in-venire'); Latvian rūodu, rast the same.

Note:

Maybe Albanian rast ‘case’

The suffixal -st- (Krahe PBB 71, 242) is shown in Old Icelandic rǫst 'water whirl', Anglo-Saxon wræstlian, Middle Dutch worstelen 'to wrestle' (related to Old High German wurst, New High German Wurst 'sausage', which is partially attributed here as 'twisted, wavy' or linked to u̯ert-; see Kluge-Götze 16 288).

Ref : WP. I 273 f., Trautmann 236.

Pages : 1153-1154

PIET : 0

2154. u̯er-3: D. u̯er-g-

English : ‘to turn’

German : ‘drehen’

Material:** Sanskrit vr̥ṇákti, várjati 'turns, twists', vr̥jiná- 'crooked, scheming' (more likely related to the g-form vr̥nṓti 'wards off', see u̯er- 'to enclose'); Latin vergō -ere 'to incline'; vermina n. pl. 'the grumbling of the abdomen' (u̯erg-mena); Dutch werken 'to bend, to twist (wood)', Swedish vurken 'crooked from moisture'; Latvian sa-vergt 'to shrink'.

Old Church Slavonic vrьgǫ, vrěšti 'to throw'; Russian ot-vérgnut’ 'to reject', etc.; see below p. 1181;

Welsh gwraint 'worms', etc. (see above p. 1152) may have g or ĝh in the root-final position.

Nasalized u̯reng-:

Anglo-Saxon wrenc (u̯rongi-) '(turn), modulation of the voice, trick, cunning', wrencan 'to twist, to wind, to deceive', wrincle 'wrinkle', Old High German birenkit 'dislocated', Middle High German renken 'to turn and pull', Middle High German ranc, Pl. renke m. 'turning, curvature, swift movement', New High German

verrenken, Rank 'cunning', New Swedish vrinka 'to sprain', New Norwegian vrinke 'to become tasteless'.

Lithuanian reñgtis 'to bend down heavily, to curve', rangùs 'flexible', rangštùs 'urgent', rìnga 'a crooked sitter', and similar; perhaps Sanskrit abhi-vlaṅgá- m. 'catching net', abhi-vlag- 'to catch'; under the concept of wrinkling the nose, Latin ringor can be included (with rictus then having an analogous i for e) 'to open the mouth and bare the teeth, to be angry', Church Slavonic ręgnǫti 'to hiss', rǫgъ 'mockery, ridicule', etc.

Ref : WP. I 271 f., WH. II 436, 752 f., Vasmer 2, 543 f.

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PIET : 1433

2155. u̯er-3: E. u̯er-ĝh-

English : ‘to turn, press, strangle’

German : ‘drehen, einengen, würgen, pressen’

Comments : nasalized u̯renĝh-

Material:** Old Icelandic virgill 'string', urga 'end of a rope', Old Saxon wurgil 'string', Middle High German erwergen st. V. 'to strangle', Old High German wurgen 'to constrict the throat, to strangle', Anglo-Saxon wyrgan 'the same'; Old Icelandic vargr ('strangler' = ) 'wolf, outlawed criminal'.

Anglo-Saxon wearg, Old Saxon, Old High German war(a)g 'robber, criminal', Gothic launawargs 'ungrateful person', gawargjan ('to make a warg') = 'to condemn' = Anglo-Saxon wiergan 'to curse', Old Saxon waragean 'to punish like a criminal', etc.

Albanian z-vjerth 'to untangle' ('to untie'; doubt whether it is related to u̯ert-, see Pedersen KZ. 36, 335);

Lithuanian veržiù, veržti 'to tighten, to bind, to press', veržỹs, viržỹs 'string', viržéti 'to bind', váržas 'fish net', Latvian vērzt 'to turn, to twist, to bend, to lead', varzi

'seed basket', vaȓza 'fish trap; a complicated matter'; Old Church Slavonic -vrьzǫ, -vrěsti 'to bind', Russian pá-voroz 'pulling string (on a bag)'.

Note:

Maybe Albanian verzë f (plural verza, definite verza, definite plural verzat) ‘(ichthyology) fish gill, (agriculture) mouldboard, (agriculture) triangular yoke around a pig's neck to block it from squeezing through narrow spaces’

Polish powróz 'string', Slovenian vrzēl f. 'fence, hedge', perhaps also Russian vérša, Polish wiersza (u̯erĝh-si̯ā) 'net', Little Russian veréslo (u̯erĝh-s-lo-) 'pumpkin stem', Czech povříslo 'binding cord, straw band', Serbian vrijèslo 'cauldron hook'.

Lithuanian viržỹs, Latvian vìrsis (u̯r̥ĝhi̯o-) 'heath', ablauting Russian véres, véresk 'heath', Polish wrzos, Serbian vr̈ijes the same; Lithuanian viȓkštis, Latvian virksne (virsk) 'stiff, strong herb from beans, potatoes; tendrils of peas, hops'; compare with the i-extension u̯(e)rei-k- for the words for heath: Greek (ϝ)ἐρείκη, Old Irish froech, Welsh grug (u̯roiko-).

Nasalized u̯renĝh-:

Greek ῥίμφα (u̯renghu̯-, Schwyzer Gr. Gr. 1, 302) 'swift, nimble' ('turning');

Old High German (ge)ringi 'light', Old Frisian ring, Middle Dutch gheringhe, Middle High German (ge)ringi 'light, quickly ready', where Middle Dutch Frisian r- instead of the expected wr- can be explained by an ancient dissimilation loss of w in the Proto-Germanic precursor wriŋǯwja- (derived from u̯renghu̯-).

With a different semantic development: Anglo-Saxon Old Saxon wrengan 'to twist tightly, to wind, to press', Old High German ringan 'to twist, to exert oneself, to struggle'.

New High German ringen related to Danish vringle 'to wind', Middle Dutch wrang 'bitter', Middle High German rang 'turning', Anglo-Saxon wrang n. (English wrong) 'injustice' (: Old Norwegian vrang), Anglo-Saxon wrang(a) m. 'belly of a ship' (: Old Norwegian vrǫng), Alemannic rang 'twist'; Gothic wruggō 'loop'; Old Icelandic rangr (Old Swedish vranger) 'crooked, twisted, unjust', Middle Dutch wrank, wrange 'sour, bitter', Old Icelandic rǫng f. 'crooked wood', Anglo-Saxon wrang, Middle Dutch urange f. the same.

Ref : WP. I 272 f., II 373, Trautmann 355, 362, Vasmer 1, 186 f., E. Fraenkel KZ. 72, 193 f.

See also : vgl. u̯erĝ- unten S. 1168.

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PIET : 1221

2156. u̯er-3: F. u̯er-k-

English : ‘to turn, wind, bend’

German : ‘drehen, winden’

Comments : nasalized u̯renk-

Derivative: u̯ronkā ‘Biegung’

Material: New Irish feirc f. (Old Irish ferc) 'hump, bulge, handle'; Welsh cywarch 'hemp, cord' (kom-u̯orko-), Old Breton coarcholion Pl. 'made from hemp', Breton Vannes koarc’h 'hemp', Cornish cûer the same.

u̯renk-: u̯ronk- in German. u̯ranhō, Old Icelandic vrā f. 'angle, corner' (u̯ronhā) = Scots Gaelic frōg f. 'cave, swamp, hiding place' (Marstrander ZcPh 7, 362 f.); along with Late Latin branca 'paw' ('the curved one'), from Gaulish (likely non-Celtic origin) u̯rankā, Indo-European u̯ronkā = Baltic Slavic rankā 'hand' in Lithuanian rankà, Latvian ruoka 'hand, arm'; Old Church Slavonic rǫka 'hand', Russian ruká 'hand, arm'; further related to Lithuanian renkù, riñkti 'to collect, gather', parankà f. 'after harvest'.

Ref : WP. 1 273, WH. II 759, v. Wartburg French etym. Wb. 498, Corominas Dicc. de la langua castellana 1, 509, Specht Indo-European Dekl. 131, 158, Trautmann 237, Vasmer 2, 545.

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PIET : 0

2157. u̯er-3: G. u̯er-p-, u̯r-ep-

English : ‘to turn, wind’

German : ‘drehen, winden’

Material: Sanskrit várpas- n. 'list, trick', originally 'curvature, maneuver'.

Greek ῥάπτω (ϝραπίω, u̯r̥p-) 'bring together, mend,' ῥαπίς 'needle' (also ῥαφίς, like ῥαφή 'seam,' with φ likely resulting from corruption); ῥέπω 'I bend, lean to one side,' ῥοπή 'inclination, slant'; ἀντίρροπος 'counterbalancing,' ἀμφιρρεπής 'leaning on both sides'; καλα-ῦροψ (καλα-ϝροπ-) 'shepherd's staff'; δεῦρο (δε-ϝροπ) originally 'turned here!'; ῥόπαλον 'throwing stick, club'; ῥόπτρον 'bludgeon, door knocker, peg in a trap'; ῥαπίς 'rod, staff' (perhaps also ῥάβδος with β from p, see above u̯erb-); a lengthened form ῥῶπες Pl. 'branches, scrub, thicket'; ῥωπήιον 'thicket, undergrowth'.

Albanian vrap 'rapid movement';

Latin repēns 'sudden (causing a shift)'.

Perhaps veprēs (mostly plural) 'thornbush, thorny bush,' if dissimilated from vreprēs, and verpa 'the male organ,' originally 'rod,' from u̯orpā or u̯r̥pā (: ῥαπίς), verpus 'the circumcised one.'

Old Icelandic orf, Old High German worf, Middle High German (sickle) worp, New High German dialect worb 'sickle handle' (from 'rod'; ablaut corresponding with ῥαπίς and perhaps Latin verpa); Danish dialect vravle 'to wind, to babble,' Middle English wrappen 'to wrap'.

Lithuanian verpiù, veřpti (Latvian vērpt) 'to spin,' varpstẽ 'spool, spindle,' Latvian vàrpste has the same meaning, verpeli 'whirlwind'; Lithuanian vìrpiu, -éti, virpu, -ti 'to sway, shake, wobble,' virpulỹs 'trembling of the limbs,' and with the development toward 'to rotate, to toss, to release,' Old Prussian etwierpt 'to let go' ('to rotate and throw'), anuirpis 'water drain, flood channel,' craujawirps 'bloodletting,' pouiērpt 'to release,' pouirps 'free'.

Russian-Church Slavonic vьrpu, vьrpsti 'to tear, to pluck, to rob'; ablaut-related Lithuanian vařpas 'ear' ('that which is plucked'), Latvian vārpa has the same meaning, Lithuanian varpýti 'to gather'; formally comparable are Czech vrápa, vráp

'wrinkle,' Slovenian vrâpa, rápa 'skin wrinkle,' New Sorbian ropa, and Old Sorbian (w)ropa 'fold.'

Ref : WP. I 276 f., WH. II 425 f., 754, Trautmann 353, Vasmer 1, 189, 229.

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PIET : 1437

2158. u̯er-3: H. u̯er-t-

English : ‘to turn, wind’

German : ‘drehen, wenden’

Grammar : Kausativ-Iterativ u̯orteie̯ō

Derivative: u̯ertenom ‘das Drehen, Spindel’, u̯ert-men n. ‘Radspur, Bahn’, u̯ert-ulā ‘Spinnwirtel’, u̯ort-to- ‘Wendung’, u̯r̥t-to- ‘gedreht’, u̯r̥t-ti- ‘Drehung’

Material: Sanskrit thematic present vartati(-tē) 'turns,' with the meaning 'is turning, rolling, proceeding' in Middle Indic, Avestan varət- 'to turn'; other presents in Sanskrit include vavartti, vartti, and the causative vartáyati 'sets into rotating motion' (= Gothic fra-wardjan, Old Church Slavonic vratiti, Lithuanian vartýti), vártman- n. 'course,' vartana- n. 'the act of turning,' among the Mitanni Indians aika-vartana etc. 'a round (of the racetrack)'; vartula- 'round,' vartulā 'spinning whorl' (: Middle High German wirtel), vr̥ttá- 'turned, rounded' (=

Latin vorsus, virsus, Lithuanian viřstas, etc., vr̥tti- f. 'the rolling, type, nature' (= Latin versi-ō, Old Church Slavonic vrъstъ), varti 'rolled'; a present vr̥natmi is to be assumed because of vŕ̥nta- m. 'leaf stalk,' vr̥ntāka- m. 'eggplant'; vr̥kkáu (vr̥tka-) 'kidneys' (literally 'bulge'), Avestan vərəδka- vərəθ̃ka- are the same, compare Pahlavi gurtak, New Persian gurda 'kidney' from Old Persian vr̥t(a).

Greek ῥατάνη (ϝρατ- from u̯r̥t-) 'stirring spoon,' βρατάνην · τορύνην (Ηλεῖοι Hesychius), ῥοτάρια (ῥοτ- Aeolic; -τάνια) · τορύνιον (Hesychius); ἄρρατος 'hard, not movable' (ἀ-ϝρᾰ̔τ-ος);

Latin vertō (a new formation to replace the old causative), vertī, versum 'to turn, to change, to rotate,' deponent revertor; vortex, vertex 'whirl, peak,' versus, adversus 'against' (to-participle), versus, -ūs m. 'line, row, furrow.'

Umbrian kuvertu, covertu 'converted,' trahvorfi 'transverse,' Latin versi-ōn-, Oscan Dat. ϝερσορει, a deity epithet; Oscan Umbrian vorsus, a plot measure, is a term used by the Roman settlers in Campania (M. Leumann); compare Old Irish forrach 'a plot measure';

Venetian goddess Vrotah 'the Turner, goddess of birth' (Vetter Gl. 20, 72);

Old Irish **ad-ferta** 'is turned away', **adbart** 'adversary', ablaut **dī-fort-** 'to pour out, to pour in' (compare French **verser**), Middle Irish **fertas** f. 'shaft, spindle, earth wall' (younger **fersat**), Welsh **gwerthyd** 'spindle', Old Cornish **gurhthit** glossed as 'fusus', Old Breton Pl. **guirtitou** glossed as 'fusis',

Middle Breton **guersit** the same; root nouns as adverb **u̯r̥t**: Old Irish preposition **fri**, prefixed verb **frith-**, Middle Welsh **gwrth**, New Welsh **wrth**, Cornish **orth**, Breton **ouz** 'against' (for the base form see Thurneysen Grammar p. 515, Jackson Language and History p. 337); Welsh **gwerthu** 'to sell', Cornish **gwerthe**, Breton **gwerza** the same (but Welsh **gwerth** 'price' may be an Anglo-Saxon loanword).

Gothic etc. **wairþan**, Old High German **werdan** 'to become' ('to turn'); Gothic **fra-wardjan**, Old High German **frawarten** 'to spoil' (causative of **frawairþan** 'to go to ruin', essentially 'to take a turn for the worse'), Gothic etc. **-waírþs**, Old High German **-wert**, New High German **-wärts** 'to where it is turned'; perhaps Gothic etc. **wairþs**, Old High German **wert**, noun 'value, price' (compare Old Irish **frith-**, Latin **vorsus** 'against' along with the relationship of Sanskrit **práti** 'against': Latin **pretium** 'price serving as an equivalent value') Old High German **wurt** 'fate' (**u̯r̥ti-** 'turning').

Baltic Slavic **u̯ertiō** 'turn, rotate' (older **u̯ertō**) in Lithuanian **verčiù**, **veřsti**, Latvian **veršu**, **verst** 'to turn, to rotate', intransitive Lithuanian **virstù** (**vr̥t-stō**), **viřsti** 'to fall over, to tumble, to transform into something', iterative **vartýti** 'to turn continuously', Old Prussian **wirst** 'becomes'; Slavic **vьrtjǫ**, **vьrtěti** in Old Church Slavonic **vrьtěti** sę 'to twist', iterative **vratiti** sę 'to turn oneself', Russian-Church Slavonic **vrěteno** 'spindle' (**u̯erteno-** n.).

Old Church Slavonic **vrěmę** 'time' (**u̯ert-men** noun), Lithuanian **var̃stas** 'plow turn', compare Old Prussian **ainawarst** 'once'; Baltic Slavic **u̯irstā** f. 'turn' in Old Church Slavonic **vrъsta** 'age', Russian **verstá** 'row, age, verst', compare the participle Lithuanian **vir̃stas**: Latin **versus**, Sanskrit **vr̥ttá-** and Latin **versus**, **-ūs** 'furrow, line, row'; Sanskrit **vr̥ttá-** n. 'way of life, behavior'.

Baltic Slavic **u̯irsti-** f. 'kind' in Russian-Church Slavonic **sъvьrstь** 'same age, pair', Slovak **vr̂st** 'row, kind', compare Lithuanian infinitive **vir̃sti**: Sanskrit **vr̥tti-** f., as mentioned above.

Tocharian A **wärt-** 'to throw', Tocharian B **wrattsai** 'against' (related forms **wart**, **u̯r̥t**), **yerter** 'wheel rim', Tocharian A **wërkänt**, Tocharian B Obl. **yerkwantai** (**yertwantai**), Pedersen Tocharian 235.

Ref : WP. II 274 f., WH. II 763 ff., Trautmann 354 f., Vasmer 1, 189, 190, 229, 230, 235, Frick 151.

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PIET : 1436

2159. u̯er-3: I. u̯r-ei-: α) u̯rei-n-:

English : ‘to be confused; to clench the teeth’

German : ‘das Gesicht verdrehen, aus Verlegenheit, beim Grinsen, beim Beißen in etwas Saures’

Material: Norwegian dialect **vrīna**, **vrein** 'to curl the lip; to lift or twist the upper lip and nose during heat', also 'to scream, to neigh, from in-heat horses' (hence Anglo-Saxon **wrēne** 'lustful', Old Saxon **wrēnisk**, Old High German **reinisc** 'frivolous, lustful', Old Saxon **wrēnio**, Old High German **reinno** 'stallion', and similar), Danish dialect **vrinsk** 'very sour' ('pulling the mouth').

Ref : WP. I 277, WH. II 433 f.

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PIET : 2789

2160. u̯er-3: I. u̯r-ei-: β) u̯rizd-

English : ‘to be confused, ashamed’

German : ‘wird verlegen, schämt sich’

Material: possibly from an **s-extension** and likely with a present-forming **d**: Sanskrit **vrīḍatē** 'becomes embarrassed, feels ashamed', **vrīḍa-** m. 'embarrassment, shame' (**u̯ri-z-d-**), Latin **rīdeō, -ēre** 'to laugh'; Anglo-Saxon **wrǣstan** 'to twist, to bend', Norwegian dialect **(v)reist** 'willow ring; twisted head', Icelandic **reista** 'to twist, to curl', which might suggest an Indo-European **u̯roizd-**.

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PIET : 2789

2161. u̯er-3: I. u̯r-ei-: γ) u̯reiĝ-

English : ‘to be crooked’

German : ‘krumm sein’

Material: In Avestan **urvizō-maiδya-** 'binding the body', **zaranyō-urvixšna** 'with golden lacing (on the shoe)' (inorganic **x**); Gothic **wraiqs** 'curved', Old Frisian **wrāk** 'crooked', Swedish **vrēk** 'stubborn person' (**u̯roiĝ-u̯o-s**); related is the vocally irregular Greek **ῥαιβός** 'crooked';

Greek **ῥοιβός** is a hybrid of **ῥοικός** and **ῥαιβός**.

Ref : WP. I 279.

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PIET : 0

2162. u̯er-3: I. u̯r-ei-: δ) u̯reiĥ-

English : ‘to turn, bind’

German : ‘drehen; umwickeln, binden’

Material: Avestan **urvisyeiti** (vriśyati) 'turns, twists', causative **urvaēsayeiti** 'turns, twists', **urvaēsa-** m. 'turning' (= Greek **ῥοικός**, Dutch **wreeg**); Sanskrit **vréśī-** 'water whirlpool';

Greek **ῥοικός** 'curved, bent', **ῥικνός** with the same meaning; **ῥίσκος** 'box, chest' perhaps from **u̯riĥ-skos**;

Latin **rīca** 'headscarf', **rīcinium**, originally dialect **rēcinium** 'small headscarf' (**u̯reikā**).

Middle Dutch **wrīch** (**wrīg-**) 'bent, twisted, (therefore) stiff; crazy, stubborn, treacherous', English **wry** 'crooked', Anglo-Saxon **wrīgian** 'to stretch, to attempt, to strive' ('to wind oneself, to struggle'), Old Frisian **wrīgia** 'to bend oneself', Anglo-Saxon **urīxl** f. 'exchange, barter, reward', Old Icelandic **rǣxn** m. 'knot', from which also likely comes Anglo-Saxon **wrāsen**, **wrǣsen** f., Old High German **reisan** n. of the same meaning, Middle English **wrāh** 'perverse, obstinate'.

Dutch **wreeg** 'stiff', noun 'ankle', Old Icelandic **reigiask** 'to throw back the head, to become fierce', Old Icelandic **riga** f. 'bend', **riga** 'to move', New Icelandic **rig** n, **rigr** m. 'stiffness in the limbs' (from 'twisted'), Middle High German **rigen**, **widerrigen** 'to fight against, to resist', New Dutch **wrigge(le)n** 'to twist sideways or to and fro', English **wriggle** 'to curve', New Dutch **uriggel** 'stubbornness'.

Norwegian **rigga** 'to bind, to wrap; to shake; to walk unsteadily', **rigla** 'to wobble, to walk unsteadily'; Middle High German **ric**, **rickes** 'band, bond, knot; loop of the intestines, narrow path', Swiss **rikch** 'piece of thread', Middle High German **ric** 'neck' (likely as 'twister'), with expressive consonant lengthening for intensity. Middle English, New Dutch **wrikken** 'to twist back and forth, to shake, to wobble', Middle Dutch **vor-wrikken** 'to sprain', Norwegian **(v)rikka**, Swedish **vrikka** 'to sprain, to wiggle'.

Dutch **gewricht** 'joint'; Middle Dutch **wrist**, Anglo-Saxon **wrist**, **wyrst**, Old Swedish **vrist**, Old Icelandic **rist** 'ankle', Middle High German **rist** 'hand-, foot-joint' (**wrihst-**); Old High German **rīho** m. 'hollow of the knee, popliteal area, locus of the strap', Middle High German **rīhe** 'instep of the foot', New High German **Reihen** with the same meaning, Middle Dutch **wrīghe**, Dutch **wreeg** 'ankle bend'.

With the meaning 'to wrap' (: Latin **rīca**): Anglo-Saxon **wrīon**, **wrēon** (**wrīhan**) 'to wrap, to cover, to protect', **wrigels** 'covering', Old High German **int-rīhhen**, **-rīhan**, participle **intrigan** 'to uncover', Middle High German **rigel** m. 'a head covering that is wrapped around'.

Lithuanian **rišù**, **rìšti** 'to bind', **ryšỹs** m. 'bundle', **raišaũ** 'band', **raĩštis** 'ribbon, band, headband', also **raĩkštis** with a **k** insertion, as in **rýkštė** 'whip', **iš-si-rýkšti** 'to unravel into threads' (approximately 'to become coiled or curled up'), **ráišas** and **raĩšas** 'lame' ('twisted, crooked'), **ráištu**, **-šau**, **-šti** 'to become lame', **ríešas** 'ankle', Latvian **risu**, **rist** 'to bind', **riešu** the same, **ristu**, **rīstu** (**u̯rr̄̆k-stō**, hardly nasalized) 'I attach myself'; Old Prussian **senrists** 'connected', **perrēist** 'to connect'.

Ref : WP. I 278 f., WH. II 433, Trautmann 236, 246, Holthausen Aengl. etym. Wb. 408.

Pages : 1158-1159

PIET : 2864

2163. u̯er-3: I. u̯r-ei-: ε) u̯reip-, u̯rīp-

English : ‘to turn’

German : ‘drehen’

Material: Greek **ῥῖψ**, **ῥῖπός**, Ionic **ῥῖπος** n. 'braid, mat', **ῥῖπτω** 'I throw', **ῥῖπή** 'rotating motion, swing, throw' (related to **Εὔρῖπος**), **ῥῖπίς** 'fan, bellows';

Old High German **rīban**, Middle High German **rīben** 'to rub, to turn or twist', New High German Bavarian **reiben** 'to turn, to turn over', Middle Dutch **wrīven**, Frisian **wriwwe** 'to rub', New Dutch **wribbeln** 'to twist'.

Ref : WP. I 280, Kluge-Götze[16] 607.

Page : 1159

PIET : 0

2164. u̯er-3: I. u̯r-ei-: ζ) u̯reit-

English : ‘to turn’

German : ‘drehen’

Material: Old Swedish **vrīþa**, Old Icelandic **rīða** 'to turn, to wring, to wind, to tie', Anglo-Saxon **wrī-ðan**, Old High German **rīdan** 'to turn, to wind, to bind', Anglo-Saxon **wriða** m. 'rein, ring'; Old Icelandic **riðull** 'bunch', Icelandic **riðill** 'thick piece of wood for tying nets', Old High German **ridil** m. 'hair band, headband';

Anglo-Saxon **wræð**, **wræð** f. 'band, bundle', Middle Dutch **wrēden** 'to twist together', Old High German **reid**, **reidi** 'curly, frizzy'; with the meaning 'wrathful', Old Icelandic **reiðr** 'angry', Anglo-Saxon **wrāð** 'angry, hostile, fierce', Old Saxon **wrēth**, Middle Dutch **wrēt** with the same meaning.

Lithuanian **riečiù** (**reitį̄ō**), **riẽsti** 'to wind, to wrap, to roll', Latvian **riešu**, **riest** 'to fall off, to separate', from which Lithuanian **rietė́ti** 'to crawl out', with ablaut forms **ritù**, **-aũ**, **rìsti** 'to roll, to turn', Latvian **ritu**, **rist** with the same meaning, and the iterative Lithuanian **ráičioti** 'to roll back and forth'.

A variant form with Germanic **t** (phonologically influenced by **wrītan** 'to tear') in older Low German **wrīten** 'to turn, to twist, to wring', Dutch **wrijten** 'to twist'.

Ref : WP. I 279 f., Trautmann 242.

Pages : 1159-1160

PIET : 0

2165. u̯er-4

English : ‘to find, take’

German : ‘finden, nehmen’

Comments : neben u̯erē(i)-, u̯ērī-

Material: Armenian **gerem** 'I take captive, I rob';

Greek (with an unclear **ευ**, similar to **εὐρύς**, and the root **u̯er-**; aspiration following **ἑλεῖν**) **εὑρῐ̄σκω** 'I find' (the quantity of the **ι** is unknown), **εὑρή-σω**, **εὕρη-κα** (ϝέ-ϝρη-), **εὗρον**, **εὑρέ-θην**, **εὑρε-τής**.

Old Irish **fūar** 'found' (u̯e-u̯r-a), **frīth** 'it was found' (u̯rē-to-);

**u̯rēt-** in Lithuanian **su-rẽsti**, **sùrėčau** 'to catch, to seize', Old Church Slavonic **obrěsti** 'to find', **sъ-rěsti** 'to encounter, to meet', aorist **-rětъ** (present **-rę̌štǫ**), **ob-rę̌šta** 'invention'.

Ref : WP. I 280, Vasmer 2, 244, Frisk 589 f.

Page : 1160

PIET : 1438

2166. u̯er-5

English : ‘to close, cover; to guard, save’

German : ‘verschließen, bedecken; schützen, retten, abwehren’

Material: A. With prefixes: 'to close' and 'to open'; 'door'; **u̯ortom** 'gate'.

Sanskrit api-vṛṇóti 'closes, covers', apa-vṛṇoti 'opens'; likewise Latin operiō 'cover', aperiō 'open' (from op(i)- and ap(o)-u̯eriō); Oscan veru 'gate', Umbrian verof-e 'at the gate', Oscan vereias Gen. Sg. 'brotherhood of young men' (originally 'gate watch', Vetter Gl. 29, 240);

Lithuanian ùžveriu, -vérti 'close', atvérti 'open' (from which first without the prefix veriù, vérti 'open', and 'close'; Old Church Slavonic (za)/vьrǫ, vrěti 'close', Iterative ot-voriti 'open';

Derivations: u̯ortom in Nom. Pl. Lithuanian vařtai, Latvian vàrti 'gate, door', Old Prussian warto 'house door'; Old Church Slavonic vrata, Russian voróta 'gate, door'; also related to 3. u̯er- could include Old Church Slavonic věrěja and za-vorъ 'bar post', Russian verejá 'door wing', zavor 'blocked passage';

Perhaps here relates Lithuanian varýti 'drive' (formally = Germanic warjan, Old Church Slavonic ot-voriti, compare also Sanskrit causative vāráyati) as 'to open the gate in order to drive the cattle out of the pen'; in addition, Russian provórnyj 'quick, agile'.

"B. u̯er-, u̯eru-, u̯rū- 'to close, cover, protect, save'; u̯er-to- 'enclosure', u̯er-tro 'protection', u̯r̥-ti- 'fence'.

Sanskrit vr̥ṇṓti (also várati and causative varáyati) 'encloses, wards off'; Avestan Akt. -vərənav-, Med. vərən- 'to cover, to wrap';

Derivations from a simple base: Sanskrit vr̥tá- participle perfect passive, vr̥ti- f. 'enclosure' (Avestan hąm-varətay- 'bravery'), varman- n. 'protection', vártra- n. 'protective dam, dike' (Ossetic vart 'shield' from Iranian vr̥θra-, see Bailey IRAS 1953, 110 f.), vr̥tra- n. 'defense, enmity, enemy' (Avestan vərəθra- 'resistance, defense, shield'), Sg. GN Vr̥tra- ('he who encloses the waters'), varatrā- 'strap', várdhra-, vadhra- m. va(r)-dhrī the same, vara- m. 'to enclose', also vala- (Avestan vara- the same), a lengthened form vāra- (Avestan -vāra-) 'covering, defense'; Avestan varəna- 'envelopment, covering' (and thus Sanskrit várṇa- 'color' likely from 'covering'), varəθa- 'defensive weapon, defense', vārəθman- 'defense, breast armor', etc.;

u̯erŭ- except in the present vr̥ṇṓti in Sanskrit varū-tár- m. 'protector, defender', várū-tha- n. 'protection, shield, army, herd, swarm', perhaps related to the GN Váruṇa- 'the binder' (like Mitra above p. 710); also related is Sanskrit uruṣyáti 'liberates, saves, rescues' as uru-ṣ-yáti, compare Hittite u̯arressesta 'protected';

regarding Sanskrit Váruṇa- see Wackernagel-Debrunner II 2, p. 485 (related to u̯ĕr- 'water', above p. 80);

Greek perhaps εὐρώς, -ῶτος 'mildew, mold', when actually 'coverer' (would be ἐ-ϝρω-τ-, compare Sanskrit arṇō-vr̥t 'enclosing the floods');

ϝερῠ- in Homeric ἔρυσθαι 'to ward off, to save, to preserve', imperfect ἔρυ:-σο, -το, thematized ἐρῡ̃ετο, perfect εἴρῡμαι (ϝε-ϝρῡμαι), Ionic εἰρύομαι (ἐϝερύομαι) 'hold fast, preserve', ἔρυμα 'protection, defensive works', ἐρυμνός 'protected, fortified', ἐρυσί-πτολις 'city-protecting'; Εὐρυσί-λαος, Εὐρύ-λαος and similar (ἐ-ϝρυ-);"

Another ablaut grade ϝρῡ- without a vowel prefix in the infinitive Homeric ῥῦσθαι, Homeric Ionic ῥύομαι 'to shield, save; hold fast, hold back' (the latter meaning, which is also present in the k-extension ἐρῡ́κω, ἐρῡκάνω, ἐρῡκανάω 'hold off, back', passive 'hesitate' is implied, meaning 'keep away or ward off by means of a closure'), perfect εἴρῡμαι (ϝε-ϝρῡμαι), ῥῦμα 'protection, defensive works', ῥῡ́σιος 'protective, saving', ῥῡ́τωρ, ῥῡτήρ 'savior, liberator', ῥῡσίπολις 'city-protecting'; a lengthened grade ἠρίον 'barrow';

Albanian varr 'grave' (u̯ornā), vathë 'enclosure';

Old Irish ferenn (u̯ereno-) 'belt', fertae (Middle Irish fert) 'barrow' (closed with stones) = Anglo-Saxon weorð (see below), Old Irish feronn, ferann (u̯erono-) 'land, field' (likely 'enclosed'); Middle Welsh gwerthyr 'fortification' (u̯ertro-; compare above Sanskrit vartra-); also likely related are Old Irish Ériu, Gen. Érenn, Welsh Iwerddon 'Ireland' as epi-u̯eriō, Gen. -i̯onos 'hill, island' (compare Old High German werid) according to Pokorny KZ. 47, 233, ZcP. 15, 197 ff.;

Gothic warjan 'to ward off', Old Icelandic verja 'to ward off, to hinder, to defend', Anglo-Saxon werian 'the same, to dam up', Old High German weren 'to defend, to protect', Old Saxon werian 'to ward off, to protect, to hinder', Germanic -varii ('defender', from which 'inhabitant') in Chatuvarii, Bojuvarii, Old Icelandic e.g. Rūm-verjar 'Romans'; Proto-Norse waru 'the enclosing stone circle around a grave' (see above Irish fert) = Old Icelandic vǫr f., New Norwegian vor m. 'row of stones', also 'hill or bank of stones or gravel';

Old Icelandic ver n. 'dam, fish weir', Anglo-Saxon wer m. the same, Middle High German wer n. 'weir', Old High German werī 'defense, protection', Anglo-Saxon mylen-waru, -wer 'mill pond', waru 'protection'; a lengthened grade Old High German wuorī f. 'dam', Swiss wuhr 'weir';

Old Icelandic vǫrn 'defense, protection', Anglo-Saxon wearn n. 'resistance, refusal' (in Middle High German warne, werne 'caution, care, warning', a word related to u̯er- 'to guard' has been incorporated), Old Icelandic varna 'to withhold, to retain' = Anglo-Saxon wearnian 'to warn', reflexive 'to refrain', Old High German warnōn 'to take care, to warn', Anglo-Saxon wiernan 'to abstain, to withhold, to deny';

Anglo-Saxon waroð n. 'bank, shore', Old High German werid 'island, peninsula' (Modern High German Werder), Middle High German wert 'land ridge between swamps, shore', Middle Dutch werde(r) 'enclosed land';

Anglo-Saxon weorð, worð n. m. 'court, farm' (u̯er-to-, u̯r̥-to-), Old Saxon wurth f. 'stamped or paved place' (= Sanskrit vr̥ti-), Middle Dutch wurt, wort, wurde, worde f. 'raised place, homestead; garden, field plot', Old Icelandic urð f. 'heap of rocks';

Compare Albanian vathë 'enclosure, yard around the house, hurdle, sheepfold' (u̯or-tā), Tocharian B wärto, wart(t)o 'garden, forest', Irish fert 'barrow'; in this meaning also Old Church Slavonic vora 'fence'.

Ref : WP. I 280 ff., Frisk 568 f., 593 f., 643 f.;

See also : dazu u̯erĝh-1.

Pages : 1160-1162

PIET : 1439

2167. u̯er-6

English : ‘to talk, speak’

German : ‘feierlich sagen, sprechen’

Comments : auch u̯ere-, u̯rē-

Derivative: u̯re/o-to-, u̯rēto- ‘Gebot’, u̯er-dho- n., u̯or-dho- n., u̯r̥-dho- n. ‘Wort’

Material: Avestan urvāta- n. 'determination, command' (= ῥητόν), derived from the simple base u̯ere-: Avestan urvata- n. 'determination' = Sanskrit vratá- n. 'command, statute, vow', and Old Church Slavonic rota 'oath'; ablaut form Old Prussian wertemmai 'we swear';

Greek εἴρω 'to say' (ϝερι̯ω), Future Epic Ionic ἐρέω, Attic ἐρῶ, Passive Aorist Ionic εἰρέθην (ἐϝρέθην), Attic ἐρρήθην (εϝρήθην), Perfect εἴρη-κα, -μαι dissociated from ϝεϝρη-, compare the derived forms ϝεϝρημένα; ῥητός 'agreed upon = established', ῥήτωρ, Aeolic ϝρήτωρ 'speaker', ῥήτρα, el. ϝρᾱ̃τρᾱ f. 'saying, contract', compared to Cypriot ϝρήτα, from which εὐϝρητάσατυ 'contract, law', ῥῆμα 'word', ῥῆσις 'speech', εἴρων 'one who feigns' (ϝερι̯ων), εἰρωνεία 'feigning';

Note:

Maybe Albanian rrena ‘lie’, rrejta ‘I lied’

Russian vru (vьrǫ), vratь 'to lie, to talk nonsense', with k-suffix (u̯orkā): Russian vráka 'empty chatter', Old Church Slavonic vračь (u̯orki̯os) 'doctor (one who speaks), sorcerer, wizard';

Hittite u̯eri̯a- 'to call, to commission', particle -u̯ar- actually 'said';

Perhaps (despite Vasmer 2, 508 f. and above p. 860) related here are Balto-Slavic u̯rēk-, u̯rek- in Lithuanian rėkiù, rẽkti, Latvian rēkt 'to scream', rę̃kuôt 'to converse', Old Church Slavonic rekǫ, rešti 'to say', ablaut form Old Church Slavonic rokъ 'deadline, term', rěčь 'accusation', and u̯rōk- in Germanic Gothic wrōhs 'accusation', wrōhjan 'to accuse' = West Germanic wrōgjan, Old High German ruogen, Modern High German rügen;

dh-extension u̯er-dho- etc.:

Greek βέρθει; φθέγγεῖαι Hesychius (Specht KZ 59, 65);

Latin verbum 'word' (not from vorbom because of:) Umbrian uerfale 'temple';

Gothic waurd, Old High German wort etc. 'word' = Old Prussian wirds 'word'; Lithuanian vařdas 'name.'

Ref : WP. I 283 f., WH. II 756 f., Trautmann 238, 360, Vasmer 1, 234 f., 2, 539, Frisk 469 ff.;

See also : hierher wohl u̯rek-.

Pages : 1162-1163

PIET : 1399

2168. u̯er-7

English : ‘to tear’

German : ‘aufreißen, ritzen’

Comments: Basis for extensions:

Material:

A. u̯erd-: Avestan varədva- ‘soft, loose’, Old Church Slavonic vrědъ, Russian véred ‘wound’; u̯red-: Sanskrit avradanta ‘they became soft’, vrandín- ‘becoming brittle’;

u̯rēd-: Old Prussian redo ‘plow furrow’, older Danish vraade, vrode ‘to dig, to bore’; u̯rōd-: Latin rōdō, -ere ‘to gnaw, to devour’, rōstrum (rōd-trom) n. ‘gnawing tool, snout, beak’, Anglo-Saxon wrōtan ‘to dig, to root’, Old Icelandic rōta same, Old High German ruozit ‘suscitat, movet’, Anglo-Saxon wrōt, Middle High German ruozel, rüezel, New High German Rüssel (wrōtila-); additionally the reduced grade in Swedish dialect rota, ruta ‘to dig’; according to Frisk (Etyma Armen. 30) additionally Armenian gercum ‘to shave’ from u̯erd-s- (originally aorist formation).

B. u̯ornā: Albanian varrë ‘wound’, Russian voroná ‘oar hole in the ship's stern, hen's tail’ (from which vorónka ‘funnel’), Polish wrona, Czech vrana ‘opening’; u̯re-no-, u̯ro-no- in Sanskrit vraṇá- m. n. ‘wound, tear’ alongside u̯rō-nā in Old Church Slavonic, Russian etc. rana ‘wound’.

Note:

Albanian Geg me vra ‘to kill’ by Andi Zeneli

C. u̯erĝh-: Sanskrit vr̥háti ‘tears out’, Aorist varhi, Participle vr̥ḍhá-, mūla-vr̥t ‘uprooting the roots’ (Wackernagel KZ. 67, 166 ff.).

D. u̯erk-, u̯rek-: Greek ῥάκος, Aeolic βράκος (ϝράκος) n. ‘rags, tattered garment; wrinkle’; βράκαλον; ῥόπαλον according to Hesychius; βράκετον · δρέπανον, κλαδευτήριον according to Hesychius, ῥάκετρον, etc.

E. u̯resk- (from u̯rek-sk-), u̯r̥sk- Sanskrit vr̥ścáti ‘peels off, splits’, vráścana- ‘uprooting’, n. ‘the act of cutting’, pra-vraska- m. ‘cut’; ava-vraśca- ‘splinter’; Russian-Church Slavonic vraska, etc. ‘wrinkle’ (u̯orskā).

F. u̯r-ei-, u̯rī-: Greek ῥῖνη ‘file, rasp’ (u̯rīnā; or an onomatopoeic word) and ‘shark’ (from its rough dorsal skin used for polishing); ῥῑνός ‘skin; leather shield’; (Aeolic) γρῖνος (i.e., ϝρῖνος) · δέρμα according to Hesychius, Homeric ταλαύρῑνος ‘shield-bearing’ (cf. M. Leumann, Homeric Wörter 196 ff.).

Note by Andi Zeneli:

ῥινόν

ῥινόν, a hide

ῥῑνόν, τό,

= ῥινός II.1, hide, Il. 10.155, AP 9.328 (Damostr.).

= ῥινός II.2, shield, Od. 5.281, v. Sch.

Albanian re ‘cloud’

with d-extension (originally d-present) Anglo-Saxon wrītan ‘to engrave, incise, write, draw’, Old Saxon wrītan ‘to tear, wound, incise, write’, Middle Dutch wrīten ‘to tear, write, draw’, New High German reißen, urnord. wrait ‘wrote, incised’ (alongside Germanic rītan in Old Swedish rīta, etc., cf. under rei-, rei-d- ‘to incise’); Gothic writs ‘stroke’, Anglo-Saxon writ ‘script’, wrǣtt ‘decoration, adornment, jewel’, and similar.

According to Frisk (Etyma Armenian 28 ff.), here belongs Armenian ergicanem ‘to tear, break, cut, injure, provoke’ derived from u̯reid-s-.

Ref : WP. I 286 f., Trautmann 236, Vasmer 1, 229.

Pages : 1163-1164

PIET : 1444

2169. u̯er-8

English : ‘to observe, pay attention’

German : ‘gewahren, achtgeben’

Derivative: u̯oró-s ‘aufmerksam’, u̯orā ‘Aufmerksamkeit’

Material: Greek only ϝορ-, with spiritus asper ὁρ-: Homeric ἐπὶ ὄρονται ‘they oversee’, ὄρει · ψυλάσσει Hesychius, u̯orós in ἐπίουρος (for ἐπίορος after οὖρος) ‘ephor, overseer’, φρουρός ‘guard’ (προ-ὁρός), φρουρᾱ́ ‘protection’, οὖρος ‘guard, guardian’ (abstracted from compounds), Doric τῑμᾱ́ορος.

Attic τῑμωρός ‘honor guard, savior’ (ϝόρος = Germanic wara- see below), ὁράω (ἑώρων, ἑόρᾱκα) ‘I see’ (denominative of a form also contained in φρουρᾱ́ ϝορᾱ́ = Old High German Old Saxon wara, Anglo-Saxon waru ‘attention’).

Aeolic indeed ὄρημι, similar to Latin verēri; a lengthened form Attic ὥρα, Ionic ὥρη ‘hut, concern’. Homeric οὐδενός-ωρος, οὐδενὸς ὥραν ἔχων ‘useless’, ὀλιγωρέω ‘I neglect’ from ὀλιγωρός ‘having little concern’, possibly θυρωρός, πυλωρός ‘door-, gate keeper’ (rather because of Homeric πυλεωρός related to θυρη-, πυλη-ορός, corresponding to τῑμωρός); ὠρεύειν ‘to take care’; βωροί · ὀφθαλμοί Hesychius Suid.

Latin vereor, -ērī, -itus sum ‘to revere, to fear’; compare the form with Greek Aeolic (ϝ)ὄρημι ‘I see’;

Old Irish cō(a)ir ‘suitable, correct’: Welsh cywair is the same (kom-u̯eri̯os).

Germanic: u̯orós in Gothic war(s) ‘cautious’, Old Icelandic varr ‘cautious, careful, shy’, Anglo-Saxon wær ‘aware, attentive, careful, cautious’, Old Saxon war ‘careful, on guard’, Old High German giwar ‘attentive, careful’ = (ϝόρος);

ŭorā in Gothic warai ‘caution, cunning’, Middle High German wer (Old High German warī) ‘care’; Anglo-Saxon waru, Old Saxon, Old High German wara ‘attention, guardianship’, wara nēman ‘to notice’, Old Icelandic vara f. ‘merchandise, currency’, Anglo-Saxon waru, Late Middle High German war, New High German Ware; Old High German bewarōn ‘to preserve’, Old Saxon warōn ‘to observe, to watch over, to guard’.

Anglo-Saxon warian ‘to preserve, to guard’, Old Icelandic vara ‘to make attentive, to keep, to suspect’, refl. ‘to take care’; u̯ortos (u̯ordhos) in Gothic daúrawards ‘goalkeeper’, Old High German wart ‘watchman, keeper, guardian’, warto, Gothic

wardja meaning the same, Old Saxon wardōn ‘to be on guard, to protect’, Old High German wartēn ‘to heed, to spy, to perceive, to wait for, to expect’, warta ‘observation, etc.’, New High German Warte and similar;

u̯orn- in Old High German furiwarna ‘preparation’ (Anglo-Saxon wearna f. 'resistance, refusal, reproach', New High German warnen, etc., through the influence of kin from warjan ‘to defend’, etc., and Wz. u̯er- ‘to close’);

Latvian véru, vērt ‘to look, to notice’ (mostly reflexive vērties), vērība ‘attention’;

Tocharian A wär-, B wär-sk- ‘to smell’.

Ref : WP. I 284 f.

Page : 1164

PIET : 1442

2170. u̯er-9 : u̯$_e$ru-s

English : ‘wide, broad’

German : Adj. ‘weit, breit’

Derivative: u̯eros- n. ‘Breite’

Material: Sanskrit urú-, Avestan vouru- (derived from varu-, Indo-European u̯eru-), New Avestan also uru- ‘wide’, westoss. urux, composition form Avestan uru- (from u̯ru-, as Sanskrit gru- next to gurú-, see above p. 476); comparative várīyas-, superlative váriṣṭha-; along with Sanskrit urūcī́ f. ‘the earth’, feminine to uru-vyáñc: urūc- ‘far-reaching’; compare the Avestan mountain name Vouruša-, perhaps = Sanskrit urūcya-; Sanskrit urvaṭa- m. ‘year’, uruaṭa- ‘widely wandering’; personal name Urváśī f. from uru-vāśī- ‘strong desire’; together with ulū́khala- ‘mortar’ from urū́-khara- ‘with a broad bottom’;

With metathesis Greek εὐ- (as in εὑρίσκω, u̯er-4; compare εὐρυσί- under u̯er-5) in εὐρύς (instead of ϝερύς) ‘broad’, as well as in εὖρος ‘breadth’ (see Schwyzer Gr. Gr. 1, 412, note 1 above); perhaps Tocharian A wärts, B aurтse ‘wide, broad’.

Neuter: u̯eros- in Sanskrit váras- n. ‘breadth, space’ (Greek εὖρος instead of ϝέρος);

uncertain u̯eros- ‘breast’ in Sanskrit uras- (from vuras), Avestan varō meaning the same, and Sanskrit várīmaṇ- m. n. ‘extent, magnitude’, várivas- n. ‘space, expanse, comfort’, which suggest a heavy basis.

Ref : WP. I 285, Mayrhofer 109 f., Thieme Lg. 31, 439.

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PIET : 1223

2171. u̯er-10

German : ‘Fluß, fließen’

See also : See above au̯er- pp. 80 f.; additionally, Var- in many river names (u̯er-).

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PIET : 0

2172. u̯er-11, u̯erə-

English : ‘friendship; trustworthy, true’

German : ‘Freundlichkeit (erweisen)’

Derivative: u̯ēro-s ‘vertrauenswert, wahr’

Material: A. Root noun u̯ēr-: Greek ϝηρ- in Homeric (ἐπι) ἦρα φέρειν ‘to do a favor’, Pherek. ἦρα ἴσθι, Bacchyl. ἦρα with Gen. ‘χάριν’; ἐπιήρανος ‘agreeable, pleasant’; Nom. Pl. ἐρί-ηρες ‘intimates’, Sg. o-stem ἐρίηρος ‘dear, beloved’; βρίηρον · μεγάλως κεχαρισμένον Hesychius; personal name Περὶήρης, Διώρης from Διο-ϝήρης.

B. Derivation u̯ērā:

Germanic wēra 'contract, vow, alliance' in Old Icelandic GN Vār 'goddess of oaths', Pl. vārar 'oath of fidelity', Anglo-Saxon wǣr f. 'contract, fidelity, protection', Old High German wāra meaning the same, Middle Dutch wāre 'contract, peace'; Old Church Slavonic f. 'faith'.

C. Compounds on -u̯ēro-s, -uēri-s, formally like Greek ἐρίηρος, βρίηρος: Latin se-vērus ‘without kindness’, meaning ‘strict’, from which assevērāre ‘to assure’, perseverāre ‘to persist’; counterpart Gaulish personal name Co-vīrus, Welsh cywir ‘right, faithful’; u̯ēri-s in Gothic alla-werei ‘simple goodness’, Old Icelandic ǫlvǣrr ‘friendly, hospitable’.

Anglo-Saxon eal-werlic ‘benign’, Old High German alauuari, Middle High German alwære ‘simple, naïve, foolish’, Old High German zur-wāri ‘suspicious’ = Gothic tuzwērs (tuzwērjan ‘to doubt’), unwērs (un-wērjan ‘to be unwilling’), Old High German miti-wāri ‘gentle’.

D. Adjective u̯ēro-s ‘true’: Latin vērus, Old Irish fīr, Welsh gwir; Old Saxon, Old High German wār, New High German wahr.

E. Verbal derivatives: Greek ἑορτή (ϝεϝορτᾱ́) ‘celebration, feast’, Aeolic ἔροτις meaning the same (ϝεροτις more closely aligned with ἐροτός, Homeric ἐρατός ‘lovely’); ἔρανος also meaning the same;

Old High German werēn, giweren, giwerōn, New High German gewähren, Old Saxon waron ‘to provide’.

Likely related is Germanic werðuz (= Indo-European u̯ertú-) in Old Icelandic verþr (Dat. Sg. virþe alongside the more common verþe) ‘meal’, Gothic wairdus ‘guest’, Old Saxon werd, Old High German Wirt ‘householder, husband, host’, Old Frisian hus-werda ‘householder, master of the house’.

Ref : WP. I 285 f., WH. II 528, 768, Wissmann Nom. postverb. 115 ff., Die ältesten Postverb. des Germ. 45, Frisk 531, 547 f., 565, Trautmann 351, Vasmer 1, 184.

Pages : 1165-1166

PIET : 1224

2173. u̯er-12

English : ‘to burn’

German : ‘brennen, verbrennen, schwärzen’

Material: Armenian vaṙem ‘to swell’, vaṙim ‘to burn’; perhaps Albanian vorbë ‘cooking pot’ and Germanic u̯arma- ‘warm’ in Gothic warmjan ‘to warm’, Old Icelandic varm, akin to Old Saxon and Old High German warm ‘warm’, with ablaut Old High German wirma ‘warmth’ (wirmia) and wirmina, Middle High German wirme and wirmen; compare Old Icelandic orna ‘to become warm, to warm’; Old Church Slavonic varъ ‘heat’, variti ‘to boil’ (differently above p. 81); also, Balto-Slavic u̯arna- m. ‘raven’ in Lithuanian var̃nas.

Old Prussian Voc. warnis, Accusative Pl. warnins, Old Church Slavonic vranъ, Russian vóron, likely a substantivized adjective u̯arna- ‘black, burned’ in Old Church Slavonic vranъ, Russian voronój ‘black’, etc.; with lengthened grade (Vriddhi) feminine Balto-Slavic u̯ārnā- ‘crow’ in Old Prussian warne (secondary ē-stem), Lithuanian várna, Russian Church Slavonic vrana, Serbian vrȁna, Russian voróna (ton shift due to Vriddhi); Hittite u̯ar- ‘to burn, to set on fire’, Participle u̯arant- ‘burning’ (intransitive), u̯ar-nu- ‘to ignite, to burn’.

Ref : WP. I 269, Trautmann 343, 361, Vasmer 1, 169, 228 f., Szemerényi Kratylos 2, 121 f., der auch Germanic swarta- ‘schwarz’ (anders oben S. 1052) dazustellt.

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PIET : 3001

2174. u̯er-13

English : ‘squirrel’, etc.

German : ‘Eichhorn, auch Iltis, Marder u. dgl.’

Comments : in den sicher Zugehörigen mit Redupl. u̯er-u̯er-, u̯e-u̯er-, u̯ai-u̯er-, u̯i-u̯er-, u̯ā-u̯er-

Material: New Persian varvarah ‘squirrel’; Latin vīverra f. ‘ferret’ (vī-ver-sa); Welsh gwiwer, Breton gwiber derived from Latin; unclear New Irish iora rūadh, Scots-Gaelic feorag.

Balto-Slavic u̯ēu̯er- and u̯āu̯er- u̯aiu̯er- f. ‘squirrel’ in Lithuanian vaiverìs (vaivaras, vaivarys) ‘male of the polecat or marten’, vaiverẽ̃, voverẽ̃ ‘squirrel’.

Latvian vãvere, vāveris meaning the same; Old Prussian weware meaning the same; Old Russian věverica, New Slovak vẹ́verica ‘squirrel’, Little Russian vyvirka, Czech veverka, Bulgarian ververica meaning the same;

Unduplicated in the second element of Anglo-Saxon āc-weorna, Old Swedish ēkorne, Old High German eihhurno, eihhorn, etc. ‘squirrel’ (see below aig- ‘to move violently’).

Ref : WP. I 287 f., WH. III 808, Trautmann 356, Vasmer 1, 176.

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PIET : 1179

2175. u̯(e)rād-, u̯ₑrəd-, u̯rəd-

English : ‘twig, root, branch’

German : ‘Zweig, Rute; Wurzel’

Material: Greek ῥάδῐ̄ξ, -ῑκος ‘branch, twig’ (= Latin rādīx), ῥάδαμνος m., Aeolic Ϝρόδαμνοϛ (to be derived from ὀρόδαμνος) ‘young branch’ (related to ῥαδινός, ῥαδαλός u̯er-, u̯red- ‘to twist’); compare ῥίζα Lesbian βρίσδα ‘root’ (Ϝρəδι̯α);

Albanian rrânzë ‘root’ (Mann Lg. 26, 388; 28, 37); Latin rādīx, -īcis f. ‘root’; probably rāmus ‘branch, twig’ (as u̯rādmos) and radius ‘staff, spoke, ray of light, weaver’s shuttle’;

Welsh gwraidd ‘roots’ (u̯rədi̯o-), Singular gwreiddyn, Old Cornish grueiten ‘gl. radix’, Middle Breton gruizyenn, New Breton grisienn; Welsh gwrysg ‘branches, twigs’ (u̯r̥d-sko-); Old Irish and Middle Irish frēn ‘root’ (u̯r̥d-no-), younger form

frēm; Welsh greddf ‘instinct, nature’ (u̯r̥d-mā-; perhaps originally an -mn suffix, compare with the above Greek ῥάδαμνος);

Gothic waúrts ‘root’, Anglo-Saxon wyrt, Old High German wurz ‘herb, plant’, Middle High German also ‘root’, Old High German wurzala, Anglo-Saxon wyrtwalu (literally ‘herb-stem’) ‘root’ (also related are Old Saxon wurtia, Middle High German würze ‘spice’, alongside ablauting Old Saxon wirtea, Middle High German wirze meaning the same; next to these forms based on u̯erəd- stands ur(ə)d- in Old Icelandic urt ‘herb’; Old Icelandic rōt ‘root’;

Tocharian B witsako ‘root’.

Ref : WP. I 288, WH. II 414, 415, 416, Pokorny ZcP. 26, 1 ff.

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PIET : 1225

2176. u̯erdh-, u̯redh-

English : ‘to grow; high’

German : ‘wachsen, steigen; hoch’

Material: Sanskrit várdhati, várdhatē, vr̥dháti ‘grows, increases’, várdha- m. ‘the promoting’, vardháyati ‘makes grow’, vr̥ddhá- ‘grown, big, old’, vŕ̥ddhi- f. ‘strengthening’; Avestan varəd- ‘to make grow’; Sanskrit ūrdhvá- ‘high’ (u̯or-dh-u̯o-); Sanskrit vrādhant- ‘rising up’;

Greek ὀρθός, Doric βορθό- ‘upright, correct, true’ (u̯ordh-u̯o-), and also ὄρθρος ‘the early morning’, ὄρθριος, ὀρθρῑνός ‘early’, ὀρθρεύω ‘I rise early’, for which the initial sound ϝ appears in Laconic βορθαγορίσκος according to Hesychius, otherwise ὀρθαγορίσκος (derived from ὀρθρ-) ‘suckling pig’ (since they are sold in relation to the early morning); ῥέθος ‘limb, body, face’;

Albanian rit ‘to grow, to make big’;

Perhaps Gothic gawrisqan ‘to bear fruit’, Old Icelandic rǫskr ‘capable, strong’, rǫskvask ‘to grow up, to mature’, rǫskinn ‘grown up’;

Old Church Slavonic rodъ ‘birth, generation, kin, nature’, roditi, ražd ati ‘to give birth’, redъ ‘food, nourishment’, New Slovak redíti ‘to nourish’, Latvian radīt ‘to create, to bear’ (likely a loanword), raža ‘prosperity, abundant harvest’ (radi̯ā), rasma, rasme ‘prosperity, productivity’, Lithuanian rasmẽ̃ with the same meaning; uncertain Lithuanian rẽsnas ‘strong, capable’, Latvian resns ‘thick, stout, stocky’ (a Russian loanword); Old Church Slavonic ranъ ‘early morning’, Czech Polish rano ‘the time early in the morning, early’ (compare Bulgarian ražda se ‘(the sun) rises, (it) rises’) derived from u̯rōdhno-.

Ref : WP. I 289 f., Trautmann 234, Vasmer 2, 491, 527 f., Mayrhofer 1, 117.

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PIET : 1446

2177. u̯erĝ-1, u̯reĝ-

English : ‘to close, enclose; pen’

German : ‘abschließen, einschließen; Hürde’

Comments : Erweiterung von u̯er-5.

Material: Sanskrit vrajá- m. ‘fence, enclosure’, vr̥jana- m. ‘enclosure, establishment, settled place’, Gathic Avestan vərəzāna-, New Avestan varəzāna-, Old Persian vardana- n. ‘community’ (from which Sanskrit vardhana- ‘city’ is derived, Wackernagel KZ. 67, 168 f.); Avestan varəz- ‘to enclose’; Ossetian æruæz (wraza- = Sanskrit vrajá-) ‘herd, deer’;

Homeric ἔργω, ἐργάθω (ϝ-) and (with the prefix ἐ-) ἐέργω, Attic εἴργω ‘to enclose, exclude, prevent’, Attic εἰρκτή, Ionic ἐρκτή ‘prison’, Attic εἰργμός ‘prison, enclosure’, Cypriot ka-te-vo-ro-ko-ne ‘they besieged’; in addition, Old Irish fraig ‘wall’, New Irish fraigh ‘woven wall, roof, fence’, and from Middle Welsh ach-vre ‘wattled fence’ derived from u̯regi- (Loth RC. 38, 301).

Ref : WP. I 290, Frisk 465 f.; Benveniste Balto-Slavic 52, 34;

See also : vgl. u̯erĝh- oben S. 1154.

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PIET : 1447

2178. u̯erĝ-2, u̯reĝ-

English : ‘to do, work’

German : ‘wirken, tun’

Derivative: u̯erĝom n. ‘Werk’

Material: Avestan varəz- (vərəzyeiti = Gothic waúrkeiþ; see also Greek ῥέζω) ‘to act, to do, to make’, participle varšta-, varəza- m. ‘action, doing, activity’ (New Persian varz, barz ‘field work, farming’), varšti- f. ‘action, doing’, varštva- adj. ‘that which needs to be done’;

Armenian gorc ‘work’ (with a secondary o); Greek ἔργον, ϝέργον ‘work, deed’ (= German Werk), ἐργάζομαι ‘I work’, which leads to ἐργάτης ‘worker’ (for ἐργότης), ἔρδω (occasionally ἔρδω) ‘I do, I sacrifice’ (ϝερζδω, u̯erĝi̯ō as a development from ϝέργον, similar to Old Saxon wirkian), Fut. ἔρξω, Aor. ἔρξα, Perf. ἔοργα; ῥέζω ‘I do’ (formed from ῥέξαι, newly created, Homeric ἄρεκτος ‘undone’ restructured from ἄ[ϝ]ερκτος);

ὄργανον ‘tool, instrument’, ὄργια ‘(secret) worship’, ὀργιάζω ‘to celebrate mysteries’, ὀργεών ‘member of a religious brotherhood’; ὀργάζω, Ionic ὀργάω, ὀργίζω ‘to knead, to mix, to tan’ (similar to New High German "Teig wirken" with a specific meaning in professional terminology), along with ἐόργη ‘whisk’ (likely reduplicated from ϝε-ϝόργᾱ);

Albanian rregj ‘to clean’, Mediopassive rregjem ‘to labor, to strive’ (St. E. Mann Lg. 26, 382 f.); Old Breton guerg ‘effective’, Gaulish vergo-bretus ‘highest authority of the Aedui’, also verco-breto (Pokorny, Vox Romanica 10, 266 f.); Middle Welsh gwreith ‘action’ (u̯reĝ-tu-), 1st Pl. Imperative Old Welsh guragun, later gwnawn, etc. (n instead of r due to the influence of gnī- ‘to make’, S. 373), Cornish gruen, M. Brythonic gr-(u)eomp (u̯reĝ- ‘to make’), Lewis-Pedersen S. 336 f.;

Old Saxon wirkian (a new formation based on werk), warhta; Old High German (Franconian) wirkan, wirchen, war(a)hta ‘to work, to be active, to make’; Gothic waúrkjan (= Avestan vərəzyeiti); Old Icelandic yrkja, orta; Anglo-Saxon wyrcan, worhte; Old High German (obsolete) wurchen, wor(a)hta ‘to act, to do, to make, to accomplish’; Old High German gawurht f. ‘deed, action’.

Gothic frawaúrhts ‘sinful’, f. ‘sin’ etc.; Gothic waúrstw n. ‘work’ (waúrh-stwa-, similar to Avestan varštva-); Old High German werc, werah; Old Saxon werk; Old Icelandic werk n. (= ἔργον) ‘work, activity, labor’; Anglo-Saxon weorc also ‘toil, anguish’, which is why Old Icelandic verkr, Gen. verkjar (m. i-stem) ‘pain, suffering’ can also be included here;

Old High German wirken ‘to produce, to knit, to weave’ = Old Saxon wirkian, Anglo-Saxon wircan, and the inseparable Old High German werih in the sense of ‘werg, tow’, āwirihhi, āwurihhi ‘werg’ demonstrate the application of our stem in weaving; in contrast, Marstrander (IF. 22, 332 f.) wants to associate werg and wirken ‘to weave’ with the root u̯erg- ‘to twist, to wind’; the New High German Werg is reminiscent of Welsh cy-warch ‘hemp, flax’ = Breton koarc’h, Old Breton coarcholion meaning ‘canabina’; Marstrander (ZcP. 7, 362) seeks to connect this with an Indo-European root u̯er-k- ‘to twist’, as noted above on p. 1155.

Ref : WP. I 290 f., Frisk 548 f.

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PIET : 1448

2179. u̯erĝ-3, u̯orĝ-

English : ‘to abound, to be full of strength’

German : ‘strotzen, schwellen vor Saft und Kraft oder Zorn’

Material: Sanskrit ū́rj-, ūrjā́ f., ūrjá- m. ‘juice and strength, nourishment’ (u̯orĝ-), ūrjáyati ‘nourishes, strengthens’, ū́rjasvant- ‘full of strength’;

Greek ὀργή ‘intense emotional drive, passion, anger’ (with ὀργίζω ‘to provoke someone to anger’ and similar meanings), ὀργάω ‘to be abundant with moisture

and juice, to desire intensely, to be in a passionate mood', ὀργάς, -άδος (γῆ) 'rich, fertile soil, marshland, floodplain';

e-stem Old Irish ferc, Middle Irish ferg f. 'anger', likely also related to the ὠκεάνος Οὐεργιουιος in Ptolemy (which translates as vergivios 'the angry one' or possibly 'the swelling, surging one'); Middle Welsh y werit 'sea' (meaning y werydd) more likely derived from u̯erio- related to au̯er- as discussed on pages 80 and 1165; see also Pedersen Celtic Greek II, 669 f.

Ref : WP. I 289, Mayrhofer 1, 116.

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PIET : 1226

2180. u̯er-g-, u̯er-ĝh-, u̯er-k-

See also : s. oben S. 1154 f. (u̯er-3: D. u̯er-g-, etc.)

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PIET : 0

2181. u̯er-$_{(e)}$nā

English : 'alder, poplar'

German : 'Erle, Pappel' ('Sumpfbaum'), danach 'Stange, Balken'

Material: Armenian geran (u̯erenā) 'beam, timber';

Albanian verrë f. (u̯ernā) 'Populus alba';

Breton gwern f. (u̯ernā) 'ship mast; alder', Old Cornish guern 'mast', guern-en 'alder', Welsh gwernen 'ship mast, alder', Pl. koll. gwern 'alders, swamp'; Middle Irish fern f. 'alder, mast'; Gaulish Fernodubrum ('alder water'; from Celtic origins leading to Piedmontese verna, Provençal verna, verno, French verne, vergne 'alder').

Ref : WP. I 292, Meyer-Lübke REW$^{3}$ p. 9232, Vendryes RC. 46, 137 und oben S. 81.

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PIET : 0

2182. u̯ers-

English : ‘to drag on the ground’

German : ‘am Boden schleifen’

Material: Latin verrō (earlier vorrō), verrī, versum ‘to sweep, to drag on the ground, to clear’;

related to Greek ἔρρω ‘go away, vanish’ (see Frisk 566).

Note:

Maybe Albanian zvarrë ‘to drag on the ground’ by Andi Zeneli

Old Icelandic vǫrr ‘oar stroke’; not likely related to Old Saxon and Old High German wërran ‘to confuse, to mix up’ and similar forms;

Latvian vârsms ‘heap of grain’; Russian-Church Slavonic vьrchu, vrěšti ‘to thresh’, ablaut form vrachъ ‘threshing’ (which originally occurred through dragging), and Russian vóroch ‘heap (of grain)’;

Hittite u̯aršii̯a-, u̯arš- ‘to wipe, to pluck, to harvest’.

Ref : WP. I 267, 292 f., WH. II 761 f., Trautmann 361, Vasmer 1, 230.

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PIET : 1450

2183. u̯$_{e}$ren-

English : ‘ram, sheep, lamb’

German : ‘Widder, Schaf’, Lamb’

Material: Sanskrit uran- (from vuran-), Akkadian uraṇam, Nom. urā, from which uraṇa- m. ‘lamb, ram’, urā f. ‘sheep’, also urabhra- m. ‘ram’ for ura-bha- (like vr̥ṣabha- to vr̥ṣan-); cf. New Persian barra (varnak) ‘lamb’; Pahlavi varak ‘ram’; Iranian vārən-jar-, vārə-ɣna- ‘lamb-slayer’ (Humbach DLZ. 78, 299 f.); Armenian gaṙn, Gen. gaṙin ‘lamb’;

Greek: Homeric (ϝ)αρήν, Genitive ἀρνός ‘lamb’, Cretan ϝαρήν; also in Tsakonian vanna, from Laconian ϝαρνίον ‘lamb’, including -ϝρην in Homeric πολύρρην ‘rich in sheep’, from which later ῥήν, with ablautend ἀρνειός ‘ram’, unless derived from ἀρσνειός (αρσν-ηϝός) related to ἄρσην ‘male’ (see above p. 336); derivation u̯rēnōn- in Latin (as Germanic loanword) rēno ‘animal skin as clothing, fur’; unclear derivation in Latin vervēx, -ēcis (-īx, -īcis) ‘wether’; also unclear is the relationship to the Greek words derived from eru̯o(s)- ‘wool’: εἶρος n. ‘fleece’, derived εἴριον, Attic ἔριον ‘wool’, Attic εὖερος, εὐερής ‘beautifully woolly’, Aeolic ἔπ-ερος ‘ram’ (‘on which there is wool’), Ionic εἰρῖνεος, Attic ἐρῖνεος ‘of wool’; initial ϝ cannot be verified.

Ref : WP. I 269 f., WH. II 429, Specht Indo-European Dekl. 33 f., Frisk 137 f., 468 f.

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PIET : 1219

2184. u̯es-1

English : ‘to stay, live, spend the night’

German : ‘verweilen, wohnen, übernachten’

Derivative: u̯es-ti-s ‘Aufenthalt’

Material: Sanskrit vásati (participle secondary uṣita-) ‘dwells, resides, spends the night’ (with ā: ‘has sexual relations with a woman’, with upa: ‘fasts’) = Avestan vaŋhaiti ‘dwells, resides’; Sanskrit causative vāsayati ‘provides lodging’;

vástu-, vasatí- m. f., vāsá- m. ‘stay, overnighting’, Old Persian ā-vahanam ‘dwelling place, settlement’; Sanskrit a lengthened grade vā́stu- n. ‘place, house’, later vástu- n. ‘thing, matter’ (vastuka- m. ‘a plant’, literally ‘weed of the yard’); vāsa-veśman n. ‘bedroom’;

Armenian goy ‘is, exists, is present’, goy (i-stem) ‘being, existence, good, property’;

Greek ἄεσα Epic Aorist (often linked with νύκτα) ‘to spend’, along with the present forms ἀέσκω, ἀέσκοντο; possibly related to ἑστία f. ‘hearth, altar’, which metaphorically means ‘house, family, etc.’, with a secondary i in Ionic ἱστίη, and Aeolic Boeotian, Locrian, and Doric Arcadia ἱστία, affected by the stressed i of the second syllable. The absence of the ϝ may be influenced by ἵστημι. It is derived from u̯es-ti- ‘to stay, abode’, thus implying ‘pertaining to the home’; with unexplained a-vocalism, (ϝ)ἄστυ n. ‘city’ (ἀστός ‘citizen’, ἀστεῖος ‘urban, of the city’).

Messapic vastei (dative);

Latin Vesta ‘goddess of the hearth and home’;

Middle Irish fō(a)id ‘spends the night (also ‘with a woman’), stays, remains, watches at night’ (u̯oseti), 3rd sg. pret. fīu (u̯i-u̯ōs-t), 3rd pl. fēotar (u̯i-u̯os-ont-r̥), verbal noun fess, feiss f. ‘sleeping, coitus, stay’, ablaut form foss m. ‘staying, rest’, i foss ‘at home’, fossad ‘firm, steadfast; dwelling, abode’;

Welsh gwas ‘homestead’, Middle Welsh gwest, kywest ‘resting place’, gwest, cywestach ‘coitus’, gwesti ‘dwelling’, dirwest (dī-ro-u̯es-t-) and darwest (to-are-u̯es-t-) ‘to fast’;

Gothic wisan (1st sg. pret. was) ‘to be, to remain’, Old Icelandic vesa (later vera), Anglo-Saxon, Old Saxon, Old High German wesan (English pret. was), Old Frisian wesa ‘to be, to remain’, New High German war, gewesen, the nominalized infinitive ‘Wesen’; Gothic wists f. ‘being, essence’, Old Icelandic vist, Anglo-Saxon, Old High German wist ‘being, stay, existence’;

Old Icelandic vǣrr ‘calm, peaceful’ (or possibly identical to the second element of o̧l-vǣrr, see above p. 1165; certainly related is herað-vǣrr ‘entitled to be in the district’); Old Saxon werōn, Old High German weren ‘to last, to endure’ (alongside Old High German wirig ‘lasting, durable’, New High German lang-wierig) and Old Saxon warōn, Middle Dutch waren ‘to last’;

Perhaps related Gothic wis ‘calm of the sea’, which essentially means ‘peace’ or ‘stillness’;

Tocharian A wṣeṅṅe ‘camp’, waṣt; Tocharian B ost ‘house’, waṣamo ‘friend’, Pl. waṣmoṅ, wsaṣṣäṃ ‘dwells’;

Hittite ḫu̯iš- ‘to live, to remain alive’, ḫu̯iša- ‘mirror’.

Ref : WP. I 306 f., WH. II 773, Frisk 25, 173 f., 576 f., Vendryes RC. 35, 89 f., Loth RC. 38, 297, Ifor Williams BBCS. 2, 41 ff., R. A. Fowkes JC. St. 2, 1 f.

Pages : 1170-1171

PIET : 1235

2185. u̯es-2

English : ‘to feast’

German : ‘schmausen; aufgeräumt sein’

Material: Sanskrit ánu vāvasē ‘has been consumed’, vástōḥ ‘before eating’, Avestan vastra ‘mouth, jaws’, vāstrəm ‘fodder’, vāstar- ‘herdsman’; through Latin vēscor ‘to enjoy as food, to nourish oneself’ see above p. 73; Middle Irish fess, feiss ‘eating’ (u̯es-tā), Old Irish fïach ‘raven’ (u̯esākos), from which Welsh gwyach ‘powder foot’ (a bird) is borrowed; Old Irish ban-[ḟ]ess ‘wedding’ (‘women’s festival’).

Breton banves ‘feast’, Welsh gwest ‘feast’; Gothic waila wisan ‘to feast, to enjoy oneself’, frawisan ‘to consume’, wizōn ‘to indulge’, waila-wizns ‘feast’, gawizneigs ‘to rejoice together’, Anglo-Saxon wesan ‘to feast’ (only in Beowulf 3115, Hs. weaxan); Old High German firwesan, Middle High German verwesen ‘to consume’; Old Icelandic vist, Anglo-Saxon Old High German wist f. ‘food’; in the ablaut likely Old High German wastel (French gâteau) ‘cake’;

Hittite u̯eši- ‘pasture’, u̯ešiia- ‘to graze, to lead, to govern’; u̯eštara- ‘herdsman’.

Ref : WP. I 307 f., Vendryes RC. 35, 89 f., WH. II 769

See also : wohl zu u̯esu- ‘gut’.

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PIET : 1463

2186. u̯es-3

English : ‘wet’

German : ‘feuchten, naß’

Material: Greek ἐαρόν · λουτῆρα, ἢ πρόχουν Hesychius, Old Thereaic hεαρα (meaning unknown); Umbrian vestikatu ‘libation’ (formation similar to Latin lectīca).

Old High German wasal ‘rain’, Old High German waso ‘turf, clod of earth, pit’, New High German Wasen ‘turf’, Old Saxon waso, Middle Dutch wase ‘moist ground, mud; clod of earth, turf’; Middle Dutch wasem m. ‘water vapor, mist’; Anglo-Saxon wōs n. ‘moisture, juice’; English ooze ‘moisture, mud’, as a verb ‘to seep, to spring forth’, Middle Dutch wōs ‘foam, infusion, juice’, older Danish Norwegian ōs ‘plant juice’.

Presumably Avestan vaŋhu-tāt- f. ‘blood’, vaŋhuϑwa- n. ‘bloodshed, bloody strife’, vohuna- m. ‘blood’ and Sanskrit vásā, vasā́ ‘fat, lard, grease’ (also written as vaśā, like váśa-m ‘liquid fat’).

Here with the meaning ‘male animal’ (cf. Latin verrēs etc.: u̯er-, u̯er-s- ‘to moisten’): Sanskrit úṣṭra- m. ‘buffalo, camel’, uṣṭár- ‘draft animal’, Avestan uštrō m. ‘camel’ (also in Zaraþ-uštrō); Sanskrit uṣṭā́ ‘draft animal’.

Ref : WP. I 308, Trautmann 343, Mayrhofer 1, 113 f., Frisk 433.

Pages : 1171-1172

PIET : 1236

2187. u̯es-4

English : ‘to stick, pierce’

German : ‘stechen’

Material: Sanskrit nivāsita- ‘put to death’, nirvāsana-m ‘the act of killing’, parivāsayati ‘cuts off, separates’ etc.; Old Irish fennaid ‘to shear’ (u̯es-nā-ti); Albanian usht ‘ear’ (as in a spike of grain); Old High German ort ‘tip, corner, etc.’, New High German Ort ‘place’ (and ‘shoemaker’s awl’).

Anglo-Saxon ord ‘tip, beginning’, Old Icelandic oddr ‘tip’, Old Germanic Osd-ulfus = Old Saxon Anglo-Saxon Ord-ulf (different from above p. 237); Lithuanian usnìs ‘thistle, hawthorn’, Latvian usna, ušna ‘thistle’;

through Church Slavonic vъšь ‘praise’ etc., see above p. 692 and Vasmer 1, 232 f.

Ref : WP. I 308 f.

Page : 1172

PIET : 0

2188. u̯es-5

English : ‘to dress, put on’

German : ‘kleiden’

Derivative: u̯es-$_e$-no-, u̯es-mn̥-, u̯es-ti-s, u̯es-tro- ‘Kleidung’

Material: Sanskrit vástē ‘clothes oneself, gets dressed’, Avestan vaste the same (cf. the unthematic Greek ἕσσαι, -ἕσται), vaŋhaiti the same; Sanskrit vásana-, Avestan vaŋhana- n. ‘garment’; Sanskrit vásman- n. ‘cover’ (= εἷμα); vastra-, Avestan vastra- n. ‘clothing’ (: Greek ϝέστρα, Middle High German wester).

Armenian z-genum ‘I dress myself’ (u̯es-nu- = ἕννυμι), z-gest ‘clothing’ (-tu-stem);

Greek ἕννῡμι, Ionic εἵνῡμι, Aor. ἔσ(σ)αι ‘to dress’, Med. ‘to be clothed’, athematic Perf. εἷμαι (ϝέσ-μαι) 3rd sg. ἐπί-εσται (Herodotus); ἔσθος n. ‘clothing’ (-dhes-stem), ἐσθής, -ῆτος the same (ϝεσ[το-]τᾱτ-ς with the θ from ἔσθος); ἑανός ‘female garment’ (Sanskrit vásana-m); Ionic Attic εἷμα, Doric ϝῆμα, Lesbian ϝέμμα ‘dress’ (: Sanskrit vás-man-); Hesychius γῆμα · ἱμάτιον, εὐ-, κακο-, δυσ-είμων ‘well,

poorly clothed’, with a precursor of itacism ῑ̔μάτιον ‘garment, mantle’; Doric ϝέστρα (γέστρα · στολή Hesychius), ἐφεστρίς f. ‘warmer winter garment, soldier’s cloak’.

Albanian vesh ‘I dress’, vishem ‘I dress myself’;

Latin vestis ‘clothing’, vestio, -īre ‘to dress’ (cf. γέστια · ἔνδυσις Hesychius).

Gothic wasjan, Old High German werian, Old Icelandic veria ‘to dress’, Anglo-Saxon werian ‘the same, to wear clothes’; Gothic wasti f. ‘garment’; Middle High German wester (see above) ‘baptismal garment’ (but Old High German early wastibarn, first in Notker westerwât); Old Icelandic vesl n. ‘garment’ (wesala-), ver ‘covering’ (waza-).

Hittite u̯aš-, u̯eš-, Luwian u̯aš(š)- ‘to dress, to put on’; Tocharian B wastsi, wätsci ‘garment’ (neologism); A wsāl the same.

Ref : WP. I 309, WH. II 775 f., Frisk 521 f.

Pages : 1172-1173

PIET : 1465

2189. u̯ĕs-6

German : ‘ihr’

See also : s. oben S. 514 (i̯u-).

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PIET : 0

2190. u̯es-7

English : ‘to turn, wind’

German : ‘drehen, wickeln’

Material: Sanskrit vēdá- m. ‘tuft of grass’ (u̯ozdos); uṣṇíhā f. ‘nape of the neck’, uṣṇī́ṣa- m. ‘headband’ (us-nī̆- ‘twisting’); Swedish, Norwegian vase ‘bundle of leaves’, vasa ‘to tangle, to fuss’, Old Icelandic vasask ‘to get entangled’, Middle Dutch Middle English wase ‘bundle’.

Ref : WP. I 309 f., Mayrhofer 1, 114.

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PIET : 0

2191. u̯es-8

English : ‘to buy, sell’

German : ‘kaufen, verkaufen’

Material: Hittite u̯aš-, u̯ašiia- ‘to buy, to acquire’, ušsaniia- ‘to sell’, u̯eššia- ‘purchase price’; perhaps Latin vīlis (u̯es-li-) ‘cheap’.

Ref : WP. I 312, WH. II 753 f., Szemerényi Arch. Lingu. 6, 36

See also : u̯es-no-

Page : 1173

PIET : 0

2192. u̯es-no-

English : ‘price’

German : ‘Kaufpreis’

Material:** In the individual languages, there is variation between the e- and o-vocalism: Sanskrit vasná- m. 'purchase price', n. 'wage', vasnayati 'haggles'; Armenian gin 'purchase price'; Greek Homeric ὦνος 'purchase price', Lesbian ὄννᾱ (u̯osnā), Ionic Attic ὠνή 'purchase', ὠνέομαι 'buy', Gortynian ὠνῆν 'sell';

Latin** vēnus (only in the accusative vēnum, dative vēno, later vēnui) 'sale' (vendō, -dere 'to sell' is vēnom + dō, vēneō 'to be sold' = vēnom + eō); Marr. eituam venalinam 'pecuniam venaliciam' must be a loanword from Latin, as sn marr. would yield no n; Old Russian věno 'dowry'; Hittite uššaniya- 'to sell' (cf. above u̯aš- 'to buy').

Ref : WP. I 311 f., WH. II 753 f., Vasmer 1, 182 f.

See also : u̯es-8

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PIET : 1239

2193. u̯es-9

German : ‘leuchten’

See also : s. oben S. 86 f. (au̯es-).

Page : 1173

PIET : 0

2194. u̯esperos (u̯ekeros)

English : ‘evening’

German : ‘Abend’

Material:** Greek ἕσπερος m. 'evening, evening-like', ἑσπέρα f. 'evening', ἑσπέριος, ἑσπερινός 'of the evening'; Latin vesper, -eris and -eri 'evening, evening time', vespera 'evening time' (from which Old Irish fescor, Middle Welsh gosper, gosber); likely related to New High German West (above, p. 73); in contrast, Baltic-Slavic u̯ekera- m. 'evening': Lithuanian vãkaras 'evening' (Pl. vakaraĩ 'west', vakarų̃ vė́jas 'west wind'), Latvian vakars 'evening', Old Church Slavonic večerъ, the same, to which is added the Old Church Slavonic adverb vьčera 'yesterday', etc., with a basic meaning perhaps 'darkness', related to Lithuanian úkanas 'hazy', ùnkna 'shadow', Latin umbra (unksrā) 'shadow';

Welsh ucher 'evening' does not belong here, but comes from Indo-European u̯oiĥsero- (Pokorny ZcP. 15, 377); Armenian gišer 'night' is derived from u̯oiĥero-, according to Petersson Heteroklisie 231 ff. related to the root u̯eiĥ- 'moist' in Sanskrit vēśantá- m. 'pond' (cf. the river names Lithuanian Viešintà, Viešmuõ, etc.), Old Icelandic veig 'intoxicating drink', Latvian vieksts 'water whirlpool'.

Ref : WP. I 311, WH. II 770 f., 814 f., Trautmann 348, Vasmer 1, 196, Frisk 575; the variation u̯esperos : u̯ekeros may perhaps be explained taboos according to Specht Indo-European Declension 119; see also Havers Language Taboo 125, 178.

Pages : 1173-1174

PIET : 1249

2195. u̯es-r̥

English : ‘spring’

German : ‘Frühling’

Grammar : Gen. u̯es-n-es

Comments : (Latin-Germanic u̯ēr nach i̯ēr ‘Jahr’)

Material:** Sanskrit vasan-tá- m. (u̯es-en-to-) 'spring', vasantā 'in spring' (derived from the expanded form of vasan-); vasar-hán 'early striking', vāsará- 'morningly';

Avestan vaŋri locative 'in spring' (vasri for the older vasar, cf. New Persian bahār with a quantity shift from vāhar, cf. Old Persian θūra-vāhara-);

Armenian garun (u̯esr-), genitive garnan 'spring';

Greek ἔαρ, ἔαρος, also ἦρος, ἦρι with the new nominative ἦρ; γέαρ Hesychius (ϝεσαρ) 'spring', ἐαρινός 'pertaining to spring';

Latin vēr, vēris n. 'spring', vernus (u̯erinos) 'related to spring';

Old Irish errach (lenited form of ferrach) 'spring' (u̯esr-āko-); Old Welsh guiannuin 'in spring' (u̯es-n̥t-eino-), but Middle Welsh gwaeanhwyn, New Welsh gwanwyn presupposes gwaeant from u̯es-n̥to-; Old Cornish guaintoin 'spring';

Lithuanian vãsara and vasarà, Latvian vasara 'summer' (u̯esera-);

Old Church Slavonic vesna 'spring'; u̯eserinios 'vernus' in Lithuanian vasarìnis 'summery', Latvian vasariņi m. pl. 'summer grain', cf. Russian-Church Slavonic vesnьnyj, Russian vesénnij 'pertaining to spring';

Regarding Hittite ḫamešḫ(a)-, ḫamešḫant- 'spring', see A. Goetze Lg. 27, 471, 51, 467 ff., F. Sommer M. St. concerning language 4, 7, G. R. Solta, S.-Ber. Austrian Academy, vol. 232, 1, 16 f.;

Ref : WP. I 301, WH. II 755, Trautmann 356, Vasmer 1, 192, Frisk 432 f., 605 f.

See also : wohl zu au̯es- ‘leuchten’, oben S. 86 f.

Page : 1174

PIET : 1238

2196. u̯ĕsu-

English : ‘good’

German : ‘gut’

Material:** Sanskrit vásu- 'good' (also vasvī 'night'), vásu n. 'good, possession, property, wealth' (the noun, according to accent and ablaut, is the primary form), Avestan vaŋhu-, vohu the same, Sanskrit vasīyān 'better', vasiṣṭha- 'best', Avestan vahyå, vahištō the same; Old Illyrian Ves-cleves, cf. Sanskrit vásu-śravas-.

Germanic in proper names, e.g., Wisu-rīh, -mār, also Wisi-Gothae; Gaulish in proper names such as Bello-, Sigo-vesus, Vesu-avus, Old Irish feb (attested only in oblique cases, e.g., Dat. Sg. feib) 'excellence' derived from u̯esu̯-ā, febas 'excellence', febtu, Gen. febtad gl. 'substantiae'; ablaut Old Irish fō 'gut, goodness' (u̯osu-); alongside u̯ēsu- in Irish fiu 'worthy', Welsh gwiw the same, Breton gwiou 'cheerful', Gaulish Uīsu-rīx; regarding u̯ēsu- in Asian languages, see Bossert Mitteilungen Inst. Orientf. 2, 78 ff.;

Alongside this, eus- (with metathesis as in Greek εὖρος from ϝερος) appears in:

Gothic iusiza 'better', iusila 'rest, relief' (according to Wissmann, D. ältesten Postverb. der Germanic 72 ff. Postverbal forms related to iusilon, as inilo 'apology, pretext' to inilon); Old Church Slavonic unje 'better' (comparative derived from a uno- from eus-no-);

Illyrian personal name Veselia 'Happiness'; Latvian vęsęls 'healthy, sound, unharmed'; Old Church Slavonic veselъ, Czech veselý, etc. 'cheerful';

Tocharian A wṣe, B yaṣi 'night' as u̯esū 'the good'.

Ref : WP. I 311, Vasmer 1, 191 f., Frisk 594 f.

See also : wohl zu u̯es-2.

Pages : 1174-1175

PIET : 1237

2197. u̯et-

English : ‘year’

German : ‘Jahr’

Derivative: u̯etes- n. the same, u̯et-elo- 'yearly'; in derivations also for yearly, young animals.

Material: Sanskrit vatsá, vatsará- m. 'year', vatsá- m. 'yearling, calf, cattle', vatsaká- m. 'little calf', sa-vātárāu N. Du. f. 'having the same calf'; Sogdian wtšnyy (unless to be read wat(u)šanē) 'old';

Greek ϝέτος, ἔτος n. 'year', διετής 'two-year-old', ἐτήσιος 'annual', Attic εἶς νέωτα, Delphic ἐννέωτα 'for the next year' (haplology from νεϝώ-ϝετα, see also ἐπηετανός Frisk 534, οἰετέας J. B. Hofmann Greek etym. WB. 227, σῆτες above p. 609); Greek ἔτελον, ἔταλον 'yearling of domestic animals' (: Latin vitulus, see below);

Albanian vit, plural vjet 'year', parvjet 'two years ago', vjetë f. 'calf', vitsh 'calf' (from u̯eteso-, cf. Latin veterīnus);

Note:

ts : ç Albanian phonetic mutation

Albanian Viçidol ‘valley of the calf’: Sanskrit vatsá- m. 'yearling, calf, cattle' (Tropoja): viçi ‘calf’, dol ‘valley’, see 385. dhel-1, dholo- English : ‘curve; hollow’ by Andi Zeneli

Messapic ata-vetes = αυτόετες ' in the same year, of the same year '; Latin vetus, -eris 'old' (same as ἔτος; the genitive veteris excludes closer connection with Old Lithuanian vetušas), vetustus 'old' (probably from u̯etosto-s 'aged', formation like onustus: onus), vetulus 'elderly', Oscan Vezkeí 'Vetusco', god name; Latin veterīnus 'beast of burden'; vitulus 'calf' = Umbrian vitluf 'vitulōs' (Italian i instead of e probably due to borrowing from an indeterminable Indo-European language of Italy); Oscan Viteliú 'Italy', from which through South Italian-Greek mediation came Latin Italia, originally 'the land of the Italī' ('young cattle', after the bull god Mārs);

Parsing αὐτόετες
(word 2353155)

αὐτοετής

- in or of the same year
- adjective neut. acc. sg. ✓
- adjective masc. voc. sg.
- adjective fem. voc. sg.
- adjective neut. nom. sg.
- adjective neut. voc. sg.

Homer Odyssey [ Homeric Od. ] . 3 . 320

ἐλθέμεν, ὅν τινα πρῶτον ἀποσφήλωσιν ἄελλαι

ἐς πέλαγος μέγα τοῖον, ὅθεν τέ περ οὐδ’ οἰωνοὶ

αὐτόετες οἰχνεῦσιν, ἐπεὶ μέγα τε δεινόν τε.

ἀλλ᾽ ἴθι νῦν σὺν νηί τε σῇ καὶ σοῖς ἑτάροισιν·

εἰ δ᾽ ἐθέλεις πεζός, πάρα τοι δίφρος τε καὶ ἵπποι,

to return, whom the storms had once driven astray into a sea so great, whence the very birds do not fare in the space of a year, so great is it and terrible. But now go thy way with your ship and your comrades, or, if you will go by land, here are chariot and horses at hand for you,

Middle Irish feis, Cornish guis, Breton guis ‘sow’ (u̯et-si-);

Gothic wiþrus ‘yearling lamb’, Old Icelandic veðr, Old High German widar ‘ram’ (cf. above Sanskrit sa-vātárāu);

Old Church Slavonic vetъchъ ‘old’, Old Lithuanian vetušas ‘old, aged’;

a locative or possibly accusative singular of the low-grade root ut- is found in Sanskrit par-út ‘last year’, Armenian heru, Greek πέρυσι, Doric πέρυτι, Old Icelandic fjorð, Middle High German vert of the same meaning, Old Irish ónn-urid ‘from the previous year’ (vowel change); similar to Albanian par-vjet 'two years ago' by Andi Zeneli

Hittite witt- ‘year’, Hieroglyphic-Hittite usa-, Luwian ušša of the same meaning.

Ref : WP. I 251, WH. I 723, II 776 ff., 807, Trautmann 365, Vasmer 1, 194, O. Szemerényi ZDMG. 101, 204 f., Word 8, 50, Frisk 534, 579 f., 583 f., Kronasser Vgl. Laut- u. Formenlehre 126 A. 20.

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PIET : 1201

2198. u̯ī̆-1

English : ‘separate from; both, two’

German : ‘auseinander’ eigentlich ‘entzwei’, auch ‘zwei’

Comments : (s. u̯ī-k̂m̥t-ī)

Material:** Sanskrit ví- 'apart', Avestan v̆ī- 'apart; aside, separated from; against; thoroughly' (also viš-: viš-pat- 'to go away');

Sanskrit viṣu- 'to different sides' in viṣuṇa- 'various', viṣu-rūpa- 'of different forms', and similar meanings; viṣuva- n. 'equinox', viṣuvant- 'situated in the middle, equal on both sides', viṣv-añc- 'turned towards both (all) sides, going apart'; Sanskrit viṣva-dryañk 'going everywhere', Avestan višpaϑa adv. 'all around everywhere' (u̯isu- and u̯isu̯o-; alongside u̯iso- in:) Lithuanian vìsas, Latvian viss, Old Prussian wissa- 'all';

Old Church Slavonic vьsь 'all, entire'; with the same meaning 'all' derived from 'having gone apart in all directions, extensive' and the Indo-European k̂-suffix: Sanskrit víśva- 'everyone, all', Avestan v̆ispa-, Old Persian vispa- 'the same'; singular also means 'entire' (u̯ik̂u̯o-; from which also Old Persian visa- with regular Southwest development from -śv-);

Regarding the form u̯isu-, u̯isu̯o-, it is presumably related to Greek ϝίσϝος, ἴσος 'equal' (although another derivation from u̯idsu̯os related to u̯eid- 'to see' has been considered);

Latin vitium 'fault, defect, damage' as u̯i-ti-om 'deviation'; vituperō, -āre 'to corrupt, reproach' (vitium + parāre); also Latin vitilīgō f. 'skin rash'.

Comparative u̯itero-: Sanskrit vítara- 'leading further', vitarám 'further, farther', Avestan vītarəm 'sideways', vītara- 'the further, later', ōiϑra (i.e., viϑra) adv. 'especially, separately'; Gothic wiþra adv. and prep. with accusative 'against, towards, opposite, before', Old Icelandic viðr adv. and prep. with dative and accusative 'against, towards, with, by' (also við in pairs like norðr : norð), Anglo-Saxon wið adv. and prep. with genitive, dative, accusative 'against, opposite, towards, along, with', wiðer- in compounds, Old High German widar adv. 'against, back, again', prep. with dative and accusative 'against, opposite, towards';

Latin perhaps in vītricus 'stepfather', originally 'the second' or 'the more distant father' (but Old High German entrig, which is translated as 'transtiberinus' at the only instance it occurs (11th century), is more likely related to enont 'beyond'); Old Church Slavonic vъtorъ 'older, second' (derived from vъtorъ).

Ref : WP. I 312 f., WH. II 80, 808, Vasmer 1, 192 f., 237, Trautmann 362 f.

Pages : 1175-1176

PIET : 1268

2199. u̯ī̆-2, u̯oi-

English : expr. root

German : in Schallworten

Material: Greek ἰά̄, Ionian ἰή (feminine) ‘cry, shout’ (ϝιά:), ἰαῖ, ἴ̄ή ‘exclamation of joy or pain’, Homeric (ϝ)ιόμωροι, an epithet for the Argives (‘brave in battle’); ἰήϊος, an epithet for Apollo (who was invoked with the cry ἰὴ παιών), hence perhaps Ἰάϝονες, Ἴωνες ‘Ionians’ as ‘worshippers of Apollo’; ἰήϊος or ἰά̄- ‘caller’ (Schwyzer, Greek Grammar 1, 80);

Anglo-Saxon wī (alongside weg, wei, wā) ‘woe, oh’; based on u̯ī-to- ‘rejoicing’, related here to Lithuanian vyturỹs ‘lark’ and probably Latin vītulor ‘I rejoice, chant a victory or praise song, am cheerful’; Old Russian viskati ‘to neigh’, visnǫti ‘to mutter’, Russian dialectal viščatь, Polish wiskać, wiszczeć ‘to whistle loudly’; Russian vizg ‘whining’, vizžátь ‘to whine’.

Albanian fishkëllej ‘to whistle loudly’ a Slavic loanword by Andi Zeneli

Koinon Iaon Genitive Plural by Andi Zeneli

Ref : WP. I 312, 527, WH. II 807, Holthausen Ae. etym. Wb. 392, Vasmer 1, 199.

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PIET : 0

2200. u̯idhu-

English : ‘tree’

German : ‘Baum’

Material:** Old Irish fid, genitive fedo 'tree, wood, forest'; Welsh gwŷdd (singular gwydden); Old Cornish guiden; Breton gwez (singular gwezenn) meaning the

same; also in Welsh syb-wydd 'pine' (' resin tree ') = Cornish sib-uit; Gaulish a folk name Uidu-casses; Old Icelandic viðr, genitive viðar m. 'forest, wood, tree'; Anglo-Saxon widu, wudu m. meaning the same; Old High German witu, wito 'wood';

Perhaps interpreted as 'boundary tree, separating boundary forest between settlements' related to u̯eidh- 'to separate, divide' and then formally equated to Sanskrit vidhú- 'isolated', Lithuanian vidùs 'middle, interior'; cf. above p. 707 Lithuanian mẽdžias 'tree';

The connection with Irish fïad 'wild', fïadach 'hunting', Welsh gŵydd 'wild', Old Cornish guit-fil 'wild beast', and Breton gouez 'wild' would suggest a relationship supported by Latin silvāticus 'wild' : silva, Lithuanian medìnis 'wild', medžiõklė 'hunting' : mẽdis 'tree'; however, the comparative form ei in relation to the base word Irish fid remains problematic. Therefore, fïad should be separated from fid and related to a root form u̯ei-d(h)- that lies alongside Old High German weida, Anglo-Saxon wāð, and Old Icelandic veiðr 'hunting, fishing' (: u̯ei-3).

Ref : WP. I 314, 228 ff.

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PIET : 1242

2201. u̯ī-ḱm̥t-ī

English : ‘twenty’

German : ‘zwanzig’

Comments : eigentlich Dual ‘zwei Dekaden’ (zu Indo-European u̯ĭ̆- ‘zwei’ und dḱm̥t-, oben S. 192)

Material:** Sanskrit viṁśatí-, Avestan vīsaiti, Ossetic insäi, Armenian kʿsan, Greek εἴκοσι, Doric ϝίκατι, Homeric ἐείκοσι for ἐ(ϝ)ῑ́κοσι, Albanian zet, Latin vīginti (see above p. 192), Old Irish fiche, genitive fichet (u̯iḱm̥t-s, -os), Old Welsh uceint (instead of gwycaint derived from the compound dou-viceint, Welsh deugaint '40' abstracted), Cornish ugans; Tocharian A wiki, B ikə.

Ref : WP. I 313, Wackernagel-Debrunner 3, 366 f., WH. II 788 f., Frisk 453 f.

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PIET : 3032

2202. u̯ĭ̆ks-

German : ‘Mistel und andere Leim liefernde Bäume’

Comments : (u̯ĭ̆sk-)

See also : s. S. 1134 (u̯eis-).

Page : 1177

PIET : 0

2203. u̯inĝ- und u̯eiĝ- (u̯iĝ-)

English : ‘elm’

German : ‘Ulme’

Material:** With nasalization, the Balto-Slavic group includes Serbian vêz (genitive vèza), Russian vjazъ, Polish wiąz ‘Ulmus campestris’ (Proto-Slavic vęzъ); Lithuanian vìnкšna, Latvian vîksna referring to the same (also Old Prussian wimino ‘elm’, related to wincsno) derived from u̯inĝ-snā (suffix as in Lithuanian glúosna ‘willow’);

Nasalized Anglo-Saxon wīc, wīce, English witch, New Dutch wīke 'elm';

both u̯inĝ- and u̯iĝ- can appear in Albanian vith, genitive vidh 'elm' and in Kurdish viz 'a type of elm'; the relationship of nasalization to the non-nasal form still needs to be clarified.

Ref : WP. I 314, Specht Indo-European Dekl. 59 f., Trautmann 360, Vasmer 1, 244, Petersson Heteroklisie 56 f.

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PIET : 1241

2204. u̯ĭ̆ro-s

English : ‘man; warrior’

German : ‘Mann’, eigentlich ‘der Kräftige’

Material: With ī: Sanskrit vīrá-, Avestan vīra- ‘man, hero’, Umbrian accusative plural n. u(e)iro ‘mancipia’, Volskian ablative singular couehriu ‘covirō, contiōne’, Lithuanian výras, Latvian wîrs, Old Prussian wijrs ‘man’; Scythian oἰόρ ‘ἄνδρα’ (Herod. 4, 110), correctly oἰρο- = vīro-; Sanskrit virapśá- from vīra-pśv-a- (: Avestan pasu vīra) ‘humans and cattle’, see Umbrian ueiro pequo the same.

With ĭ: Latin vir ‘man’, in older language also the only word for ‘husband’, to which virāgō ‘manlike maiden, heroine’, virtus ‘manliness, skill, virtue’ belongs, Old Irish fer ‘man’, Welsh etc. gwr, plural gwyr (to which the singular gwr is analogously formed), Gothic waír, Old Icelandic verr, Old High German, Old Saxon, Anglo-Saxon wer ‘man’, Tocharian A wir ‘young’; New High German Werwolf; probably related to Latin vīs ‘force’ etc., u̯ei- ‘to set upon something’, see there.

Ref : WP. I 314 f., WH. II 796 f., Trautmann 360, W. Schulze Kl. Schr. 398, Untermann, IF. 62, 127.

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PIET : 1244

2205. u̯i̯eth-, u̯ith-

English : ‘to shake’

German : ‘schütteln’

Material: Sanskrit vyáthatē ‘wobbles, staggers, goes awry, falls, twitches, yields’, vithurá- ‘faltering, defective’; Gothic wiþōn ‘to shake’; a relationship to u̯ei-1 ‘to turn’ is likely, as within the circle of this root, words for ‘to sway, to move back and forth’ are quite common.

Ref : WP. I 318, Kuiper Nasalpräs. 53, Wackernagel-Debrunner II 2, 487.

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PIET : 1466

2206. u̯lek-, u̯l̥k-

English : ‘to shine; fiery’

German : ‘leuchten, feurig’

Material: Sanskrit ulkā́, ulkuṣī ‘meteor’, perhaps related to Greek ἄϝλαξ · ἀβλάξ (if λαμπρῶς from Hesychius); unlikely to be associated with ἠλέκτωρ ‘shining, sun’, ἤλεκτρον ‘a mixture of gold and silver, amber’; Tocharian AB lek ‘form, appearance’.

Ref : WP. I 321, J. B. Hofmann Etymol. Greek Wb. 106, Frisk 629, Mayrhofer 1, 112.

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PIET : 0

2207. u̯l̥kʷos

English : ‘wolf’

German : ‘Wolf’

Derivative: u̯l̥kʷī ‘Wölfin’

Material: Sanskrit vṛ́ka- m. ‘wolf’, vr̥kīḥ ‘she-wolf’, vr̥káti- ‘wolf-like’, vr̥kāyú- ‘evil, bloodthirsty’; Avestan vəhrka- ‘wolf’ (genitive feminine vəhrka); Greek λύκος (genitive feminine λύκαινα); Latin lupus (a Sabine loanword); Gothic wulfs, Old Icelandic ulfr, Anglo-Saxon and Old Saxon wulf, Old High German wolf ‘wolf’, feminine Old High German wulpa, Middle High German wülpe, Old Icelandic ylgr (from wulgis, Indo-European u̯lkʷī);

Lithuanian viĨkas, Latvian vìlks, Old Prussian wilkis, Old Church Slavonic vlьkъ the same; feminine Lithuanian vìlkė, Slavic vъlči-ca in Serbian vùčica, Russian volčíca.

With double loss of radical: Albanian ulk ‘wolf’, Ligurian MN Ulkos, Illyrian personal name Ulcudius, Ulcirus mons, place name Ουλκίνιον, Pannonian Ulcisia castra; Old Breton personal name Ulcagnus, Proto-Irish (Ogam) Gen. Ulccagni = Old Irish personal name Olcán, also Old Irish olc, Gen. uilc ‘evil’, as a substantive m. ‘wrongdoer’, n. ‘evil, wickedness’ (pp. 307, 310); see also the Paeonian MN Λυππειος, Λυκκειος, which might indicate the presence of ancient labiovelars; Szemerényi (KZ. 71, 199 ff.) suggests Illyrian ulk- from u̯ulk-, Indo-European u̯l̥kʷ-; then Celtic ulko- would have to be regarded as an Illyrian loanword; noteworthy is the Latin personal name Vlp(ius) Lupio (CIR 130).

It is also possible that Latin lupus and Germanic wulfaz are connected to Indo-European p and Sanskrit lopāśa- m. ‘jackal, fox’, Avestan raopi-, Middle Persian ropas, etc., or at least influenced by such a root (see above p. 690, where the Gaulish personal name Λούερνιος, Old Breton Gen. Lovernii, Welsh llywarn, Old Cornish louuern, New Breton louarn ‘fox’, and Indo-European louperno-s can be added).

Ref : WP. I 316 f., WH. II 836 f., Trautmann 359, Vasmer 1, 218, 223 f.; vielfach tabuistisch entstellt; den Labiovelar leugnet W. Wissmann im D. Wb. 14, 2, 1242.

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PIET : 1252

2208. u̯l̥p-, lup-

English : ‘a k. of carnivore (fox, wolf)’

German : in Raubtierbezeichnungen, bes. aus dem Hundegeschlecht (Fuchs, Schakal, Wolf)

Comments : alter ē-Stamm

Material: Avestan urupi-s m. (lupi-s) ‘dog’, raopi-s ‘fox, jackal’, Middle Persian rōpās, New Persian rōbāh ‘fox’ = Sanskrit lopāśá- m. ‘jackal, fox’.

Armenian aluēs Gen. -esu ‘fox’;

Greek ἀλώπηξ f., short form ἀλωπός;

Latin volpēs ‘fox’, possibly also lupus ‘wolf’.

Lithuanian lãpė (u̯lopē), Latvian lapsa (syncopated from lapesa, Indo-European u̯lopeḱā); compare Lithuanian vilpišỹs ‘wildcat’, which is related to Middle Persian gurpak and New Persian gurba ‘domestic cat’, derived from Iranian u̯r̥pa-, Indo-European u̯l̥pos.

These are undoubtedly different taboo transformations.

Ref : WP. I 316 f., WH. I 836 f., II 830, Frisk 83, Trautmann 149, Specht Indo-European Dekl. 36, Lidén KZ. 56, 212 ff.

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PIET : 1139

2209. u̯obhsā

English : ‘wasp’

German : ‘Wespe’

Material: Avestan vawžaka- ‘scorpion’, but Iranian vawža- ‘wasp’, in Middle Persian vaβz ‘wasp’, Baluchi gwabz ‘bee, wasp’.

Latin vespa f. ‘wasp’ (from vopsā);

Old Cornish guhi-en glosses vespa, Middle Welsh gw(y)chi, Old Breton guohi glosses fucos (u̯ops-), from which Old Irish foich glosses vespa (also ‘caterpillar’), New Irish fotlach and puith ‘wasp’, from which spoch ‘fierce attack’ (O’Rahilly Sc. G. St. 3, 63).

Anglo-Saxon wæfs, wæps, wæsp ‘wasp’, Old High German wefsa, wafsa, waspa, Bavarian webes, Thüringian weps-chen and wewetz-chen, which point to Germanic wabi-s and wabi-t;

Lithuanian vapsvà ‘wasp’, Old Prussian wobse the same;

Church Slavonic osa, Little Russian osá (derived from vopsā, Proto-Balto-Slavic u̯apsā).

Ref : WP. I 257 f., WH. II 770, Trautmann 342, Vasmer 2, 280, Specht Indo-European Dekl. 45 f., Szemerényi Arch. Lingu. 4, 52.

See also : deutlich zu u̯ebh- ‘weben’.

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PIET : 1211

2210. u̯ogʷhni-s, u̯ogʷhnes-

English : ‘ploughshare’

German : ‘Pflugschar’

Derivative: u̯ogʷhi̯o- ‘Keil’

Material: Greek ὀφνίς · ὕννις, ἄροτρον (Hesychius) (possibly also ὄφατα · δεσμοὶ ἀρότρων, Ἀκαρνᾶνες Hesychius) = Old Prussian wagnis ‘plow blade’; Old High German waganso, New High German Bavarian der Wagensun, Old Icelandic vangsni ‘plow share’; but Latin vōmis, -eris (nominative also vōmer) ‘plow share’ from u̯ogʷh-smis; the Greek ὕννη, ὕννις f. ‘plow share’ remains unclear (see Brugmann II2 1, 288).

Old High German weggi, wecki m. ‘wedge’ (and ‘wedge-shaped loaf’), Anglo-Saxon wecg, Old Icelandic veggr ‘wedge’ = Lithuanian vãgis ‘wedge = dowel, hammer, nail’, Latvian vadzis ‘wedge’, Old Prussian wagnis ‘sheaf (part of the plow)’.

Ref : WP. I 315 f., WH. II 835, Trautmann 337; According to Wackernagel KZ. 61, 206 ff., as ‘pointed, piercing object’ related to Old Persian ud-avajam ‘I pierced out’ (root u̯egʷh-).

Pages : 1179-1180

PIET : 1247

2211. u̯okso-

English : ‘wax’

German : ‘Wachs’

German waba ‘Wabe’ zu u̯ebh- ‘weben’, s. Törnquist, Studia Neophilol. 17, 99 f.

Material: Old High German and Old Saxon wahs, Anglo-Saxon weax, Old Icelandic vax n. ‘wax’; Lithuanian vãškas, Latvian vasks the same; Russian-Church Slavonic (etc.) voskъ the same; related to u̯eg- ‘to weave’, as Old High German waba ‘honeycomb’ relates to u̯ebh- ‘to weave’, see Törnquist, Studia Neophilol. 17, 99 f.

Ref : WP. I 315, Trautmann 343, Vasmer 1, 231.

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PIET : 1246

2212. u̯ōro-, -ā

English : ‘deceit; madness’

German : ‘Schwindel, Wahnsinn’

Material: Greek ὠρᾱκιᾶν ‘to become powerless, to pale’ is related to a stem ὠρᾱκ-; independently, Old Saxon wōrig ‘exhausted, weary, faint’, Anglo-Saxon wērig, English weary ‘weary’, Old High German wuorag ‘intoxicated’; the k-derivation is absent in Old Icelandic órar f. pl. ‘state of numbness’, ōrr (u̯ōrio-) ‘insane, confused, furious’, and Anglo-Saxon wōrian ‘to wander, to waver, to decay’; concerning Greek ὦρος, ἄωρος ‘sleep’, see above p. 72.

Ref : WP. I 316;

See also : vielleicht zu u̯er-3 oben S. 1152 (Frisk, Eranos 43, 229 f.).

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PIET : 0

2213. u̯ortoko-

English : ‘quail’

German : ‘Wachtel’

Material: Sanskrit vartaka- m., vártikā f. ‘quail’; Greek ὄρτυξ, -υγος, in grammarians also -υκος and with -ῡ-, while Hesychius mentions γόρτυξ, which is ϝόρτυξ ‘quail’, with its form adapted in relation to ἴβυξ, βαῖβυξ, -υκος, κόκκῡξ, -ῡγος (and πτέρυξ, -υγος); Ionic Ὀρτυγίη ‘Delos’ (‘quail island’).

Ref : WP. I 316.

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PIET : 1251

2214. u̯răĝh-1 : u̯rəĝh-

English : ‘thorn, spike’

German : ‘Dorn, Spitze, stechender Pflanzenstengel’

Material: Attic ῥᾱχός (ῥᾶχος), Ionic ῥηχός f. ‘thorny branch, thorn bush, thorn hedge’ (ὀρήχου · αἰμασίας Hesychius with o- as an expression of ϝ, see also u̯er-gh- ‘to turn’); ῥάχις ‘spine, mountain ridge’, ῥαχίζω ‘(break the spine, hence generally:) to mutilate, to dismember’.

Middle Irish fracc (with gg) ‘needle’; Lithuanian rãžas ‘stubble, stub, broom stub, fork tine’, račỹs ‘tine tri-rãžis ‘three-pronged’.

Ref : WP. I 318.

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PIET : 1254

2215. u̯rāĝh-2 : u̯rəĝh-

English : ‘to hit, push’

German : ‘schlagen, stoßen’

Material: Attic ῥάττω (ᾱ: ἔρραξα, ἐρράχθην), Ionic ῥήσσω ‘strike, stamp’; intransitive ‘fall violently, come crashing down’, Attic κατα(ρ)ῥᾱκτης ‘slope’, also masculine ‘waterfall, fall gate, a water bird’; Attic ῥᾱχία, Ionic ῥηχίη ‘sea surf, flood; worn spot’; but Old Church Slavonic u-raziti ‘to strike’, Russian raz ‘meal’, Czech ráz ‘blow’, etc. are likely related to u̯rēĝ-.

Albanian rrah ‘to beat, smash’ (from ἔρραξα), rras ‘to press together, step’, Aor. rashe. by Andi Zeneli

Albanian trajta e pashquar rrahie ‘worn spot, clearing in the forest, beating’ : Ionic ῥηχίη ‘sea surf, flood; worn spot’

Albanian trajta e shquar rrahia ‘worn spot, clearing in the forest, beating’ : Attic ῥᾱχία ‘sea surf, flood; worn spot’

-ĭος • (-ios) masculine (feminine -ĭᾱ, neuter -ĭον); first/second declension

Suffix added to nouns or adjectives, forming adjectives: pertaining to, belonging to ("of").

Ref : WP. I 318 f., Vasmer 2, 484.

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PIET : 1467

2216. u̯reg- (und u̯erg-)

English : ‘to push, drag, drive’

German : ‘stoßen, drängen, puffen, treiben, feindselig verfolgen’

Material: Sanskrit perhaps vrájati ‘walks, goes’, pra-vrājáyati ‘lets wander, exiles’, parāvr̥j- ‘outcast’; Persson (Beitr. 501) seeks, on the other hand, to relate them to a root u̯er-g- ‘to turn’ (p. 1154), with a basic meaning of ‘to move in a turning motion’.

Latin urgeō (alongside the early but non-original urgueō), -ēre ‘to urge, to press, to push’ (from u̯r̥geiō or urgeiō).

Gothic wrikan ‘to pursue’, Old Icelandic reka ‘to drive, hunt, pursue, throw, reject’, Anglo-Saxon wrecan ‘to drive, to push, to avenge’ (also ‘to proceed forward’, see above), Old Frisian wreka ‘to drive, to avenge’, Old Saxon wrecan ‘to avenge, to punish’, Old High German rehhan the same, wreh ‘exile’.

Gothic wraks ‘pursuer’, wrakjan ‘to pursue’, Anglo-Saxon wracu ‘revenge, punishment, misery’, wræc n. ‘exile, misery’, wrecc(e)an ‘to encourage, to drive, to awaken’, wrecca ‘an outcast, wretched person, stranger’; Old Saxon wrekkio, Old High German (w)reck(e)o ‘exiled hero’, New High German (newly adopted from Middle High German) Recke.

Anglo-Saxon wræc ‘exile, misery’, Norwegian rak ‘a drifting object, debris or seaweed’ (therefore Middle Dutch Wrak ‘wreck’), with an e similar to Icelandic rek ‘a floating object on water’;

a lengthened grade Gothic wrēkei ‘pursuit’, Old Frisian wrēke, Old Saxon wrāka ‘punishment, revenge’, Old High German rāhha ‘revenge’, Old Icelandic rāc ‘pursuit’, rækr ‘reproachable’, rækja (: Sanskrit vrājáyati) ‘to reject, to drive away’ = Old Frisian wrēka, Anglo-Saxon wrǣcan ‘to drive, to urge’.

Balto-Slavic u̯erg- in a congruent meaning: Lithuanian vérgas, Latvian vērgs ‘slave’; with ablaut Lithuanian varžgas ‘distress, misery’, varžgti ‘to suffer distress’, Old Prussian wargan accusative singular m. ‘evil, suffering, danger’, Lithuanian vargùs ‘heavy, burdensome, miserable’.

Latvian vārgs ‘miserable, sick’, Old Prussian wargs ‘bad’; Old Church Slavonic vragъ ‘enemy’, Polish wrog ‘evil, wicked; the wicked one, devil; doom’;

however, the Balto-Slavic words are also compatible with the Germanic warga- (see p. 1154 under u̯er-ĝh-, u̯er- ‘to turn’).

Ref : WP. I 319 f., WH. II 839 f., Trautmann 342, Vasmer 1, 228.

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PIET : 1434

2217. u̯rēĝ-, u̯rōĝ-, u̯rəĝ-

English : ‘to break’

German : ‘brechen’

Material: Armenian ergic-uc̣anem (u̯rēĝ-) ‘to break’; Greek ῥήγνῡμι (and ῥήσσω) ‘to break’ (Aorist Passive ἐρράγην, Perfect ἔρρωγα, Herakl. ἐρρηγεῖα), ῥῆξις, Lesbian ϝρῆξις f. ‘the act of breaking, tearing’, deep-stage Ionic ῥαγή ‘crack, fissure’, ῥάγδην Adv. ‘violently’, ῥαγδαῖος Adj. ‘pertaining to the breaking’; ῥώξ, -γός f. ‘crack, fissure, slit’, ῥωγή, ῥωγμή, ῥωγμός, ῥωχμός (ῥωκσμός) ‘crack’, ῥωγαλέος ‘torn’, ῥηγμῖν, -ῖνος m. ‘wave break, surf’.

Balto-Slavic rēži̯ō ‘to cut’: Lithuanian rė́žiu, rė́žti ‘to cut, score, tear, carve, furrow’ (also rė́žau, rė́žyti; and rẽžis m. ‘cut, slit, furrow’); also Lithuanian ráižau, ráižyti ‘to score repeatedly, cut’, Latvian raîze f. ‘cutting pain, sorrow’.

Old Church Slavonic rěžǫ, rězati ‘to cut’, Old Russian rěžu, rězati ‘to cut, slaughter’; also Slavic rъznǫti reflected in Polish rznąć ‘to cut, carve, slaughter’.

Balto-Slavic rēža- m. ‘cut’ in Lithuanian rėžàs, atrėžaĩ m. Pl. ‘cut pieces’, Russian rěz ‘cut, notch’.

Ablautend Balto-Slavic rōža- m. ‘cut, stroke’ in Lithuanian rúožas ‘stroke, stripe, cut’, Latvian ruôza ‘stripe, meadow, row, depression, gorge’.

Proto-Slavic razъ ‘cut, blow’ in Czech ráz ‘hit, blow, time’, Russian raz ‘time’, and Old Church Slavonic obraz ‘icon, form’, Russian óbraz ‘image’; Russian razítь ‘to strike’ etc., Old Church Slavonic u-raziti ‘to pierce’;

compare Albanian rrah ‘to beat, smash’ (from rradh), rras ‘to press together, step’, Aor. rashe.

Ref : WP. I 319, Vasmer 2, 484, 485, 505, Trautmann 245 f.;

See also : vgl. oben u̯rāĝh-2.

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PIET : 1468

2218. u̯rek-

German : ‘reden, rufen’

Ref : WP. I 318, II 343, 362, Trautmann 243, Vasmer 2, 508 f.

See also : s. ober unter u̯er-6.

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PIET : 0

2219. u̯reik-, u̯ereik-

German : ‘Heidekraut’

See also : s. oben S. 1155 unter u̯erĝh-.

Page : 1182

PIET : 0

2220. u̯ren-

English : ‘to sprinkle’

German : ‘bespritzen, besprengen’

Material:** Greek ῥαίνω (u̯r̥n̥i̯ō) "to sprinkle, to besprinkle (with water or dust)", ῥανίς, -ίδος f. "drop"; with a *-dh* extension ῥαθάμιγξ f. "drop, dust particle" (u̯r̥n̥-dh-), ῥαθαίνω "to sprinkle, to scatter"; secondary *-δ- in ἐρράδαται, ἐρράδατο, ῥάσσατε Perf. Pass. and Aor. of ῥαίνω; however, ῥαίνω could also belong to Old Church Slavonic izroniti.

About Old Saxon:** Old High German "wrennio," Old Saxon "wrēnio," Old High German "reineo," "rein(n)o" "stallion" (to Anglo-Saxon "wrǣne," Old Saxon "wrēnisc" "randy," Norwegian "vrīna" "to scream, to whinny") see above p. 81 and under *u̯er-3* or *u̯rei-.*

According to Szemerényi (KZ. 73, 74), here Hittite "hurnai-" "to sprinkle" (u̯r̥n-), further perhaps to Indo-European "au̯er-" see above p. 80 f.

Ref : WP. I 277, 320, Specht Indo-European Dekl. 156.

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PIET : 0

2221. (u̯reth- :) u̯roth- oder u̯rath-

English : ‘to support’

German : ‘stützen’

Material: Old English wraðu f. ‘support’, wreðian ‘to support’; Old Saxon wreðian ‘to support’, giwreðian ‘to form a support’ are associated by Trautmann KZ. 42, 331 with Avestan urvaϑa- ‘friendly; friend’; however, a foundational meaning ‘one can lean on, rely on’ cannot be substantiated for this.

Ref : WP. I 320.

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PIET : 0

2222. u̯rughi̯o-

English : ‘rye’

German : ‘Roggen’

Material: Thracian βρίζα (u̯rughi̯ā) ‘emmer grain, rye’;

Old Icelandic rugr m. ‘rye’; Old Swedish rogher; Anglo-Saxon ryge m. (rugi-); alongside Old Frisian rogga; Old Saxon roggo; Old High German rocko (with gemination); along with the Germanic a folk name Latin Rugii; Old Icelandic Rygir (in Roga-land); Anglo-Saxon Pl. Ryge, Rugas, possibly also Rügen; Anglo-Saxon rygen ‘from rye’; Middle High German ruggin, rückin.

Lithuanian rugỹs and Latvian rudzis ‘rye grain’; plural Lithuanian rugiaĩ and Latvian rudzi ‘rye’; Lithuanian rugienà ‘rye field’; rugìnis ‘made from rye’.

Old Russian rъžь, Serbian râž, and Russian rožь f. ‘rye’; Serbian räžan, Czech režný (from Slavic rъžьnъ), along with Russian-Church Slavonic rъžanъ, and Russian ржаной ržanój ‘made from rye’; Bulgarian brica ‘a type of summer grain’ comes from Thracian.

Ref : WP. II 374 f., Trautmann 246, Vasmer 2, 529, Jacobsohn discusses Aryan forms on pages 133 and following, where he also addresses Uralic correspondences, likely indicating Indo-European loanword.

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